

# BONDINGS

Volume 27, No. 3

A Publication of New Ways Ministry

Spring 2007

## Archbishop Bans Mass at Homosexuality Meeting

By Jerry Filteau  
*The Tablet*  
Brooklyn, NY  
March 24, 2007

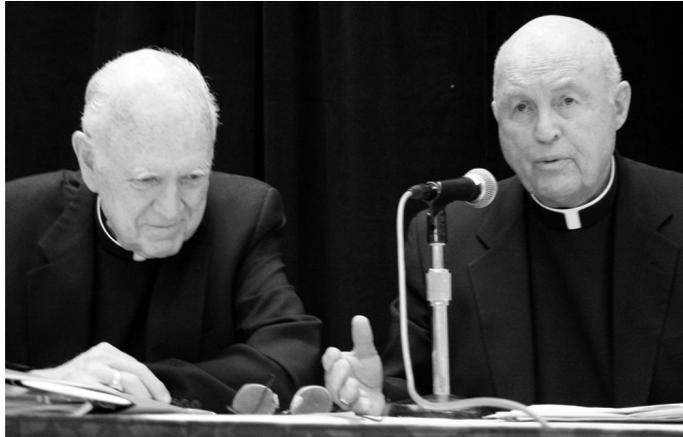
Archbishop Harry J. Flynn of St. Paul-Minneapolis has barred a National Symposium on Catholicism and Homosexuality from celebrating the Eucharist during its March 16-18 meeting in Minneapolis.

In a letter February 23 to New Ways Ministry in Mount Rainier, MD, the sponsor of the symposium, Archbishop Flynn said that upon reviewing the planned program "I became concerned about some of the topics listed, and also about some of your featured speakers who are known to have publicly contested church teaching."

"As you well know, New Ways Ministry itself has several times been central in similar disputes," he added.

He said the plan to conclude the symposium with a Mass "makes it seem as though the symposium is a perfectly fine Catholic event."

"You do not have permission to celebrate the Eucharist as part of your symposium. Hopefully, that will at least minimize potential confusion and scandal," Archbishop Flynn wrote.



Archbishop Hurley & Bishop Sullivan

New Ways Ministry executive director Francis DeBernardo quoted parts of Archbishop Flynn's letter in a statement March 13 and, at the request of Catholic News Service, send CNS a copy of the letter the following day.

In his statement DeBernardo said the archbishop's decision "will cause great pain to faithful Catholics who are concerned about the Church's pastoral response to lesbian/gay people and their families."

"Since the letter was copied to three Vatican officials... we believe that Arch-

bishop Flynn's decision may have been motivated by correspondence from one or more of these individuals," he said. The three were Cardinal William J. Levada, prefect of the Vatican Congregation for the Doctrine of the Faith; Archbishop Angelo Amato, secretary of the congregation; and Archbishop Pietro Sambi, apostolic nun-

cio to the United States.

DeBernardo said New Ways Ministry would replace the planned closing Mass with a prayer service and would distribute a list of nearby parishes, with their Mass schedules to the 500-plus participants registered for the symposium.

He said New Ways Ministry and its speakers "are very clear about what is presented as official Church teaching, what is presented as theological reflection and what is the opinion of Catholics in the pews."

He said those registered for the sym-

posium "are clearly part of the Catholic mainstream – about half of the participants are priests or religious men and women; about half are lay members involved in professional ministry or are parents of lesbian daughters or gay sons."

"Almost all are highly educated people who are familiar with the issues being discussed and have the intellectual ability to make distinctions," he added. "Denying Eucharist to people who have committed their lives to the Church causes greater scandal to the Church than does a public discussion of homosexuality."

Archdiocesan spokesman Dennis McGrath told CNS March 15 that local media were playing the story as one about the Church and homosexuals, but "this is not about sexual orientation. This is about the symposium's topics and speakers."

He said he did not know which speakers Archbishop Flynn was concerned about, but he said there were speakers on the agenda who were publicly critical of Church teachings at previous symposiums in Milwaukee and in Louisville, KY.

In a written statement the archdiocese said it was not in any way affiliated with the symposium, did not grant permission for it and does not endorse or encourage attendance at any of its events.

Neither Archbishop Flynn's letter nor DeBernardo said which speakers or topics at the symposium were of concern to the archbishop.

New Ways Ministry was founded in 1977 by Salvatorian Father Robert Nugent and Sister Jeannine Gramick, who was then a School Sister of Notre Dame but is now a Sister of Loretto. The co-directed the ministry until the mid-1980s, when they were forced to resign under Vatican orders.

In 1999 the Vatican ordered the priest and nun to end all ministry with homosexuals, saying that even after their departure from New Ways Ministry, they "continued to maintain and promote ambiguous positions on homosexuality and explicitly criticized documents of the Church's magisterium on this issue."

New Ways Ministry remains a Catholic-oriented organization, but with no official Church recognition or sponsorship. It describes itself as "a gay-positive ministry of advocacy and justice for lesbian and gay

see *MASS BAN* on page 6

## San Francisco Archbishop "very happy" about plan regarding homosexual adoptions

*Catholic News Agency*  
February 7, 2007

Speaking to a local radio station on Sunday, San Francisco Archbishop George Niederauer said he is "really very happy" about a compromise plan that makes it possible for Catholic Charities adoption workers in his archdiocese to refer homosexual couples to adopt children.

Wednesday, the California Catholic Daily transcribed an on-air interview the Archbishop Niederauer gave to San Francisco's KCBS, in which the archbishop lauded a plan which sees Catholic Charities employees working for a subsidiary of Family Builders by Adoption, an agency which provides adoptions to homosexual couples.

Asked his opinion of the agreement between Catholic Charities and Family Build-

ers by Adoption, the archbishop commented that although Catholic adoption agencies could not remain open due to state law, "I'm really very happy with the decision made by the Catholic Charities CEO," which, "was to work with the program on the Internet for finding homes for children, posting their pictures and being able to guide people who would be interested in this particular child to an adoption agency which could handle the situation."

Catholic Charities San Francisco made the decision to close its adoption services after receiving clarification from the Vatican that Catholic organizations should not take part in the adoption of children to homosexual couples. However, rather than removing itself completely from the adoption business, as its counterpart in Boston did a few months earlier, Catholic Charities San Fran-

cisco struck an agreement to pay workers who would labor for California Kids Connection, a web-referral service for the pro-homosexual-adoption Family Builders.

The archbishop said he respected the opinion of "those within the Church... who feel that even that is too much of an involvement, but I believe we have examined what we're doing and vetted it very carefully, and what we're really doing is putting potential adoptive parents in touch with adoption agencies that can help them."

"The most important person in the adoption is the child," Niederauer also said. "Important as it is for couples to be able to adopt a child if they want to, it's most important of all that the child have a home."

The archbishop noted that the Church's teaching is that the child should have a mother and a father. ♦

# BONDINGS

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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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# Gen. Peter Pace's Catholic dilemma

By **Chuck Colbert**

*Innewsweekly.com*

March 22, 2007

Gen. Peter Pace's recent comments about the immorality of homosexuality has certainly reignited criticism aimed at the U.S. military's "Don't ask, don't tell" policy.

Recently, the general offered a few choice pearls of wisdom about gays in the armed forces. "I believe homosexual acts between two individuals are immoral and that we should not condone immoral acts," Pace told the Chicago Tribune. "I don't believe the United States is well-served by a policy that says it is OK to be immoral in any way."

Pace explained, "As an individual, I would not want [acceptance of gay behavior] to be our policy, just like I would not want it to be our policy that if we were to find out that so-and-so was sleeping with somebody's wife, that we would just look the other way, which we do not. We prosecute that kind of immoral behavior."

That's quite a mouthful - of ignorance? Prejudice? Disgust with gay male sexuality? Faith-based bigotry? It's not yet clear from what source Pace's judgmental pronouncements spring?

Meanwhile, Pace refuses to apologize, although he expressed regrets for offering his personal opinion. But that opinion goes to the heart of the matter. Deeply held personal views about homosexuality often have at their core religious origins.

Media reports tell us Pace comes to his views on homosexuality based on "upbringing." We also know that he is practicing his faith; therefore, it's a safe bet to presume his Italian-immigrant parents raised him to be a good Catholic.

What a shame the general did not attend New Ways Ministry's 6th national symposium, held in the Twin Cities this past weekend. Everyone from priests and nuns, to lesbian and gay Catholics, to their parents and straight allies - even two retired bishops - turned out for a smorgasbord presentation of fresh insights and critical thinking about gay life in a sacramental church. In a word, it was a good-Pope-John manifestation of *aggiornaminto*, or bringing up to date, on many things Catholic concerning sacraments and human sexuality.

There's still time for Pace to catch up. Surely Frank DeBernardo, New Ways Ministry's executive director and the symposium organizer, would be happy to send the general invaluable Catholic faith-based information for Pace's reading and reflection.

"It's very difficult to claim someone else's behavior is immoral," DeBernardo said during a telephone interview, "without considering one's own immoral professional behavior."

In offering that observation, DeBernardo refers to

what more and more Americans, including many Catholics, consider to be an immoral and highly unjust war policy in Iraq. The Bush administration's shock and awe over Baghdad, DeBernardo explained, has been from the get-go "condemned by church leaders all the way from local pastors to the Vatican."

But Pace seems unable to connect his own professional role as a prime instrument of war with its horrific effects of death and destruction all over Iraq. Keep in mind Pace is no foot soldier in America's Middle East morality play. He is the chairman of the Joint Chiefs of Staff, the president's top military advisor.

