

# BONDINGS

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## Bishop says gays welcomed at church

*Kicanas asks parishioners to help diocese reach out*

By Stephanie Innes  
Arizona Daily Star  
May 27, 2007

Bishop Gerald F. Kicanas says he wants homosexual worshippers to know they are welcome in his Roman Catholic Diocese of Tucson.

Kicanas writes in this month's edition of *The New Vision*, the diocese's newspaper: "I am very sensitive to the concerns I have heard from people of same-sex orientation that they feel they have no place in our parishes or in the household of faith.

"We need to consider how we as a diocese or how I as bishop may be generating such misunderstanding."

Kicanas, who oversees 350,000 Catholics in nine counties and holds the high-ranking executive position of secretary to the U.S. Conference of Catholic Bishops, is asking parishioners to help the diocese figure out how to better serve the gay and lesbian Catholic population.

He said part of his impetus for reaching out was criticism he heard after he and Arizona's other two bishops publicly supported a proposed ban on gay marriage last year.

Among the ideas he has heard in early discussions is having a parish where gay and lesbian Catholics could worship in an "accepting environment that would help them live faithfully as Catholics."

"I will continue to explore ways that our diocese can make clear to our Catholic people the consistent teaching of the Church that 'the Good News of Jesus Christ is for all people,'" Kicanas wrote, "that each person is created by God out of love and is therefore deserving to be treated with respect and dignity, and that there are no gradations within God's family: All are his beloved

daughters and sons."

So far he said he's heard about 10 comments, generally thanking him for reflecting on the issue.

"More needs to be done," Kicanas said in an interview Friday. "It's a difficult area. Obviously, programs are not as important as communication with people."

Critics said Kicanas ostracized gays and lesbians earlier this year when he decided not to extend an invitation to retired Detroit bishop Thomas J. Gumbleton to speak about homosexuality as part of a program sponsored by the local lay Catholic group Call to Action. Call to Action members sent Kicanas a letter of protest signed by 129 people, including 14 nuns.

All along, Kicanas maintained that the problem wasn't Gumbleton or the subject matter of his talk. Gumbleton wasn't welcomed by the local diocese because Call to

Action promotes messages that go against church teaching, he said. The group holds forums exploring topics such as optional celibacy for priests and allowing women into the priesthood.

And Kicanas said it wasn't so much the Gumbleton controversy that prompted his current article about homosexuality in *The New Vision*, but rather ongoing feedback from parishioners about the church's position on homosexuals and same-sex relationships.

That feedback intensified last year when



Bishop Gerald Kicanas

the state's three bishops publicly supported a proposed state constitutional amendment that would have banned gay marriage and also barred governments from giving benefits to employees' domestic partners. Kicanas said several people personally shared their concerns over the bishops' stance with him.

Saying she is "pleasantly surprised" at Kicanas' efforts to reach out to the gay and lesbian community, Call to Ac-

tion vice president Laurie Olson said she

*KICANAS continued on page 6*

### Finding a Way

By Bishop Gerald Kicanas  
*The New Vision*  
Diocese of Tucson, AZ  
May 2007

Today in our society, homosexuality is out of the shadows, where it was simply not talked about, and is a significant societal issue that calls for moral reflection and dialogue. On this topic, Catholics, like others in our society, span a continuum from being condoning and accepting, understanding and compassionate, to mean spirited and hateful.

This continuum exists as well when it comes to opinions about the Catholic Church's teaching on homosexuality.

Some criticize the Church for being harsh, insensitive, unfair and discriminatory to people of same sex orientation. Others say the Church and its bishops are "too tolerant of gays."

I, too, encounter this broad range of thoughts and feelings. I have met persons who fear the Church is marginalizing gay persons, driving them away from the Church and making them targets for contempt and even violence. I have met others who call for a clear denunciation and repudiation by the Church of people of same sex orientation.

Several years ago, I talked about ministry to homosexual persons with our Presbyteral Council (a primary consultative

body made up of priests who represent the different regions in our Diocese and key priest advisors). We discussed how we might reach out pastorally to Catholics in our parishes who are gay and to parents and family members who struggle with accepting and loving their sons and daughters who have disclosed their orientation.

The consensus of our discussion was this: Ministry to homosexual persons is best accomplished at the parish through spiritual direction and the sacrament of Reconciliation.

"I am very sensitive to the concerns I have heard from people of same sex orientation that they feel they have no place

*WAY continued on page 6*

## Sister Paula Brett Kelly: embracing the despised

GayNZ.com  
June 13, 2007

Sister Paula Brett Kelly freely admits that, when she initially stepped forward to help fight against the stigmatisation of people with HIV and gays and lesbians, she had been brought up to "despise" us.