Maybe Gen. Pace is a cafeteria Catholic, picking and choosing which parts of church teaching suits his military lifestyle. Perhaps he is unaware of numerous Catholic documents on social justice, war and peace, let alone Christian sexual ethics.

But one thing is sure. Even the Vatican makes a distinction between being gay and doing gay; the former is OK, but the latter - homosexual activity - is not. A Naval Academy graduate, Pace is smart enough to grasp that key distinction.

Gen. Peter Pace



Yet, as DeBernardo reminds us, in pastoral settings, ministers and priests go light on judgments and heavy on compassion. "It's a very gray area," he said.

Few shades of gray abound, however, when the pernicious policy arm of "Don't Ask, Don't Tell" ensnares gay and lesbian service members, not for conduct but for status, their very identity as human persons with a homosexual sexual orientation.

As a fellow Italian-American explained in a Boston federal appeals court recently, "Systematically in the military today, gays are being harassed, hounded, harmed, their privacy invaded," said former Army Captain in the Judge Advocate General Corps James Pietrangelo II.

Despite Pace's misguided analogy about adultery, Pietrangelo pointed to something far more troublesome - rampant straight sex. "I've been in two war zones, and everyone was having sex but gays," Pietrangelo said. "Sexual tension is not a problem when straight people are having sex all over the place in the war zone and they are not excluded."

Ironically, the general's surname - Pace, pronounced PAH-chay - means peace in his parents' native Italian. Shouldn't the general's birthright command him to make peace on earth and work for justice for gays serving in the armed forces? What a wonderful way for Peter Pace to practice Catholicism.

*For more information about the "Don't Ask, Don't Tell" policy and for ways to get involved, visit the Servicemembers Legal Defense Network at [www.sldn.org](http://www.sldn.org).*

# Monsignor reaches out to victims

By Mary Ellen Lowney  
The Republican  
Springfield, MA  
December 29, 2006

A newly appointed Monsignor George A. Farland issued a personal apology to victims of clergy abuse in a Christmas Day sermon that included an appeal to gays and lesbians.

Farland, who is pastor at Sacred Heart Church on Chestnut Street, won a standing ovation at one Mass for his words, which he said are aimed at healing wounds and welcoming those who may feel disenfranchised within the Roman Catholic Church.

"If we're going to be a strong church and a healthy church again, I think we have to say, 'I'm sorry,' and, 'You are welcome here.' That's what I'm trying to do," he said.

Farland said he is not the only priest in the Roman Catholic Diocese of Springfield — which spans all four counties of Western Massachusetts — to reach out to victims of clergy sexual or physical abuse. Nor was his Christmas message his first, as far as abuse victims go.

But his appeal to gays and lesbians is new and is connected to a parent support group that has been meeting at the church twice a month since September.

A dozen mothers and fathers attend regularly, and it was through working with them that he felt a call to reach out. He asked them how to welcome gays and lesbians to his church, and they advised him to make a public statement at Mass.

"I told them fine, but I am welcoming people who are not here. I challenged them

to go out there and be my voice," Farland said.

Among his greatest Christmas Day rewards was greeting the entire family of a support group member, including the gay adult child, at the Mass, he said.

"I looked up on Christmas morning and the whole family was there. It brings tears to your eyes when you think about it," Farland said.

Farland was among nine diocesan priests who were named monsignors by Pope Benedict XVI. Bishop Timothy A. McDonnell made the announcement last week. As monsignors, the priests receive the honorary rank as "chaplains to his holiness," although their duties will remain the same at present.

Farland's sermon was not part of a di-

ocesan message for the holy day that celebrates the birth of Jesus Christ. Spokesman Mark E. Dupont said Farland is a popular pastor who speaks from the heart.

"Father Farland is pastorally sensitive. He realizes that at Christmas we have a unique opportunity to reach out to people who might not always be at Mass. He's known for being welcoming," Dupont said.

The Roman Catholic Church's official position on gays and lesbians is now one of welcome, Dupont said, even if the lifestyle is not sanctioned.

The Springfield diocese has been especially hit in recent years with clergy abuse scandals, with court cases and settlements bringing many details to light. Former Bishop Thomas L. Dupre resigned in 2004 amidst accusations by two men that he had sexually abused them as children. Criminal charges were brought against him, but the case later was dropped because the time limit for prosecutions had passed.

Farland said he and other priests have been personally hurt by the ordeal. "When you're in a position of respect and a position where you can affect people's lives and to have some misusing that respect, it hurts all of us," Farland said.

"For awhile there, it seemed we were branded as being different people and very odd," he said. Farland said he believes that healing has begun, aided by apologies such as the one he delivered on Monday.

"I feel it's getting better. People are seeing that it's not all priests, and right now, I'm not afraid to keep my head up high." ♦

## Wyoming church denies Communion to lesbian couple

By Kathleen Miller  
Associated Press  
April 6, 2007

Leah Vader and Lynne Huskinson, a lesbian couple who got married in Canada in August, sent a letter recently to their state legislator decrying a Wyoming bill that would deny recognition of same-sex marriages. The lawmaker read the letter on the floor of the Legislature.

Soon after, the local newspaper interviewed the couple on Ash Wednesday and ran a story and pictures of them with ash on their foreheads, a mark of their Roman Catholic faith.

Not long after the couple received a notice from their parish church telling them they have been barred from receiving Communion.

"If all this stuff hadn't hit the newspaper, it wouldn't have been any different than before — nobody would have known about it," said the couple's parish priest at St. Matthew's, the Rev. Cliff Jacobson. "The sin is one thing. It's a very different thing to go public with that sin."

Catholics deemed sinners in the eyes of the church are sometimes taken aside and privately advised not to take Communion. But Cheyenne's bishop, David Ricken; gay Catholic organizations; and a national church spokeswoman said they could not recall any previous instance of a US bishop denying the sacrament to a gay couple in writing.

Now Huskinson and Vader say they are struggling to reconcile their devotion to the church with their devotion to each other. "You spend half your time defending your

gayness to Catholics," Vader said, "and the other half of your time defending your Catholicism to gays."

The couple, who regularly attended Mass and took Communion, have not been



Leah Vader & Lynne Huskinson

back to St. Matthew's since they received the letter a month and a half ago. Vader said they did not want to make a scene.

The 46-year-old newlyweds — Vader is a supervisor at a recycling center, Huskinson a coal miner — ran afoul of a sort of don't-ask-don't-tell policy on the church's part.

"I told my wife in good conscience that if I had known those ladies, and we'd have been having a beer, I'd have just told them to keep everything to themselves," parish music director John Chick said. Once news like this hits the papers, he added,

"Someone's forced to deal with it now, aren't they?"

The parish priest said that after the couple put their engagement and marriage announcements in the local paper, he ran reminders of the church's teachings in the parish bulletin as a warning.

After the Ash Wednesday story, the priest sent this letter: "It is with a heavy heart, in obedience to the instruction of Bishop David Ricken, that I must inform you that, because of your union and your public advocacy of same-sex unions, that you are unable to receive Communion."

The bishop said the couple's sex life constitutes a grave sin, "and the fact that it became so public, that was their choice." Last fall, the US Conference of Catholic Bishops overwhelmingly approved new guidelines that say parishes should welcome gays while telling them to be celibate because the church considers their sexuality "disordered."

The bishops said anyone who knowingly persists in sinful behavior, such as gay sex or using artificial contraception, should refrain from taking Communion.

Professor Carl Raschke, chairman of religious studies at the University of Denver, said of the Cheyenne bishop's decision, "It's no more surprising that the Catholic Church would deny Communion to an openly gay couple than a Muslim mosque would deny access to somebody who ate pork."

Sister Mary Ann Walsh, spokeswoman for the US Conference of Catholic Bishops, said the church allows local bishops to handle decisions on who may receive Com-

munion, so there is no record of how many have been barred from receiving the sacrament.

Walsh said most of the cases she has heard of involved public figures. During the 2004 presidential campaign, the St. Louis's archbishop, Raymond Burke, said he would deny Communion to Senator John F. Kerry, a Catholic who supports abortion rights.

Vader said the couple never made any secret of their relationship. She pointed to statuettes of two kissing Dutch girls in front of their trailer home. She also said that the couple posed for a family photo with Vader's children from a previous marriage for the church directory and that the church has sent mail to both of them at the same address for years.

Huskinson questioned why Catholics having premarital sex and using birth control are not barred from receiving Communion, too. But the parish priest said the difference is this: The other Catholics are "not going around broadcasting, 'Hey I'm having sex outside of marriage' or 'I'm using birth control.'" ♦

# Gay-friendly Mass on way out

Critics say the service downplays the 'disorder' of homosexuality and distorts the church teachings

By Peggy Fletcher Stack

*The Salt Lake Tribune*

March 5, 2007

Father Bob, as everyone calls him, knew the Catholic Church had little credibility with gays, given its opposition to same-sex marriage and the tendency of some to blame the priest sex-abuse scandals on homosexuality.

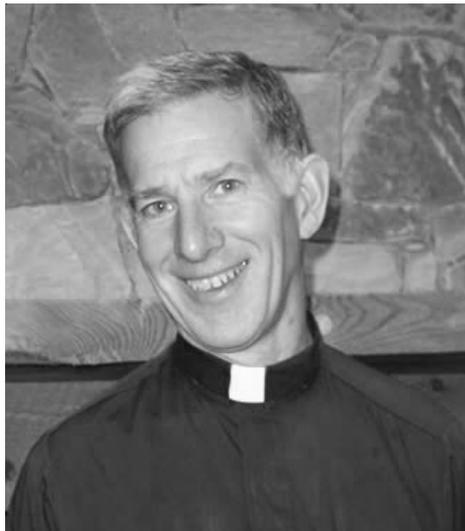
But Monsignor Robert Bussen lives in Park City, a community known for its diversity and openness. So when U.S. Catholic bishops called on their own to start ministering to persons with "homosexual inclinations," Bussen saw a chance to do something bold.

He designed a special monthly Mass for gays, lesbians and their families at St. Mary of the Assumption in hopes of making them feel welcome.

The first such Mass was held in January, and a second followed in February. Although both were sparsely attended by same-sex couples, the Masses prompted many others to thank Bussen throughout

the weeks and share their stories of a gay daughter, son, uncle or neighbor.

"It was a tremendously affirming experience," Bussen said this week. "The Mass was more symbolic than anything, reaching out to families who love their church and



**Monsignor Robert Bussen**

their children and don't want to have to choose. But [the church] has to earn their respect. They will not tolerate any more rhetoric that attacks their children."

What Bussen didn't expect was the immediate opposition within his own parish and the state - or the pulsing controversy his actions created across the country as the news spread via the Internet. He found himself in the midst of a firestorm of criticism.

Now, after only three months, the experiment is about to end. The March 17 Mass will be the last.

And Father Bob is left to wonder how his good intentions could have gone so terribly wrong.

"St. Mary's is a good and holy place with few divisions or factions," he says. "This was like shining a bright light on a magnificent statue and then the tiny cracks become visible."

The Catholic Church believes in treating gay and lesbian members with kindness and friendship, but it condemns same-sex

marriage, civil unions and adoptions by gay couples, according to a 2005 statement issued by the U.S. Catholic bishops.

Catholic teachings distinguish homosexual attractions and actions - the former is not sinful, the latter is. Homosexuals living a celibate life should be encouraged to participate fully in the church, but, the statement says, "the church has a right to deny roles of service to those whose behavior violates her teaching."

Those ministering to gays within the church should not "use their position of leadership to advocate positions or behaviors not in keeping with the teachings of the church," the statement says, nor should they "belong to groups that oppose church teaching."

And that's where criticism of Bussen comes in. St. Mary's parishioner Joseph Ozog says Bussen failed to fully explain the church's position on homosexuality in the Mass, seeming to celebrate it rather than help people resist its temptations.

*see GAY MASS on page 11*

## Jesuits say they'll close Boston urban center South End church faces financial woes

By Michael Paulson

*Boston Globe*

April 16, 2007

The Jesuit Urban Center, a predominantly gay Catholic congregation in Boston's South End, will close at the end of July, and the landmark church in which services are held will be put up for sale, the Jesuit religious order announced yesterday.

The Rev. Thomas J. Regan, the superior of the New England Jesuits, said in an interview that the rationale for the closing is purely financial. He said that the order, long associated with education, has become financially reliant on the salaries paid to priests who teach at Boston College, the College of the Holy Cross, and Fairfield University — all Jesuit schools — but that as many of those priests retire or die, the order is being forced to cut back on its activities.

Regan said that he had received no pressure from the Vatican, the Jesuit headquarters in Rome, or the Archdiocese of Boston, to close the church, and that the sexual orientation of the worshipers played no role in his decision.

He said that the Jesuits would continue to welcome gays and lesbians to worship at St. Ignatius of Loyola, the parish they oversee in Chestnut Hill, and that there are two other downtown congregations that have

been reaching out to gay Catholics, the Paulist Center on Beacon Hill and St. Anthony Shrine, operated by the Franciscans, near Downtown Crossing.

Regan also said members of the congregation may choose to worship at the nearby Cathedral of the Holy Cross, also in the South End, but many gay Catholics are likely to balk at that option because the cathedral is the seat of Cardinal Sean P. O'Malley, who has been an outspoken opponent of same-sex marriage.

Regan described himself as "incredibly disappointed" but said he had no choice.

"A lot of people are still in the church because of the Jesuits," he said. "We do not want to abandon these people. But there's a spirit among this group, and I think that's going to be lost, and that's very sad." Worshipers were informed of the planned closing after Mass yesterday. Some reacted with disappointment and others with anger.

"I, and my friends, while not surprised, were saddened," said Dr. Juan Jaime de Zengotita, who has worshipped at the Jesuit Urban Center for four years. "This comes after a few years of rough times for gay Catholics, with Vatican and local Episcopal declarations that have not been so friendly. I don't know what will be the future of gay ministry."

The decision to close the Jesuit Urban Center comes nearly seven years after the Jesuits fired a nun and a priest from the Urban Center because the nun, Sister Jeannette T. Normandin, was allowed to help perform two baptismal rites for adopted sons of gay male couples.

The Jesuits at the time said that the violation had nothing to do with the sexuality of the children's parents, but that baptismal rites, except in emergencies, are to be performed by priests.

Two years ago, the Jesuit order, under pressure from the Vatican official who is now Pope Benedict XVI, forced the resignation of the Rev. Thomas J. Reese, the editor of *America* magazine, after Reese was criticized for publishing articles that questioned the Vatican's writings on issues including same-sex marriage.

Regan said that the Urban Center now costs the order \$350,000 a year to support, and that its only significant remaining activity is one weekly Mass attended by 150 to 200 people.

Furthermore, he said the building in which congregants at the Urban Center worship, the Church of the Immaculate Conception, needs \$4 million to \$8 million in work. The congregation that worships at the Jesuit Urban Center generates about \$2,400 a

week in collections.

The Italian Renaissance Revival -style church, dedicated in 1861, was designed by Patrick Charles Keely, the same architect who designed the cathedral. Both Boston College and Boston College High School were founded on the site, which also served as a regional Jesuit seminary in the 19th century.

In 1991, after a lengthy and bitter battle with preservationists, the Jesuits won a precedent-setting ruling on religious freedom from the state Supreme Judicial Court allowing the order to gut the church's interior despite the city's attempt to protect the design by declaring it a historic landmark.

The New England Jesuits continue to operate a number of ministries. In addition to the three Jesuit universities, the Jesuits operate two Nativity middle schools, in Boston and Worcester, and are affiliated with five high schools, including Boston College High School. The Jesuits also run a retreat center in Gloucester.

Of the 342 Jesuit priests in New England today, about 110 are retired; at Boston College, 44 percent of the Jesuits in residence are age 70 and older. The Jesuits spend \$10 million a year on the Campion Center, a home for retired priests in Weston. ♦

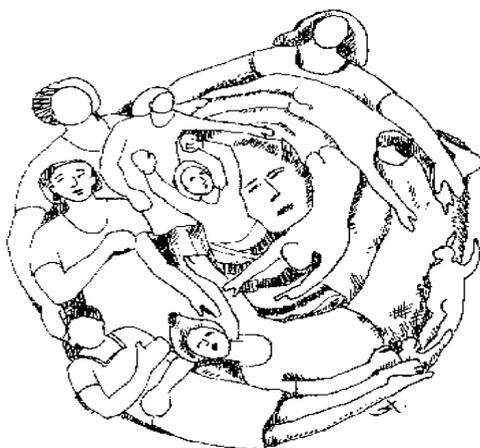
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## Notable Quote from His Own Pope Yet?

By David Gibson  
*New York Times*  
April 23, 2007

"In one of Pope Benedict's first moves, he issued a long-awaited policy stating that homosexual men cannot be ordained priests, even if they are able to live a chaste life. The action was cast as a response to the clergy sexual abuse crisis, based on the argument that the abuse was largely inflicted by a growing number of gay men in the priesthood. That was an empty rationale, most obviously because the number of abuse cases was dropping sharply in recent decades even as the percentage of gay priests was rising. Above all, the decision unjustly denigrated a group of people simply for who they are. And it was akin to hoisting the ladder after one is safely aboard ship given that there are already plenty of gay priests and bishops serving the church faithfully, many in the Vatican itself."

# 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, involvement with parents, or simply the friendliness of pastoral staff.



### 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  
*Carlesbad:* 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)  
*LaPuente:* 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, Koinoia  
*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  
*Boulder:* St. Thomas Aquinas

*Colorado Springs:* Our Lady of Guadalupe  
*Denver:* Cathedral of the Immaculate Conception, St. Dominic  
*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  
*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, Cathedral of the Assumption, St. William

### 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  
*Newton:* Our Lady Help of Christians  
*Sharon:* Our Lady of Sorrows  
*Worcester:* Holy Cross College  
*Michigan*  
*Detroit:* St. Leo  
*Kalamazoo:* Lambda Catholics  
*St. Ignace:* St. Ignatius Loyola

### Minnesota

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

### Missouri

*Kansas City:* Cathedral of the Immaculate Conception, Guardian Angels, St. Francis Xavier, St. James  
*St. Louis:* St. Cronan, St. Margaret of Scotland, St. Pius V

### Nebraska

*Omaha:* Holy Family, Sacred Heart

### Nevada

*Las Vegas:* Christ the King, Guardian Angel Cathedral

### New Hampshire

*Merrimack:* St. John Neumann  
*Pelham:* St. Patrick

### New Jersey

*Clifton:* St. Brendan  
*Lawrenceville:* St. Ann  
*Trenton Falls:* St. Anselm

### New Mexico

*Albuquerque:* Holy Family  
*Espanola:* Sacred Heart of Jesus

### New York

*Baldwinsville:* St. Augustine  
*Bellmore:* St. Barnabas the Apostle  
*Brooklyn:* St. Andrew the Apostle, St. Boniface  
*Deer Park:* Ss. Cyril and Methodius  
*East Islip:* St. Mary  
*Elmira:* St. Mary  
*Fairport:* Church of the Assumption  
*Henrietta:* Good Shepherd  
*Long Island:* Sacred Heart  
*Manhattan:* Holy Name of Jesus, St. Francis Xavier, St. Paul the Apostle  
*Melville:* St. Elizabeth  
*Merrick:* Sacred Heart  
*Rochester:* Blessed Sacrament, St. John the Evangelist (Humboldt St.), St. Mary, St. Monica  
*Syracuse:* St. Andrew the Apostle  
*Utica:* St. Francis DeSales  
*Wantagh:* 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  
*Cleveland:* Ascension of Our Lord, St. Malachi, St. Martha  
*Mentor:* St. John Vianney  
*University Heights:* Church of the Gesu  
*Westlake:* St. Ladislav  
*Wooster:* St. Mary of the Immaculate Conception

### Oregon

*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

*Seattle:* St. Benedict  
*Tacoma:* St. Leo

### West Virginia

*Shepherdstown:* St. Agnes

### Wisconsin

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

### Canada

*Toronto:* Our Lady of Lourdes

# Gay, Catholic and parents of three

By Chuck Colbert  
National Catholic Reporter  
March 23, 2007

The challenges of raising three children in the Maguire-Newman home are much the same as those faced in suburban America across the country. The Catholic household, two parents with three school-age children, springs to life at 7 a.m. on most days. While one parent makes breakfast and packs lunches, the other makes beds and monitors homework assignments.