Although she was to become one of the most potent not-so-secret weapons in late 1980s and early 90s fights for fair treatment of people with HIV (mostly gay men) and equality in law for homosexuals, Brett Kelly's Roman Catholic religious upbringing and education had taught her that we are sinners, to the extent that she initially "half-hoped" her offer to



Sr. Paula Brett Kelly

assist us would be turned down. It wasn't.

And as the months passed by she says she came to understand the gay men and lesbians she helped and worked alongside. "The most humbling and impressive thing to me was the immediate tolerance and acceptance by the AIDS community. They didn't put up barriers, they didn't have the prejudices, so why should I." Brett Kelly overcame her distaste for homosexuals and her fear of HIV.

In a word, the twinkling-eyed nun 'bonded' with her new gay and lesbian friends, to the point where she has just been awarded the prestigious Member of the New Zealand Order of Merit in the Queen's Birthday

honours list for her anti-discrimination and HIV rights advocacy. Her nomination was heartily endorsed by the NZ AIDS Foundation, and by gay and lesbian organisations and individuals including MP and cabinet minister Chris Carter.

In its supporting letter the NZAF's executive director, Rachael Le Mesurier, noted that "Sister Paula has been a steady and consistent voice of reason and compassion in and for the Foundation... we still continue to be inspired by her personal generosity and unflinching commitment to our mission of reducing the transmission of HIV and supporting people living with HIV and AIDS to maximise their health and well-being." In 2005 the Foundation acknowledged her with a Life Membership.

Wellington-based gay rights activist and counsellor Bill Logan remembers an example of Brett Kelly's willingness to go the extra mile for gays in need. "At nine thirty one evening about fifteen years ago the Gay

Switchboard in Wellington had to find — immediately — accommodation for a fifteen year old gay boy. He'd been getting hell, and had run away from home in the South Island. Paula took him in for several days until we got it sorted. That's pretty typical. She's there, and if she can, she'll help."

Logan believes Brett Kelly showed courage in turning away from those teachings of her church that define glib people as sinners and finding her own understanding. "For a Roman Catholic sister to align herself with us must take a certain courage. For over twenty years she's advocated for us, with a quiet clear voice, a fine tactical sense, and a passionate sense of humanity and justice." And when a gay-rights project has needed the kind of mana that can be bestowed by a committed and respected nun, Logan says Brett Kelly has regularly obliged. "When we've needed respectability, she's always been willing to lend hers," he says. ●

# 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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# New guidelines issued for ministering to GLBT Catholics

*In Newsweekly*  
By **Chuck Colbert**  
July 19, 2007

Dignity/USA, the nation's largest and oldest faith community for GLBT Catholics, while meeting in convention July 5 - 8 in Austin, Texas, issued new guidelines for pastoral care of people. The guidelines, said Jeff Stone, a spokesperson, of the New York chapter of Dignity, were in response to the U.S. Conference of Catholic Bishops' Nov. 2006 guide, "Ministry to Persons with a Homosexual Inclination: Guidelines for Pastoral Care."

Last year, in their pastoral care document, the bishops wrote, "By its very nature, human sexuality finds its proper fulfillment in the marital bond. Any sexual act that takes place outside the indissoluble and lifelong bond of marriage does not fulfill the proper ends of human sexuality. It is not directed toward the expression of marital love with openness to new life. It is disordered in that it is not in accord with this two-fold end and is thus morally wrong."

Ministry to gays and lesbians, the document says, requires mandatory life-celibacy. The bishops discuss gayness, with language describing homosexuality, gay life and love as "same-sex attraction," a "disorder or 'inclination.'" Accordingly, the bishops oppose any form of civil recognition for gay couples' commitment, everything from domestic partnership to civil unions to civil marriage - anything remotely approximating marital relationships. The bishops also oppose gay adoption because, they say, "homosexual unions are contrary to the divine plan."

Nonetheless, a growing consensus has emerged among Dignity's leaders and membership for a "proactive" rather than "reactive," response, Stone said, adding, "We want to develop the [Catholic] faith tradition that feels right and authentic" without "letting the bishops control us."

By comparison, Dignity's pastoral care guidelines affirm the "inherent dignity" of GLBT persons in their "diversity" as "members of Christ's mystical body." The guidelines call for "equal participation" in Church life, including the sacraments of marriage and ordination, specifically calling for "the opportunity to formalize our commitments, sacramentally" as well as through civil marriage. The guidelines also offer support and encouragement for GLBT youth, their parents and friends, and for the children of same-sex couples.

Ultimately, the document challenges all Catholics to "live out the Gospel values of service, compassion, and community," reminding ministers and worshipping communities that "love of neighbor" lies at the heart of the "great commandment."

A former Dignity/USA national president and executive director, Marianne Duddy-Burke, who played a key role crafting the pastoral guidelines, said, "Over time we will

see more and more Catholic groups, large and small, articulating their own vision of community, pastoral practice, and ethics." Duddy-Burke, of Boston, said the local Dignity chapter was active in the process, establishing a study group and holding a "listening night" where individuals could offer their perspectives.