"My observation is that children are a lot more receptive to work and instruction in the first 90 minutes before they have enough energy to be resistant," says Gregory Maguire, a celebrated author of children's literature. He is best known for the widely popular novel *Wicked: The Life and Times of the Wicked Witch of the West*, a bestseller written for adults that has been adapted into a Tony Award-winning hit musical.

Maguire is quick to explain, "It's not because we want them to be superstars" nor do they have "serious learning problems." Rather, he said, it's a matter of "keeping up in a highly functioning school system in which we find ourselves."

All three children — two boys and a girl, ages 5, 6 and 9 — were adopted from countries in Latin America and Southeast Asia. They are by Maguire's account "noisy, smart and obedient within a range," having settled comfortably into an all-American way of life, with interests varying from ballet and piano to soccer and computer games. They are well-liked by their friends, Maguire said, adding, "We have yet to hear or face in nine years living in Concord any resistance to us as a gay couple with a family."

Maguire and his partner, artist Andy Newman, are not only a gay couple raising children, but they are legally married under a new law in Massachusetts, the only state with equal marriage rights for lesbians and gay men.

Maguire was scheduled to speak about his story as a gay parent and a sacramental church at New Ways Ministry's Sixth National Symposium on Catholicism and Homosexuality March 16-18 in Minneapolis. New Ways Ministry describes itself as "a gay-positive ministry of advocacy and justice for lesbian and gay Catholics."

The Maguire and Newman clan is part of a changing landscape of contemporary American family life. More than 8,500 same-sex couples have married in Massachusetts since May 2004, including many with children. Nationwide, estimates of lesbian and gay parents range from 2 million to 8 million.

But a political battle to roll back civil-marriage rights for gays looms. Massachusetts state lawmakers have voted to send a proposed constitutional same-sex marriage ban to voters. If the legislature approves the measure again, this year or next, voters



Gregory Maguire

would have the final say in November 2008.

The local church has been an active player, with the Boston Cardinal Sean O'Malley and other local bishops lobbying lawmakers to restore a traditional definition of marriage.

Maguire and Newman are doing their part to prevent that from happening. Last year they testified at legislative hearings against the ban. This year they will host a fundraiser for MassE quality.org, a statewide organization dedicated to protecting same-sex marriage. The couple has joined thousands of others across the state who have signed an online statement for Roman Catholics supporting the civil marriage rights of same-sex couples.

***"We're teaching by example how we must take care of each other, love each other. That is the heart of the Christian message."***

Despite pronouncements from Rome and Boston, Maguire, a cradle Catholic, remains devout. Newman is a convert. Together, they are instilling in their children the basics of Catholicism. All three have been christened. The oldest has received first Communion. The family begins every meal by saying grace. The children know the Our Father, Hail Mary and the rosary. A cross hangs by the front door. "We are a Catholic family," Maguire said. "We go to church on a regular basis, are respected in our parish, and are healthy contributors financially and morally."

In an interview with NCR, Maguire extended an invitation for Pope Benedict XVI to share a meal and meet the family. He would like the pope to see "we're teaching by example how we must take care of each other, love each other," he said. "That is the heart

of the Christian message."

Locally, many gay Catholics, as well as supportive clergy, hope for dialogue. A group of more than 700 interfaith clergy, the Religious Coalition for the Freedom to Marry, has asked for a meeting to discuss a civil marriage with O'Malley. The clergy wish to explain more fully a key distinction between civil and religious marriage and how a gay-marriage ban will discriminate against the religious liberties of gay people. But so far the chancery has not responded to the request.

"The hope is that the conversation occurs among the people in the pews," Maguire said. "If we can't get the message to the clergy that discrimination will not be tolerated, the people will go around" the leadership, and the "clergy will play catch-up."

A recent poll from Decision Research shows that a majority of Catholics in Massachusetts — 53 percent — favor same-sex civil marriage. Raised in an orphanage by priests and nuns, as well as by a Catholic family, Maguire attended parochial schools in upstate New York. "The fact that I grew up as a Catholic, part of my system of thinking — the grammar of how I frame the moral questions is Catholic grammar," Maguire said. "I have the great blessing and good fortune of finding myself during formative years in a very progressive church that was always eager to ask the next question rather than provide the next answer." And Maguire explained, "A parent's first obligation is to speak to his children with the most authentic language he has. For me, that is Catholicism."

His "intellectual and spiritual training" to "question, but not necessarily conclude," he considers a "birthright" and "inheritance."

"So I don't feel as much of a disjuncture as many people do," he said, "because when I sit in the pew and hear a letter from a bishop, or an injunction even from the pope about gay parents doing damage to children, I just say: Well, he has not asked the right question — hasn't asked Andy and me, 'Why are you making so many sacrifices to take care of these orphans?'"

At New Ways Ministry's national symposium, Maguire plans to tell his story, leading a focused discussion on gay parenting in a sacramental church. "It means far less to them [his children] that they have two dads than two parents who are there when they go off to school and when they return," he said.

The tangible benefits and social status of marriage — its legal, public and moral

commitments — also helps, Maguire explained. "We are able to say to our children honorably that we are married." Among all the differences they embody, "being brown-skinned, adopted and from foreign countries, at least they don't have to deal with that difference. Their parents are as married as any others."

Nonetheless, remaining in the church, Maguire acknowledges, is a struggle. "I run the great risk of being misunderstood or dismissed," he said. A declaration from the Vatican in 2003 that gay parents do "violence" by raising children caused us "grave distress," Maguire added.

But he explained, to "leave the church over what it's saying, I would have to pluck out my eyes because I don't like what I am seeing." For Maguire, that action would be tantamount to spiritual suicide, he said. "I would far rather be brave and sit in the pew" and "with a fair amount of respect, be the Rosa Parks of the situation. I am not moving. I didn't move before, and I'm not moving now. I am going to be buried from this church." ♦

**MASS BAN continued from page 1...**

Catholics and reconciliation within the larger Christian and civil communities."

DeBernardo said three retired bishops who were scheduled to appear on a symposium panel, "Healing our wounds and building an inclusive community," had asked Archbishop Flynn to reverse his decision, without success.

DeBernardo told CNS March 15 that one of the three, retired Bishop Leroy T. Matthiesen of Amarillo, Texas, left him a phone message two days earlier saying he had been told not to come. Since the bishop called it "a directive," DeBernardo said he assumed it came from the Vatican, but he had not been able to reach the bishop to confirm that. CNS was also unable to reach Bishop Matthiesen.

The other two bishops slated to appear on the panel were retired Archbishop Francis T. Hurley of Anchorage, Alaska, and retired Auxiliary Bishop Joseph M. Sullivan of Brooklyn, NY. DeBernardo said they were planning to attend.

Other featured speakers on the agenda were Father Richard P. McBrien, a professor of theology at the University of Notre Dame; Mercy Sister Margaret Farley, a professor of ethics at Yale University Divinity School; Sister Helen Prejean, a Sister of St. Joseph of Medaille and author of "Dead Man Walking"; and Brian McNaught, a Catholic gay activist who in 1974 lost his job at The Michigan Catholic, Detroit archdiocesan newspaper, after he announced that he was gay. ♦

# Conferees discuss being gay, Catholic

## Small protests don't dampen positive mood

By Matt Peiken

Pioneer Press  
Minneapolis, MN  
March 18, 2007

They wore green sweatshirts and green beaded strings to honor the day, and rainbow pins and shirts with phrases such as "Catholic. Liberal. Faithful." to honor their lives.

About 550 Catholic priests, nuns, parents, grandparents and theologians — all homosexual or close to people who are — came from all over the country and beyond for the weekend to sympathize, strategize and celebrate their faith and community.

"Outward Signs: Lesbian/ Gay Catholics in a Sacramental Church," the sixth such national symposium from New Ways Ministry, closes today at the Sheraton Bloomington Hotel.

"Twenty or 30 years ago, you couldn't be out in your church, and now you can," said Dick Jaco, of Sacramento, Calif., who

describes himself as a longtime gay/lesbian community activist. "But we're here because there's still so much to do, so many minds to educate."

Controversy follows any event that clashes with Catholic doctrine, and this symposium was no different. Some in attendance reported seeing small bands of protesters Friday night and Saturday morning, and Archbishop Harry Flynn, of the Archdiocese of St. Paul and Minneapolis, barred symposium participants from celebrating Holy Eucharist. One scheduled speaker, a bishop from Amarillo, Texas, bowed out of the conference, apparently because of pressure from Catholic officials.