True enough, what irked many GLBT Catholics, Dignity/USA president Sam Sinnett said was the bishops' "not bothering to consult with openly LGBT people, or even with their own diocesan ministries that work directly with LGBT people."

"Our guidelines were developed through a process of broad consultation throughout our organization and beyond over the

past six months," said Sinnett.

"Clearly, given the Catholic community's realization that the bishops no longer provide trustworthy moral leadership," Duddy-Burke said, more "authentic voices" are now filling that "void" created by the hierarchy's loss of credibility. "We've certainly seen bolder statements from theologians and commentators in recent years," she explained.

Since they were issued last week, Stone said the reaction to the guidelines has been so far uniformly positive.

"Dignity's pastoral care guidelines are based on solid theological and psychological foundations about the lived experience of LGBT people," said Frank DeBernardo, executive director of New Ways Ministry, a gay affirming, national Catholic education and research center.

"These guidelines are a helpful alternative to the U.S. bishops' 2006 guidelines, which were a radical departure from U.S. Catholic thought and practice about gay ministry. The Dignity guidelines actually represent more clearly the pastoral practice that is happening in the best gay ministry programs in dozens of Catholic parishes and dioceses around the U.S. Mid-level Catholic leaders in Church institutions have not found the bishops 2006 guidelines realistic or helpful," he added.

Casey Lopata, of Fortunate Families, a Rochester, N. Y. -based gay positive ministry, primarily with Catholic parents of GLBT persons, said his group also "welcomes" Dignity's pastoral guidelines. "They clearly reflect the kind of pastoral care hoped and prayed for by the vast majority of more than 275 Catholic parents of LGBT daughters and sons who responded to [a] Fortunate Families survey during the past year," he said.

Lopata also voiced hope that "bishops, pastors, and all pastoral ministers will open their hearts and minds and listen to our LGBT daughters and sons," he said. "They deserve the same pastoral care, if not more, given the hurt caused by the lack of such care. We fervently hope the institutional Church will seriously listen to and learn from our daughters and sons, and ultimately offer them the compassionate pastoral care exhibited by Jesus in the Gospels." ●



## Catholic Gay Service to Be Presided Over by Woman

By **Andy Humm**  
*GayCityNews.com*  
June 7, 2007

Dignity/NY, the LGBT Catholic group, will have a woman preside over its Gay Pride Mass for the first time on June 23 at 7:30 p.m. at the Judson Memorial Church on Washington Square South. She is the Reverend Victoria Rue, a Roman Catholic womanpriest who was ordained by three Roman Catholic womenbishops in 2005.

Jeff Stone, a spokesperson for the group, said, "This is a bold move for our community, but one to which we believe the Holy Spirit has called us." Dignity has long supported the ordination of women, but had not called womenpriests to preside at their Masses.

Father Bernard Lynch, a former theological adviser to the New York chapter now living in London, said in an e-mail, "If we believe as Jesus did that all peoples are coequally created in the image of God, then let's stop the nonsense and get on with living this truth with justice for all. Good for Dignity. I offer them my heartiest congratulations, admiration and respect." ●



*Rev. Victoria Rue*

# New archbishop led anti-gay 'witch hunt'

*O'Brien, opposed to gays serving as Catholic priests, to head Baltimore region*

By Joshua Lynsen  
*Washington Blade*  
Jul. 20, 2007

Some gay Catholics are criticizing Baltimore's new archbishop for taking what they call "ignorant" and "absurd" stances on gay issues.

Archbishop Edwin O'Brien, who was named last week to succeed the retiring Cardinal William Keeler, staunchly opposes gays becoming priests.

"I think anyone who has engaged in homosexual activity, or who has strong homosexual inclinations, would be best not to apply to a seminary and not to be accepted into a seminary," he told the National Catholic Register in 2005.

O'Brien also has suggested that gays fail to provide "a strong role model of maleness," and are therefore unfit to become priests.

"That shows a very ignorant understanding of homosexual orientation," said Francis DiBernardo, executive director of New Ways Ministries, a Maryland organization that advocates for the inclusion of gays in the Catholic Church.

"He would be a better archbishop in Baltimore if he would broaden his views concerning lesbian and gay people."

Baltimore's archdiocese, which serves 510,000 Catholics in the city and nine counties in central and western Maryland, is the nation's oldest diocese.

Gay Catholics said O'Brien could significantly change the archdiocese, which welcomed gays during the 18 years Keeler led it.

In contrast to Keeler, whom DiBernardo said allowed gay Catholic groups to celebrate Mass on church grounds and kept an office for gay ministries, O'Brien has spoken negatively about gays.

"We don't want our people to think, as our culture is now saying, there's really no difference whether one is gay or straight, is homosexual or heterosexual," he told NewsHour on PBS in 2005. "We think for our vocation that there is a difference, and our people expect to have a male priesthood that sets a strong role model of maleness."

O'Brien, who leads the Archdiocese for the Military Services, coordinated the Vatican's evaluation of U.S. seminaries in 2005 and 2006 after the church sexual abuse crisis. That review included an investigation to "look for evidence of homosexuality," leading many critics to accuse the church of an anti-gay witch hunt. O'Brien said at the time that even gays who have been celibate for 10 or more years should not be admitted to seminaries.

When he moves to the Baltimore archdiocese Oct. 1, O'Brien will gain control over St. Mary's Seminary and Mount St. Mary's Seminary, the nation's first two training grounds for priests.

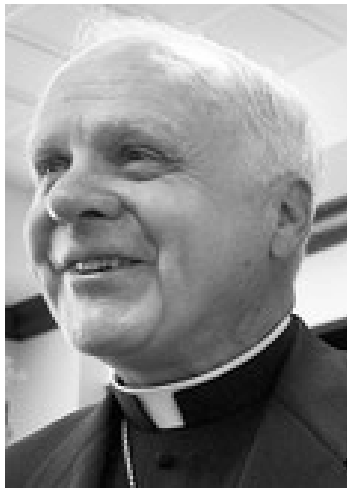
Rev. Michael Seneco, the gay presiding bishop of the North American Old Catholic Church, said he hopes O'Brien will not bar gay students from joining the school.

"I think that it's absurd that any one fact of a person automatically should blankly disqualify them from any service to the people," Seneco said. "It's like saying people with red hair shouldn't be chefs."

Seneco, whose church broke from Roman Catholicism during the First Vatican Council and is comparatively more liberal, challenged O'Brien's handling of gay issues.

He said the archbishop was wrong to say gay men are unfit to become priests.

"In order to be a priest, you have to love people, accept people and forgive people for who they are," Seneco said. "None of those are skills that are reserved only for masculine, heterosexual men."



Bishop Edwin O'Brien

Seneco, who lives with his partner in Washington, also opposed O'Brien describing same-sex attractions as "homosexual inclinations."

"I'm not inclined to be gay, I was born gay," Seneco said. "I'm inclined to have McDonald's for lunch."

Debbie Weill, former executive director of the gay Catholic group Dignity USA, has criticized the seminary review as a "witch hunt."

"With the recent offensive against gay seminarians, and by extension all gay priests, Benedict XVI secures his spot among the many religious leaders of all denominations who continue to demonize LGBT people," she wrote in a Washington Blade opinion piece last year.

O'Brien did not respond this week to a Blade interview request. The United States

Conference of Catholic Bishops also did not respond to a request for comment.

But in an interview with the Baltimore Sun last week, O'Brien said homosexuality is "not conducive to a healthy view and living out of celibacy" because "there's secrecy involved." He also told the paper that the military's "Don't Ask, Don't Tell" policy "seems to be working."

DiBernardo said Catholic leaders are increasingly using the term "homosexual inclination" when speaking about gays.

"But that's not a view that holds up well in view of current science or in view of how people experience their sexuality," he said. "I don't think it's a view that Catholic leaders should continue to propagate."

O'Brien also has drawn criticism for his role in helping to found Courage, a New York group that ministers to gays and instructs them to be celibate.

The group, founded by O'Brien and others in 1978, now has 110 chapters worldwide.

"I think that Courage, in the way it was originally conceived, could be a helpful ministry for people who want to remain celibate," DiBernardo said. "There are some people who choose that as their lifestyle."

But he said the group has moved away from its founding principles and now regards same-sex attractions as a "psychological defect" and "a problem to be overcome."

The organization's web site says it fosters fellowship among gay Catholics so that "no one will have to face the problems of homosexuality alone."

DiBernardo and Seneco said Courage

does not practice conversion therapy, or treatment that purports to make gays straight, but some chapters have recommended such therapy to its gay members.

"Courage doesn't try to convert you," Seneco said, "but it does try to relegate gay Catholics to second-class status."

DiBernardo said such an approach is antithetical to church teachings.

"One is not in sin if one finds one's self to be homosexual," he said. "The Catholic Church still teaches that, although bishops like Archbishop O'Brien don't seem to understand that very well."

DiBernardo said O'Brien, who was a military chaplain in Vietnam and led the U.S. military archdiocese for 10 years, might change his views after spending time in Baltimore.

"I think that having been involved in the military for so long has probably given him only one perspective on homosexuality that hasn't been very positive," he said. "That's why I think being in Baltimore, where there has been a lot of good ministry with gay and lesbian people, that there's a possibility for him to open up his mind."

DiBernardo said O'Brien might learn from the Baltimore parishes that have welcomed gays and talked openly with them about their lives and experiences.