But positivity reigned inside the hotel. Catholic progressives spent the better part of St. Patrick's Day dissecting and discussing the church's stances on homosexuality through workshops such as "Lesbian Nuns: Steps, Stumbles and Strides," "Breaking Bread: Lesbian-Gay Parish Ministry" and

"Gay Men in the Priesthood and Religious Life."

Most symposium attendees appeared to be in their 50s and 60s. One was Mary Brennan Miller, of Bloomington, Ind., whose husband is a former priest who left the church to become a Unitarian. Rather than leave Catholicism, Miller said, she's been committed to church reform for almost 40 years.

"I can no more leave my church than I can leave my ethnicity," she said. "I was once told I can do more to change things from the inside than I ever could from the outside."

Two featured speakers — retired Archbishop Francis Hurley, of Anchorage, Alaska, and Bishop Joseph Sullivan, of Brooklyn, N.Y. — urged all Catholics to heed the call of community in their faith.

"It's not about being orthodox or not being orthodox, it's about being sensitively aware," Sullivan said of his role as a bishop, to resounding applause. "It's not just about

being a visible presence, but one that is in dialogue with his community."

Hurley criticized the National Conference of Catholic Bishops for producing proclamations "by bishops for bishops" without regard for the broad community they affect.

"The document speaks about disorder. Can an inclination be intrinsically disordered?" Hurley said of one common statement of Catholic doctrine. "The terminology carries too much baggage and should be dropped. And in no place in the document is there a mention of freedom of conscience. That's the kind of thing we have to deal with in context with homosexuality."

Jaco came away with guarded optimism.

"The Catholic Church moves very slowly, and I don't expect acceptance to happen in my lifetime," Jaco said. "But I never expected it to get this far in my lifetime, either." ♦

## Editorial

# Calming the frenzy

National Catholic Reporter  
April 6, 2007

"Very few issues trigger a frenzy like this one," said Jesuit Fr. Richard Leonard, director of the Australian Catholic Film Office, during a lecture last month at the Religious Education Congress sponsored by the Los Angeles archdiocese.

The issue he referred to is homosexuality.

The subject of homosexuality surfaced during a talk in which he made reference to the movie "Brokeback Mountain," the story of two cowboys struggling with their attraction to each other.

Leonard was making the point that the movie hardly advocates "the gay lifestyle" since by the end of the film "one man is dead and the other is a shell of a human being."

He revealed that someone at the U.S. Conference of Catholic Bishops "almost got fired" for writing a similar review, and subsequently received "hate mail" in "thousands of letters."

A few weeks later, New Ways Ministry, an outreach to homosexuals within the Catholic church, held a conference in Minneapolis. As we reported March 23, Archbishop Harry Flynn of the St. Paul and Minneapolis archdiocese denied permission for the group to have Mass during the event, held at a local hotel.

The archbishop also sent letters to three retired bishops — Francis Hurley of Anchorage, Alaska; Leroy Matthiesen of Amarillo, Texas; and Joseph Sullivan of Brooklyn, N.Y. Only one of them, Matthiesen, decided not to go, "reluctantly" honoring a request from "Catholic authorities" whom he refused to identify.



Symposium liturgists: Susan Hames, CSJ, Marilaurice Hemlock, Kathleen Olsen

It was also reported that copies of Flynn's letter were sent to three Vatican officials, including Cardinal William Levada, head of the Congregation for the Doctrine of the Faith, the church's chief doctrine office, and Archbishop Pietro Sambi, apostolic nuncio to the United States.

Anyone passingly familiar with ecclesiastical protocol and politics sees what's going on here. Everyone, essentially, is covered. The fear of ecclesiastical reprisal chases itself up and down the hierarchical

ladder, and the reality that the church has deemed gays and lesbians "disordered" and deserving of special treatment that further alienates and separates them is hammered home.

The frenzy is on.

So what was the upshot of it all? The people who attended the conference — parents, their gay and lesbian children,

orientation, of what makes one homosexual or heterosexual. And it will not be surprising should we end up with enormous regrets over the discrimination, the hate and the gross misunderstanding directed at homosexuals.

Until then, we can only encourage — and thank — groups like New Ways Ministry. They persist where others, in disgust or discouragement, simply leave.

It can't be easy to persevere in a church that so deeply disparages the core of one's identity. In all of this making sure that people don't say certain things, the church poses an absolute understanding of what God thinks of it all, of how the Creator has sorted it all out.

In his talk, Leonard answered that certitude with an insight that ought to be part of the ongoing discussion of and about gays and lesbians in the church.

Leonard, according to John Allen's report, urged development of Catholic moral reflection on homosexuality. As it stands, he said, the church does not distinguish between promiscuous behavior and a life-long committed relationship. The church's blanket indictment of homosexuality means there is no "moral moment" toward which to build with regard to gay relationships.

"We lump it all together," Leonard said, "but I'm not sure God does."

Nor are we. ♦

Someday we will likely have a much greater understanding of gender and sexual

## International News

# Gay is “natural” for most Italians

## Poll comes amid row over rights for same-sex couples

By Michele von Buren

March 6, 2007

The majority of Italians appear to disagree with the Church's views on homosexuality, according to a poll out Tuesday.

The survey, released in the midst of a Vatican offensive against government plans to give rights to gay couples, showed that 64% of Italians regard homosexuality as a “natural condition”.

Just under 30% said they felt it was “unnatural”. The poll, carried out by the monthly magazine Focus, found that 76% of respondents were in favour of gays being open about their homosexuality and 95% were open to friendships with homosexuals and lesbians.

The survey was released just as a Senate committee began its examination of a draft bill which would give certain rights to cohabiting couples, including same-sex ones.

The bill, dubbed the DICO, was approved by Premier Romano Prodi's cabinet last month in line with its election programme but has nonetheless created deep divisions in the nine-party, Communists-to-Catholics governing coalition.

While leftists and secular-minded coalition lawmakers have championed the DICO, Catholics and pro-Vatican centrists including Justice Minister Clemente Mastella are firmly against it. The Silvio Berlusconi-led opposition has also attacked the bill, taking the Church's line that it undermines the institution of marriage and traditional family values.

Msgr. Elio Sgreccia, head of the Pontifical Council for Life, said on Monday that it was the “duty of Italian Catholics” to defeat the DICO and any other such laws.

He added that giving rights to same-sex couples would “go against natural law”. The extent of parliamentary hostility to the DICO will make it difficult for the bill to pass the Senate, where Prodi holds only one more seat than the opposition.

The debate has also exposed the amount of anti-gay prejudice still lingering in the Italian parliament.

At the weekend, Senator Paola Binetti, a member of the second biggest party in government, the Daisy, branded homosexuality a “deviation of the personality” during a television talk show.

“In my opinion, it represents ‘different’ behaviour - very different from the norm as written in our morphological, genetic, endocrinological and character code,” she said.

Binetti is a member of the conservative

Catholic organisation Opus Dei and one of the so-called Teodems (theological democrats) in Prodi's coalition.

While her comments sparked outrage among gay rights' groups, who said she was “racist”, they barely caused a ripple among other MPs.

Her party chief, Culture Minister and Deputy Premier Francesco Rutelli, said the senator had to “learn to measure her words” while praising her as a “woman of great intelligence and honesty”.

Rutelli, whose Daisy party is centrist and Catholic, went on to anger DICO supporters by saying the bill should be placed on the back burner because “the government has other priorities at the moment”.

Left-wing MP Franco Grillini, a veteran gay rights' campaigner, attacked Rutelli's reaction, asking: “Does this mean Rutelli's party accepts behaviour which discriminates against and slanders homosexuals?”



Romano Prodi

Gay rights' organisation Arcigay, of which Grillini is honorary chairman, urged Catholics to mark their distance from Binetti by joining a pro-DICO march in Rome on Saturday.

“The time of silence is over. Those who do not contest such stances are accomplices in a hate campaign unseen since the tragic times of Nazism,” Arcigay said.

Arcigay has frequently condemned the Italian parliament as “homophobic”, most notably during the international row sparked in 2004 by opposition centrist Catholic Rocco Buttiglione, who was

rejected as a candidate for the European Commission after describing homosexuality as a “sin”.

A host of politicians and celebrities are taking part in the Rome demo, including Nobel literature prize winner Dario Fo and his actress wife and senator, Franca Rame.

Green house Whip Angelo Bonelli,

whose party is part of the governing coalition, said that “rights for cohabiting couples are standard in the rest of Europe... A modern, European-style law is needed which gives rights to those who currently do not have them”.

Italy is one of the few countries in the European Union which does not recognise unwed couples or same-sex unions.

Under the terms of the DICO bill, they would be able to register their union, obtaining certain financial and inheritance rights and ‘next of kin’ rights if their loved one is physically or mentally incapacitated or in hospital.

Prodi must have the full support of his coalition if the DICO bill is to pass the Senate without opposition help.

The premier has already said he will not put the measure to a confidence vote, which would allow rebel Catholic allies to vote against it without putting the government at risk.

Prodi's fragile nine-month-old government has just emerged from a crisis caused by coalition feuding over foreign policy.

Although Prodi subsequently passed confidence votes in the House and Senate which reconfirmed him as premier, his hold on power remains weak due to his razor-thin Senate majority and continual disagreements among his nine allies. ♦

## Genoa cathedral defaced; gay activists suspected

Catholic World News

April 3, 2007

Vandals have defaced the cathedral of Genoa, Italy, in an apparent retaliation after Archbishop Angelo Bagnasco spoke out forcefully against same-sex unions.