"This is a real instance of the bishop stands a lot more to learn from the grassroots in Baltimore than the other way around," he said. "So if the Holy Spirit is showing any wisdom in this decision, it's that the decision is to help educate Archbishop O'Brien."

## Victory for same-sex marriage advocates

By Chuck Colbert  
*National Catholic Reporter*  
July 6, 2007

After more than five years of contentious debate over the definition of marriage in Massachusetts, lawmakers handed same-sex marriage advocates a victory June 14 by defeating an amendment that would have rolled back civil-marriage rights for gay and lesbian couples.

On Jan. 2, the marriage amendment garnered the support of 62 lawmakers. But this time the vote was 45-151, falling short of the 50 necessary to advance the measure to voters in November 2008. Two consecutive sessions of the Legislature must approve ballot measures before the voters have their say.

"Marriage is secure in Massachusetts," said attorney Mary Bonauto, civil rights project director at Gay & Lesbian Advocates & Defenders.

Bonauto argued the Goodridge v. Department of Public Health case before the Supreme Judicial Court of Massachusetts. On Nov. 18, 2003, the court found no "rational basis" to exclude gay and lesbian couples from the responsibilities, benefits and duties of civil marriage.

Heading into the June 14 vote, MassEquality.org, a coalition of groups formed to preserve same-sex marriage, and the Massachusetts Gay & Lesbian Political Caucus stepped up their activities, lobbying lawmakers and sponsoring TV commercials.

Kris Mineau, spokesperson for VoteOnMarriage.org and the Massachusetts

Family Institute, two groups that supported the ballot measure, said he was "disappointed" with the vote, but added, "This is not the end. ... We've been here for 16 years and we are going to continue to promote traditional family values with marriage as the No. 1 issue."

The Catholic hierarchy, along with its lobbying arm, the Massachusetts Catholic Conference, and other lay Catholic groups have been outspoken against gay marriage. Throughout the amendment campaign, Boston Cardinal Sean P. O'Malley appeared at several high-profile rallies and news conferences, speaking out against "unelected judges" who redefined marriage without the people's consent.

Catholic Conference executive director Ed Saunders said that his organization was assessing what to do next. He attributed the setback to "extreme pressure" put on state lawmakers by gay marriage backers.

Nearly 50 percent of the population of Massachusetts identifies as Catholic. Yet more and more Catholic lawmakers and citizens have come to view same-sex marriage as no threat to the Commonwealth, according to Holly Gunner, an ACLU representative on the MassEquality board. Catholic legislators who voted against the marriage

amendment, she said, "had a struggle of conscience."

"They are people of strong faith who cared that they act in ways that are moral and just," she said.

The amendment was defeated in part because some lawmakers who had previously supported it changed their minds. A case in point is Rep. Paul Kujawski, D-Worcester, who said, "What moved me was person after person who told the same story, but not in exactly the same words, that 'I didn't ask to be born this way.'"

Kujawski, a Catholic, said two priests and two eucharistic ministers spoke with him, making arguments against the marriage amendment. His wife and two sons also urged him to vote it down.

He explained during a telephone interview that painful stories of parental rejection, embarrassment, and even outright ostracism of a gay or lesbian family members affected his decision. Individuals spoke about having to move away from home, finding full acceptance only from their life partners, he recalled. For Kujawski, voting against the marriage amendment means same-sex couples "are able live with dignity and happiness." ●



Mary Bonauto

# 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)  
Hayward: All Saints  
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, 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  
Boulder: St. Thomas Aquinas  
Colorado Springs: Our Lady of Guadalupe  
Denver: Cathedral of the Immaculate Conception, St. Dominic  
Fort Collins: Blessed John XXIII  
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

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

## New Jersey

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

## New Mexico

Albuquerque: Holy Family  
Española: 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

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

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

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

**To add your faith community to our list, please contact the New Ways Ministry office via [NewWaysM@verizon.net](mailto:NewWaysM@verizon.net) or at 301-277-5674. Thanks!**

## Excerpt from Soho Mass Homily for Ascension Day

By Fr. Timothy Radcliffe, OP  
May 20, 2007

Most of us will live through moments in which God appears to disappear from us. We lose God. When we are children we may lose God as the old man with a beard in the sky, as we shall lose Father Christmas. As we grow older, we may lose God as a comforting presence, or Jesus as our friend. I went through a period in my early days as a friar, even before I was ordained, when God seemed to have gone. It can be very frightening and painful. Some people feel that they have tumbled out of belief and that the world has no meaning. Then we have to wait until God gives himself more intimately than we could have guessed. Saints like Teresa of Avila and Therese of Lisieux had to wait a long time.

So like the disciples, we can rejoice today at the disappearance of Jesus. It is all part of our coming home to God, or God's making his home in us. So the Church should be a sign of our home in God.

But let's be honest. It does not always feel like home. Lots of people do not feel at ease in the Church. This may be because we feel that God does not want us here. If that is the case, then we are living with some

image of God that needs to disappear. Maybe we still have God as the celestial policeman, the accuser of sins, God as the eternal parking attendant, waiting to catch us out, or God as the great President of the Universe. In which case, we have not yet fully celebrated the Ascension. We must let these images of God disappear, fade away, so that we can discover the God who delights in our very existence, and dwells at the core of our being.

Or maybe it is other people who make us feel ill at ease, not at home. I think that this may be something this congregation has experienced from time to time! We may feel that we are not proper Catholics or second class because we are gay, or divorced and remarried, or poor, or because life has just taken unexpected turns. Most lives do! In which case rather than be angry or internalize that rejection, we must be compassionate for those whose lives are haunted by oppressive images of God.

The apostles who witnessed the disappearing of Jesus still clung on to images of God that took time to go. It took them time to realize that the God who only wanted to have Jews in his community was gone and that we Gentiles also are at home. We are all learning. ●

# Gay priest leaves parish he loves

*He grew closer to Alameda Catholic congregation when he shared long-kept secret in 2005 homily*

By **Matthai Chakko Kuruvila**  
*San Francisco Chronicle*  
 June 23, 2007

A Catholic parish in Alameda and its priest fell in love with each other over the past six years, but today they'll say goodbye.

Worshippers at St. Joseph Basilica say Father Rich Danyluk knit them together as a community and gave inspired homilies that forced them to look deeper into their lives. Danyluk, known as Father Rich, says he's leaving to get a year of rest after 31 years in the priesthood.

But the 59-year-old cleric says St. Joseph is the place that accepted him wholly, the place where he was forced to grow. It is also where, in 2005, he told the congregation that he is gay.

The revelation did not rock the church. The parish and its leader, the only gay Catholic priest in the Bay Area who is out to his congregation, grew to love each other even more.

Pope Benedict XVI has called homosexuality "objectively disordered," the Vatican issued guidelines almost two years ago saying gay men should not enter the seminary, and Cardinal William Levada, former archbishop of San Francisco, has said that openly gay priests make it difficult for congregations to see clergy as embodying Jesus Christ.

Still, 1,800 families pack into St. Joseph at five Masses every weekend to hear Father Rich.

"He's the most deeply spiritual person I've ever met," said Sue Spiersch, 62, a lifelong Catholic and a member of St. Joseph since 1972. She said Danyluk made a congregation of strangers into friends.

Said parishioner Dana Haering, 40, a lifelong Catholic: "He finds a way to make you feel God's presence — as my pastor, as my friend. Isn't that what (a) relationship should be?"

Danyluk says he is merely living out the Gospel.

"Being gay in the Catholic Church means, for me, that all my life I was brought up feeling that I was unworthy and didn't belong and very negative things were said from the church," he said in an interview this week. "Hearing that over and over again, you could almost believe it.

"There's a passage in Scripture that God said to Jesus, 'You're my beloved son in whom I'm well pleased.' I believe God says that to every male, and he says 'You're my beloved daughter' to every woman. Finally, that sunk into me, that I don't need a priest or a bishop or a pope to tell me who I am. I want everyone else to have that same right."

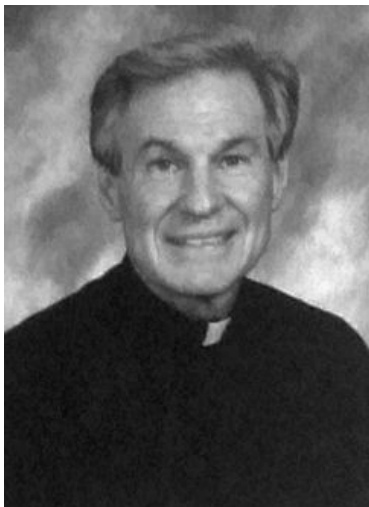
Gay priests illustrate the Catholic Church's paradoxes on homosexuality, said the Rev. Jim Schexnayder, resource director for the National Association of Catholic Diocesan Lesbian and Gay Ministries.

The church's teaching that homosexual acts are grave sins means that priestly vows of celibacy can be a comfort for gay Catholics seeking to keep the faith. But few gay priests are out, fearing repercussions from superiors or their congregations.

"Homosexuality is a third rail," Schexnayder said. "It tends to be so electric

in its effect. It causes a lot of anxiety in some circles. ... It creates this reality that people don't want to face."

For most of his life, Danyluk avoided openly facing his homosexuality. He knew he was gay by about seventh grade. In seminary in the late 1960s, he went to the rooms of fellow seminarians, had his first sexual experiences and pretended that they never happened.



**Rev. Richard Danyluk**

"That's sick. That's using somebody," he says now. "It was the acting out."

Within a few years, he began drinking heavily.

"It gave me a little more freedom to do things that I knew were

wrong," he said. "It just numbed the senses."