The words “Bagnasco shame” were spray-painted across the main entrance to the cathedral of St. Lawrence in Genoa. The words appeared shortly after Archbishop Bagnasco, the president of the Italian bishops' conference, issued a statement opposing the legal recognition of civil unions, and saying that the government's failure to enforce moral norms regarding marriage could open the way to all kinds of perverse relationships.

Police in Genoa told reporters that Archbishop Bagnasco was being accompanied by an armed guard because of concerns about his security raised by the incident.

The president of the homosexual activist group Arcigay, Sergio Lo Guidice,

declared “solidarity with Bagnasco in the case of the graffiti, but even more so with the victims of the archbishop's most offensive words on pedophilia and homosexual civil unions.”

In related news, a vehicle owned by Tele Liguria Sud, a local diocesan-run television station in La Spezia, was also marred by graffiti. The words “No Vatican” and an anarchist symbol were spray-painted on the vehicle, which had been parked in front of the city's Cathedral of Christ the King.

In a clear indication of dissent within the Italian Church, the Turin news-

paper *La Stampa* published an article in

which three priests said that they were opposed to the Church position on the civil union legislation. The dissent of Fathers Vittorio Cristelli, Aldo Antonelli of Aquila and Beppe Scapino of Ivrea was highlighted in an article that the anti-clerical daily entitled “We are Catholics and in favor of homosexual civil unions.” Father Antonelli, in a particularly acrimonious

statement, said that the position taken by the Italian hierarchy demonstrates “the Talibanization of the Church.” ♦



Archbishop Angelo Bagnasco

# Vatican Enraged by Magazine's Confessional Expose

Reuters

February 1, 2007

An Italian magazine report which sought to prove that what some priests tell Catholics in the confessional is not always what the Church preaches in public has enraged the Vatican.

To write the cover story in this week's *L'Espresso*, reporter Riccardo Bocca visited 24 churches in five large Italian cities and confessed sins he never committed or invented ethical dilemmas for the priest.

In one confessional in Naples he told the priest he felt guilty over his father's death after the family allowed a doctor se-

cretely to detach a respirator. The father had for years been paralyzed, confined to a bed and unable to breathe autonomously.

Although euthanasia is officially condemned by the Church, the priest told him not to worry too much because God would be the ultimate arbiter.

"If I had a wife, a father or a son who for years was alive only because of artificial life support, I would pull the plug too," said the priest, who then gave him absolution.

In another confessional box he faked being HIV positive and was told by a priest that whether or not he used a condom in order not to pass the virus to the woman he

loved was "a very personal matter of conscience."

The Church teaches officially that abstinence and monogamy—not condoms—are the best way to stop the spread of AIDS.

The author said the article was a piece of investigative reporting, but the Vatican reacted with scathing vehemence.

An editorial in the Vatican's newspaper, *L'Osservatore Romano*, said the report had "profaned" the sacrament of Penance, also known as Reconciliation, in the name of "an ignoble scoop."

"Shame—there is no other word to express our shock over something that is dis-

gusting, unworthy, disrespectful and particularly offensive," the newspaper said.

Bocca said it was not his intention to show disrespect for the Catholic church or its sacraments.

"What I wanted to show was the difficulties facing these priests as they try to carry out their duties in good conscience," he told Reuters. "The differences I found were shocking even to me."

On homosexuality, one priest told him: "Well, homosexuality is a tendency which is a valid human expression. There are even homosexual priests and lesbian nuns."

Asked if he should openly declare his homosexuality, the priest told him: "Generally the best thing to do is to be yourself. Come clean. Do what the English call 'coming out'."

The Church teaches that homosexuality is not a sin but homosexual acts are.

Apart from abortion—which all 24 priests unanimously condemned—he received conflicting advice on moral issues such as divorce, stem-cell research and prostitution. ♦

## Pope Reaffirms View Opposing Gay Marriage and Abortion

By Ian Fisher

*The New York Times*

March 14, 2007

Pope Benedict XVI strongly reasserted on Tuesday the church's opposition to abortion, euthanasia and gay marriage, saying that Roman Catholic politicians were "especially" obligated to defend the church's beliefs in their public duties.

"These values are non-negotiable," the pope wrote in a 130-page "apostolic exhortation," a distillation of opinion from a worldwide meeting of bishops at the Vatican in 2005.

"Consequently, Catholic politicians and legislators, conscious of their grave responsibility before society, must feel particularly bound, on the basis of a properly formed conscience, to introduce laws inspired by values grounded in human nature."

In the meantime on Tuesday, the pope met at the Vatican with President Vladimir V. Putin of Russia, in their first encounter since Benedict became pope in April 2005.

A Vatican statement said the men discussed improving relations between Catholics and Orthodox — an issue that Benedict has put near the center of his papacy. They spoke in the papal residence, mostly in German, the pope's native language.

Relations have been tense over the 1,000 years since the two churches divided, in recent years most hotly over Orthodox allegations that Catholics actively seek converts among the Orthodox. The issue was

one major block to a visit to Russia by John Paul II, a Pole who often expressed his desire to travel there.

Despite invitations from Russian leaders, the Orthodox hierarchy has opposed any papal visit, and on Tuesday, an aide to Mr. Putin said he would not negotiate church issues.

"There are no middlemen in the dialogue between the churches," the aide, Sergei

where the Vatican remains influential even as church attendance drops.

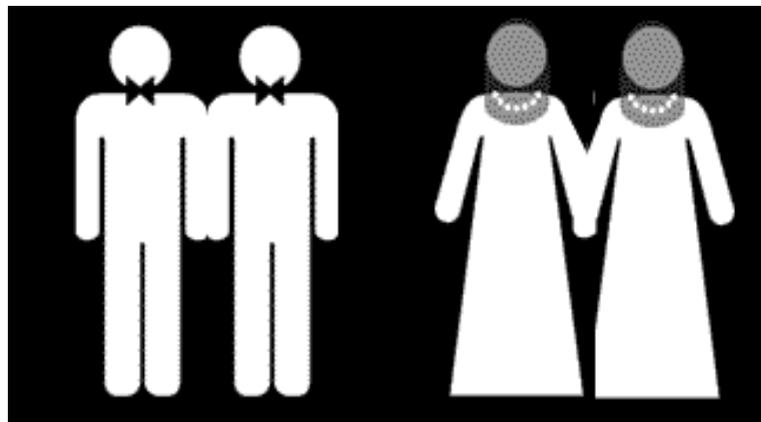
Over the last few weeks, Vatican leaders, including the pope himself, have spoken out against a law proposed by the government of Prime Minister Romano Prodi, which would expand rights to nonmarried couples, including same-sex couples. The proposal has been a major source of tension in Mr. Prodi's fragile coalition, as top church officials asserted that Catholic politicians were obligated to oppose it.

The document suggested that the church would continue to speak out strongly on political issues it saw as fundamental, even at risk of accusations, as has been the case in Italy, that it is interfering in politics.

Those issues, Benedict wrote, include "respect for human life, its defense from conception to natural death, the family built on marriage between a man and a woman, the freedom to educate one's children and the promotion of the common good in all its forms."

In the document, the pope also repeated that celibacy remained "obligatory" for priests. In the 2005 meeting, numerous bishops lamented the shortage of priests in many parts of the world, opening a rare public debate about possible limited changes, such as allowing married deacons to ascend to the priesthood.

But Benedict ruled out any such changes. "I reaffirm the beauty and importance of a priestly life lived in celibacy as a sign expressing total and exclusive devotion to Christ, to the Church and to the Kingdom of God," he wrote. ♦



Prikhodko, told reporters in Moscow, according to Reuters.

Mr. Putin met with John Paul twice, in 2000 and 2003.

The document released Tuesday contained no surprises, repeating in a more comprehensive form positions that the church has long held and that Benedict frequently addresses. An apostolic exhortation is the second highest form of papal teaching after the encyclical.

Still, the document's timing resonated in Europe, where an increasing number of countries permit forms of both euthanasia and same-sex marriage. Debate on these issues has been especially potent in Italy,

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# 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.

## Arizona

*Tempe:* All Saints Catholic Newman Center

## California

*Belmont:* Notre Dame de Namur University

*Goleta:* St. Mark's University

*Los Angeles:* Loyola Marymount University

*Moraga:* Saint Mary's College

*Ranchos Palos Verde:* Marymount College

*San Diego:* University of San Diego

*San Francisco:* University of San Francisco

*Santa Clara:* Santa Clara University

## Colorado

*Denver:* Regis University

## Connecticut

*Fairfield:* Fairfield University, Sacred Heart University

*New Haven:* Albertus Magnus College

*West Hartford:* Saint Joseph College

## District of Columbia

Georgetown University

## Florida

*Miami Gardens:* Saint Thomas University

*Miami Shores:* Barry University

## Illinois

*Chicago:* DePaul University, Loyola University, Saint Xavier College

## Indiana

*Notre Dame:* Holy Cross College, Saint Mary's College, University of Notre Dame

## Iowa

*Dubuque:* Loras College

## Kentucky

*Louisville:* Spalding University

## Louisiana

*New Orleans:* Loyola University

## Maryland

*Baltimore:* College of Notre Dame of Maryland, Loyola College of Maryland

## Massachusetts

*Boston:* Emmanuel College, Boston College

*Chestnut Hill:* Boston College

*Easton:* Stonehill College

*North Andover:* Merrimack College

*Weston:* Regis College

*Worcester:* Assumption College, Holy Cross College

## Michigan

*Ann Arbor:* St. Mary Student Parish

## Missouri

*St. Louis:* Saint Louis University

## Minnesota

*Collegeville:* Saint John's University

*Saint Joseph:* College of Saint Benedict

*St. Paul:* St Thomas University

*Winona:* Saint Mary's University of Minnesota

## Montana

*Helena:* Carroll College

## Nebraska

*Omaha:* Creighton University

## New Hampshire

*Nashua:* Rivier College

## New Jersey

*South Orange:* Seton Hall

## New York

*Albany:* College of Saint Rose

*Bronx:* Fordham University, Manhattan College

*Buffalo:* Canisius College

*New Rochelle:* College of New Rochelle,

Iona College

*Poughkeepsie:* Marist College

*Riverdale:* College of Mount Saint Vincent

*Rochester:* Nazareth College of Rochester

*Syracuse:* LeMoyne College

*Tarrytown:* Marymount College

## Ohio

*Cincinnati:* Xavier University, University of Cincinnati

*Columbus:* Ohio State University

*Dayton:* University of Dayton

## Pennsylvania

*Cresson:* Mount Aloysius

*Erie:* Mercyhurst College

*Philadelphia:* Chestnut Hill College, LaSalle University, Saint Joseph's University