In the early 1980s, he began seeing a counselor to come to terms with his sexual orientation but returned at times to drinking and illicit sex. He was stopped twice for drunken driving while leading a Southern California parish in the 1990s. After the second arrest, in November 1999, he was sent to a rehab center in Minnesota.

That was a turning point in his life. Before leaving for treatment, he told worshippers at his final service about his alcoholism, apologized and asked for forgiveness and prayers. They gave him a standing ovation.

He said he's abstained from alcohol and has been celibate ever since.

Parishioners say Father Rich's influence at the Alameda church since he arrived in

2001 has been powerful in many small ways.

He greets children on one knee so that little ones can meet him at eye level. He created a team of parishioners to give the homilies one weekend a month. He built relationships among parishioners by instituting a weekly snack and chat time after Mass.

But several church members said his words are the real gems. They are found in his midweek e-mail bulletin, his answering-machine message, unscripted moments and his homilies.

In September 2005, Danyluk was angered by the Vatican's proposed guidelines about gay seminarians. As eventually adopted, they prohibit the acceptance into seminary of "those who practice homosexuality, present deep-seated homosexual tendencies or support the so-called 'gay culture.'"

Danyluk thought it was time to speak up to his parish.

Church hierarchy had decided that the theme that week was about accepting, not rejecting. Father Rich told the story of his aunt.

As she lay dying, she cried and told him she was a lesbian. "I'm so afraid I'm going to hell," she said.

"That's not how God works," he recalled for the congregation. He grabbed the Gospel and held it aloft before the congregation. "This is either the good news for everybody or nobody," he said.

That included all gays and lesbians, he said, including those in attendance, to whom he added: "I'm one of you."

There was no backlash from the bishop of Oakland, the Most Rev. Allen H. Vigneron, who Danyluk says supports gay priests. The diocese's top clergy were on a retreat this week and unavailable for com-

ment, a spokeswoman said.

While most parishioners were supportive, Danyluk said two people were upset, including a mother of two children attending the parish's schools who made an appointment to see him.

"I guess you'll be pushing the gay agenda in both schools," she said, but wouldn't tell him what she thought the "gay agenda" was.

"I told her the only agenda I've ever pushed in my life is the gospel of Christ," said Danyluk, who says he has mentioned gays and lesbians only a few times in his homilies. "I said your two children — I love them, and they love me. I treat them very humanly and very respectfully, unlike what you're doing to me right now."

The woman stayed in the congregation but avoids him when possible, he says.

Other parishioners say Danyluk has transformed their lives.

Haering, 40, said Danyluk visited her and her once-athletic husband every week for many months as multiple sclerosis wasted his body. Before Dave Haering died at age 38 in November 2005, family, friends and Father Rich gathered around him for a blessing.

Danyluk asked them to share what they had learned from Dave.

"Rich has a way of asking just the right question to make you look deeper in yourself than where you knew you could go," Dana Haering said. "My husband was in a coma. He wasn't going to come out of it. And yet what he made us look at was, 'What have we learned?'"

"There wasn't a person in the room who didn't realize how blessed we had been to have David in our lives and to have Rich in our lives." ●

## **FINDING A WAY** *continued from page 1*

in our parishes or in the household of faith. We need to consider how we as a Diocese or how I as bishop may be generating such misunderstanding."

At the parish, priests need to receive people of same sex orientation with compassion and should assist them pastorally in their efforts to live as disciples of Christ. I thought then that this was a sound approach to ministry to those with same sex orientation. I still think that, but I also now believe we should be doing more.

Last November, the U.S. Conference of Catholic Bishops published the document "Ministry to Persons with a Homosexual Inclination: Guidelines for Pastoral Care." The document calls on diocesan bishops to develop a ministry to persons with a homosexual inclination. It calls pastoral leaders and diocesan bishops to exercise leadership and to provide support for such a ministry.

I met recently with a group of pastoral leaders and parishioners to reflect on this document and to formulate some ideas toward developing a ministry. The discussion was lively, engaging and wide ranging.

I heard that in whatever ministry we ultimately may develop we must challenge any attitudes, language or actions in the Church and in society that demean people of same sex orientation. I heard that we need to be clear about the Church's moral teaching on homosexuality. I heard that it is important that we articulate a positive vision of how a person of same sex orien-

tation can live in communion with the Church and remain faithful in living as a Catholic.

We reflected in our discussion on the struggle that parents face in accepting a son or daughter who disclose to them their same sex orientation. Concern was expressed that if these sons and daughters are not welcomed and appreciated by the Church they will turn to the secular culture for acceptance.

We talked about the importance of parents learning how they can relate to their children of same sex orientation in such a way that, in the words of the recent document, "the bonds of love among the family members remain intact." We also explored ways that Catholics of same sex orientation who want to live in communion with the Church can find the personal and spiritual support they need.