*Villanova:* Villanova University

## Rhode Island

*Newport:* Salve Regina University

## Texas

*Austin:* Saint Edward's University, University of Texas

*San Antonio:* University of the Incarnate Word

## Vermont

*Colchester:* Saint Michael's College

## Washington

*Lacey:* Saint Martin's College

*Seattle:* Seattle University

*Spokane:* Gonzaga University

## Wisconsin

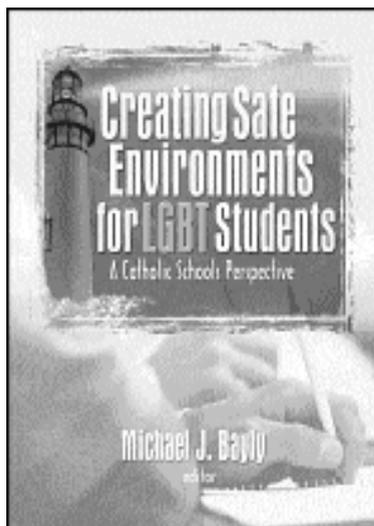
*De Pere:* Saint Norbert College

*Madison:* Edgewood College

*Milwaukee:* Alverno College, Cardinal Stritch University, Marquette University

## Recommended Reading

"Creating Safe Environments for LGBT Students: A Catholic Schools Perspective." Edited by Michael J. Bayly, MA, Executive Coordinator, Catholic Pastoral Committee on Sexual Minorities, Minneapolis, Minnesota



"Creating Safe Environments for LGBT Students" is a comprehensive training guidebook for educators who are committed to diversity and the full inclusion of LGBT students in every aspect of the Catholic high school experience. Based on five years of pilot testing in Catholic schools, this unique book emphasizes safe-staff training in integrating the Church's pastoral, social, and moral dimensions with the special needs of LGBT students. The book presents strategies and resources for building safer schools, helpful materials for communicating with parents, and general guidelines for developing and maintaining professional helping relationships with LGBT students.

## Unholy Union

WINS Radio Commentary  
By Sister Camille D'Arienzo  
February 25, 2007

Reports of a possible union between segments of the Anglican Church and Rome brought a howl of dismay from a woman writing in *The New York Times*.

Libby Purves says some Anglican archbishops, who are seeking to avoid 'schism' over the issue of ordaining gay and lesbian Christians, want to draw strength from Rome's opposition to same sex unions

For as long as I can remember, I've hoped and prayed for ecumenical cohesion based on the beauty and spiritual power of Christianity and on mutual acceptance of Jesus' teachings. These include gentleness, justice, forgiveness, generosity and mutual respect. If Jesus had ever condemned homosexuality, surely one of the four evangelists would have recorded it in the Gospels.

Sexual relationships – either gay or straight – ought to be based on positive values, not on those that exploit or exclude anyone.

Shouldn't ecumenical unions adhere to the same standards?

[www.newwaysministry.org](http://www.newwaysministry.org)

# Bishops Denounce Writings of a Catholic Theologian

By Laurie Goodstein  
The New York Times  
March 23, 2007

In a rare step, Roman Catholic bishops in the United States have declared as “false teaching” two pamphlets by a Catholic theologian who argues that abortion, contraception and same-sex marriage are morally permissible under Catholic doctrine.

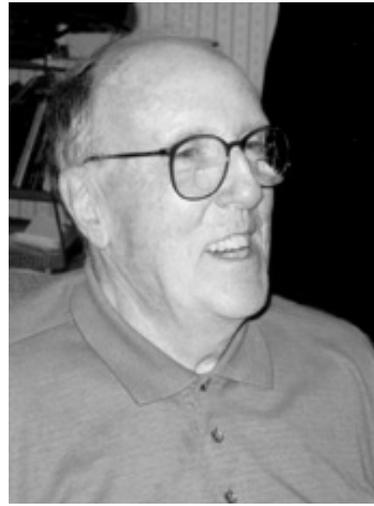
The theologian, Daniel C. Maguire, teaches religious ethics at Marquette University, a Jesuit institution in Milwaukee. He is a 75-year-old former priest and a prolific writer, educated at the prestigious Gregorian University in Rome, who has been challenging Catholic teaching on sexuality for years.

Last summer, Mr. Maguire mailed two of his pamphlets, “The Moderate Roman Catholic Position on Contraception and Abortion” and “A Catholic Defense of Same-Sex Marriage” to 270 Catholic bishops. In them, he argued that the Catholic position on these issues was “pluralistic,”

and that Catholic theologians through history had taken a variety of acceptable stances on these issues.

The bishops’ Committee on Doctrine denounced the pamphlets as “irresponsible.” The bishops said that it was a “serious error” to claim “that the teaching of the pope and the bishops represents merely one voice among many legitimate voices within the Catholic Church.”

The Rev. Thomas G. Weinandy, executive director for the bishops’ doctrine committee, said in an interview, “The big concern was that the pamphlets are written in a very popular and lively style, and from what the bishops



Daniel Maguire

knew, they were very widely distributed.”

Father Weinandy said it was “quite unusual” for American bishops to formally denounce Catholic theologians, especially when the Vatican had not issued something first.

Last week, the Vatican rebuked a Jesuit priest in El Salvador who is a leading scholar of liberation theology, which emphasizes religious advocacy for the poor.

Mr. Maguire said in an interview that there were only a few thousand printed copies of the pamphlets in circulation, though the one on same-sex marriage was accessible on a Web site. He said he

sent that one to members of Congress and state legislators in Wisconsin.

“They’re simply uninformed,” Mr. Maguire said of the bishops. “There is no one Catholic view on contraception, abortion or same-sex marriage. There’s a diversity of views. And it’s not just Dan Maguire versus the bishops. There’s a large school of thought that agrees with everything I’ve said in these pamphlets.”

Marquette University, responding to questions from a reporter, issued a statement saying that the university “agrees with the U.S. Conference of Catholic Bishops Committee on Doctrine that the views outlined by Daniel Maguire in pamphlets he circulated to the hierarchy earlier this year do not represent the teachings of the Catholic Church.”

Mr. Maguire is a tenured professor and “has rights related to his academic discipline,” it also said. ♦

## GAY MASS continued from page 4...

“You’re not supposed to be ambiguous as far as church teachings are concerned,” he said.

Ozog, who has a tape of the sermon, says it leaves the impression that “it’s OK to be a practicing homosexual.”

The Masses could create a gay subculture within the parish, another thing the bishops oppose, he says.

He also objected to the fact that Bussen attended a meeting of Dignity, a organization of Catholics whose stated mission is to change the church’s doctrine on gay marriage. And he joined other religious leaders at an interfaith service during the Winterpride Festival in February.

Ozog and several others met with the Park City priest to register their objections but said he was unresponsive to them. So they wrote letters to Bishop-elect John Wester; Monsignor Terrence Fitzgerald, interim administrator the Catholic Diocese of Salt Lake; and to the Vatican.

“This is not about Father Bob. He’s a wonderful, caring man,” says Ozog, who moved to Park City last year. “We just want to be sure that he’s representing the views of the church.”

The Rev. Erik Richtsteig of St. James Catholic Church in Ogden is also critical of Bussen’s form of outreach.

“We have to be open to people who have homosexual attractions,” he says, “but that is different from a ministry to people who identify themselves as gay and lesbian. There’s a whole bunch of culture baggage

that comes with that. [Such people] make that attraction the center of their lives.”

According to Catholic teaching, Richtsteig says, “homosexuality is not something they have to feel guilty about. They did not ask for it and are not morally culpable for it. But it’s still a disorder, something they have to watch, not something to be proud of.”

That Mass affected more than Park City, he says. It affected the whole Utah church, implying approval of Bussen’s methods.

In fact, diocesan leaders support him.

“He’s not doing anything unorthodox,” Fitzgerald says. “We have special Masses for youths, teens, elderly and Hispanic. Our bottom line is to care for the people, and that’s what he’s doing.”

Even with the support of his superiors, Bussen thought it best to discontinue the Mass. He believes the opposition is more about him than about the service.

For the past few years, an anonymous Catholic priest has been publishing a Web log about his struggles with his homosexuality.

The writer describes being in the seminary in the 1970s when nearly 20 percent of the priests left to get married. He explored a slow awakening to his own sexuality, rampant homophobia in the church and the need to help other priests confront these issues.

Eventually, the blogger writes that he is at peace with himself.

“My bishop gave me the supportive counsel,” he writes. “I was right in claiming,

embracing and cherishing this dimension of my life. . . . This holy fire is sacred, not secret. It must not be trashed by anyone.”

After Bussen began celebrating the Mass for gays and lesbians, some people concluded that he was the author of the blog and circulated it.

Some members of his parish confronted him and, Ozog says, he acknowledged he was the author.

They felt it indicated a kind of moral ambivalence about church teachings

and have sent a complete copy of the blog, now closed to the public, to the Vatican.

In an interview, Bussen declined to confirm or deny the authorship or talk about his sexual orientation.

“In the Catholic Church, the emphasis should not be on the personality of the priest. It asks us not to make public declarations. There should not be the gay priest and the straight priest,” he says. “I have never told my parishioners that I am straight or gay. I simply try to be their pastor.”

Bussen is hardly alone in not wanting to discuss his orientation.

Priests rarely discuss sex at all. Though some researchers have put the number of gay priests as high as 40 percent, no one knows for sure.

He points to a recent survey in which a

small percentage of priests said they were straight and an equally small number said they were gay, but the vast majority said they didn’t know. They all take vows of celibacy, after all.

Eliminating healthy talk of sexuality is dangerous, even for celibate priests, he says.

“Celibacy does not mean you’re not a sexual being. If you suppress your sexuality, it’s going to come out somewhere else. It will do violence to you or the people you serve - alcoholism, power-seeking, pornography, workaholicism and abuse.”

Though Bussen’s critics believe he is not upholding the church’s teachings on this, no one has suggested he has broken his vows.

So the conversation about the blog, he feels, is a distraction from the work he was trying to do.

The ensuing controversy about the special Mass has divided his parish, thrust the gays and lesbians who attended into the public spotlight, and put too much emphasis on him, Bussen says with a mixture of sorrow and resignation. “If it’s to be about me, it can’t continue.”

Still, the effort hasn’t been all bad for the community.

On Thursday, he plans to moderate an open-ended discussion about homosexuality at St. Mary’s for the entire parish.

“We are not as open as I thought,” Bussen says. “We have some growing up to do.” ♦

**“I have never told my parishioners that I am straight or gay. I simply try to be their pastor.”**

## Opinion

# A Dangerous Closet

By Mary Gail Frawley-O'Dea

*The Boston Globe*

March 11, 2007

The Catholic Church's position on homosexuality eventually might take its place among the other aspects of Catholic sexual theology generally discounted by the laity and many priests. Nonetheless, the hypocrisy of a church condemning homosexuality while depending on a significantly gay priesthood to run it and to administer its sacraments is, among several other factors, directly implicated in the sexual abuse scandal. The unspoken known that the priesthood is more homosexual than the wider culture is countered by an edict to priests not to speak openly about their sexual orientation but rather to preach about the evil

of enacted homosexuality. Mixed messages, sexual secrets, and denied realities abound in a clerical Wonderland in which the institutional church appears to play the Queen of Hearts. Secrecy about and coverup of the sexual abuse of minors becomes an almost inevitable component of such a crazy and crazy-making realm.

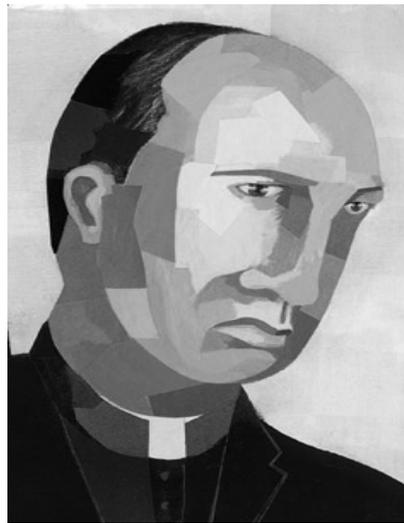
Contemporary researchers suggest that between 28 percent and 56 percent of the American priesthood is homosexual. Most psychologically healthy gay men are attracted to the priesthood for the same reasons that it attracts mature heterosexual men. They love God, desire to pursue a life of deepened spirituality, and are committed to living out gospel values within a community of faith. It is probable that gay men al-

ways have been attracted to the priesthood in numbers disproportionate to their presence in the wider society. Until very recently, and in some cases still, Catholic boys who recognized their homosexuality faced the scorn of family, friends, and church. Taught that acting on his sexual love and strivings is intrinsically evil and mortally sinful, the Catholic

gay man faces painful conflicts between his identity and his attachment relationships.

Entering the priesthood was a move that, until quite recently, evoked family pride, with the seminarian or priest being held in great esteem by his community.

It is also logical to hypothesize that homosexual men would be attracted to the all-male environment of the priesthood. Further, when boys entered the seminary as young teens, the explosion of pubescent sexual strivings had only one direction in which to travel. Surrounded by men and boys in an environment that rendered women dangerous, ex-



## The argument's origin turns out not to be in theology, but in popular prejudice

By Clifford Longley

*The Tablet*

London, England

January 20, 2007

Next year sees the fortieth anniversary of the papal encyclical against artificial birth control, *Humanae Vitae*. Last year was the twentieth anniversary of the last comprehensive Vatican statement on homosexuality, its *Letter to Catholic Bishops on the Pastoral Care of Homosexuals*. Both events in the recent history of the Church's sexual teaching are relevant to the current controversy over anti-homosexual discrimination. The Government wants to make that unlawful, but also wants a form of words that will minimize religious resistance to such a measure, not least opposition from the Catholic Church.

Although the Catholic Church often says that it is against discrimination—it first said so as long ago as 1986—in fact it cannot treat homosexuals and heterosexuals the same. This is because, as it also said then, it regards homosexuality as “objective disordered.”

The basis of this teaching, stated in the 1975 Vatican statement *Persona Humana*, is that “homosexual relations are acts which lack an essential and indispensable finality”. That last word is the heart of the matter. In other words, contraceptive sexual acts and homosexual acts are equally morally defective for the same reason: they lack the essential “finality” of an act capable of procreation. Oddly, although lesbianism is usually lumped in with male homosexuality in

this teaching, “finality” is not relevant to sexual acts between women—the female orgasm has no procreative function—and they should, logically, have been excluded from condemnation.

Yet “finality” is the language of natural law, and in resorting to it in 1968 Paul VI was contradicting the advice of his own expert commission that the immorality of contraception could not be proved from natural law. But there is a more explicit connection between the condemnation of these sexual acts even than this. When Paul VI received the report mentioned above he sought another opinion, from four conservative theologians. Their shock argument was that if the ban on contraceptives was lifted, the Church would logically have to change its teaching not only on oral sex and masturbation, but on homosexuality as well. What they were saying was a visceral appeal to the universally acknowledged assumption that homosexuality was a wicked perversion.

Anything that seemed to call that into question was manifestly absurd—end of argument. It was an entirely rhetorical point—the Church's teaching on homosexuality was not seriously under review. We may conclude, however, that Paul VI condemned contraception because not to do so would put the Church in collision with the almost universal abhorrence of homosexuality, which he shared.

For his encyclical, the Pope went back into the discredited natural law theory to salvage the concept of “finality” so he could say he had theological grounds, other than

opposition to homosexuality, for condemning contraceptives. But then later on, in 1975 and 1986, the concept of “finality” was in turn used to condemn homosexuality. It is an astonishingly circular argument, whose origin turns out to be not in theology at all, but in popular prejudice.

It also proves too much. It proves, for instance, that intercourse with a pregnant or postmenopausal woman or even a woman whose menstrual cycle renders her infertile at the time, is in the same category as a homosexual act. Yet for the reason already noted, the “finality” argument would seem to permit lesbian acts. For such reasons, the word “finality” has tended to be avoided in more recent Catholic discussions of heterosexuality, which it is still there in the treatment of homosexuality.

Strictly speaking, nevertheless, if the Catholic Church were being consistent it would insist that homosexuals were treated like heterosexual couples who use contraceptives, and discriminate against them both as “intrinsically disordered” (the phrase used of contraception in 1968 and of male homosexuality in 1975). But not lesbians. Catholic teaching, in short, is in a mess. Natural law, as the experts predicted 40 years ago, isn't up to the job.

Is it too much to hope after 40 years, that the Catholic Church might at last sort out the damage *Humanae Vitae* has done to its sexual ethics, and come up with something clear, coherent and close to the Gospels that has a ring of truth? If ever there was a need for anything, it was this. ♦

cept for idealized mothers and the Virgin Mary, an adolescent seminarian was left with few choices. He pretty much could lust after his mother or he could lust after those around him, many of them gay men. And so we encounter the paradox of an organization teaching that homosexuality is disordered and then constructing an environment that maximally elicits homosexual yearnings.

Many gay men growing up in what has been until recently a pervasively homophobic society have lived in closets in which they sometimes deny who they are even to themselves. The antihomosexual theology of the Catholic Church, conveyed in homosocial seminary environments likely to stimulate forbidden and derided sexual desires, often constructed for the young gay priest a particularly suffocating closet. Here, the self-hatred plaguing many gay men could be magnified for gay priests, some of whom tried to cope by strenuously denying their sexual orientation, even turning hatred outward toward other gay men. Denial and dissociation on this scale encourages the denial of other sexual secrets like the sexual abuse of children.

Nothing psychologically sound or, I suspect, spiritually enriching can emanate from such hypocrisy. Surely, the pope, cardinal, bishop, or priest who cannot look in the mirror and acknowledge his reflection as a homosexual man will have difficulty looking into the face of a sexually abusive brother and naming what he sees. Rather, he is likely to close his eyes to true evil, because his own humanity has been mislabeled as inclining toward evil. He may also blame or ignore the victims of sex abuse, unconsciously turning away from his own victimization by his Church and the wider society. Closets, then, are built within closets and lies pile up until it is hard to find the truth, much less speak the truth. ♦