Some suggested that it would be helpful if there would be a parish where Catholics of same sex orientation could worship in an accepting environment that would help them in living faithfully as Catholics. The group suggested that pastoral leaders in our parishes — priests, religious, deacons and laity — need catechesis and formation on how to respond pastorally to people of same sex orientation.

There was emphasis in our discussion on these three points: that pastoral leaders must listen carefully to the lived experiences of their people and try to relate the Church's teaching to those experiences in a convincing way; that while there are some people of same sex orientation who want no part of

the Church we need to continue to reach out to them and invite them to return home; and that we need to find ways to assist those with same sex orientation who want to remain in communion with the Church.

While no final recommendations on a ministry plan resulted from our discussion, it is clear to me that our ministry plan must uphold Catholic teaching while it helps us to welcome people of same sex orientation, to support them in living "authentic human integrity and holiness of life" and to encourage "their full and active participation" ("To Live in Christ Jesus: A Pastoral Reflection on the Moral Life," U.S. Conference of Catholic Bishops, 1976). Our plan also must challenge any degradation. Such treatment deserves condemnation from the Church's pastors, wherever it occurs."

I am very sensitive to the concerns I have heard from people of same sex orientation that they feel they have no place in our parishes or in the household of faith. We need to consider how we as a Diocese or how I as bishop may be generating such misunderstanding.

I will continue to explore ways that our Diocese can make clear to our Catholic people the consistent teaching of the Church that "the Good News of Jesus Christ is for all people," that each person is created by God out of love and is therefore deserving to be treated with respect and dignity and that there are no gradations within God's family: all are His beloved daughters and son. I welcome your comments and reflections. ●

## International

# No Straight Matter

By Ariadne Massa

Times of Malta

June 16, 2007

Realizing he was gay at the age of nine, Briton James Alison went on to join the Dominican Order at 22 after he discovered the joy of being loved by God. At 36, he left the order, because he felt he was an accomplice in a lie.

Today, the 48-year-old theologian lives in a juridical no man's land, as he gains notoriety by daring to spark a discussion on gay issues and the Catholic Church.

In Malta to give a public talk today at Rafiki's Self-expression, Msida, at 11 a.m., Dr Alison insists that the veil of silence shrouding this issue had to be tackled.

The talk is being organized by Drachma, a Catholic group of gay, lesbian, bisexual and transgender people who meet to pray together, in collaboration with The Malta Gay Rights Movement and Building Unity Through Diversity, in a bid to initiate a healthy public debate on gay and Christian issues.

The author of numerous books, Dr Alison confides that he started to speak out on the subject because he refused to lose his heart. He is also confident that under Pope Benedict XVI, a debate on homosexuality has a better chance of happening than during the reign of Pope John Paul II.

"Pope Benedict XVI is a much more moderate man. I think the press finds it easy to depict him as this Pope John Paul II with

thumbscrews, but I don't think it's like that at all. He's certainly more moderate, intelligent and sensitive than his predecessor," he said.

Now, he believes there is more space for discussion, so he is trying to highlight what he feels is the essential curiosity about gay issues for the Catholic faith. In his opinion it's quite simple.

"If there is such a thing as gay people, then according to the Catholic Church's own understanding of being human these people must flourish from where they are," he said.

He explains that the traditional teaching assumed the fundamental premise that gay people were defective heterosexuals.

However, a revolution has been happening over the last 50 years in Western cultures that challenged this belief as it became increasingly common for people to say: "Yes, I'm gay, so what?"

This gave scientists the opportunity to study what gay people were like and come to the conclusion that there was nothing here that led to dysfunction - this was not a condition like anorexia or kleptomania, where people needed help.

"There is no evidence to suggest that being attracted to someone of the same sex is anything other than a regularly occurring variant in nature... like being left-handed. For a long time this was thought to be a defect and left-handed people were forced to

write with their right hand," he adds.

So what in his opinion should the Church do about this?

"I'm not saying the Church should do anything. What I'm keen to see is that we are able to live the truth without being afraid. We shouldn't be frightened of losing our faith by becoming who we discover ourselves to be if we're gay, nor meaning that we lose our souls by being gay if we remain Catholic," he insists.

He is obviously aware of the difficulty the official Church faces in adjusting to the new reality of gay people being honest and straightforward about who they are.

What he's noticed happens in many different countries is that the easiest way for the Church to defend its official position is to find a group of people who are extremist and disagree with it and then "shout" at them.

"So then the groups can shout at each other and you can get a nice piece of identity politics with an anti-clerical group and the Church holding firm against monstrous hordes. Of course it's a lie on both parts," he said.

"What I propose is this. Is it possible for any of us to get beyond this shouting match and for the Church to live the truth without fear and embrace gay people?"

"The difficulty, of course, is that in most Catholic countries, the laity is pretty tolerant about gay people... In practice, very few bishops or priests believe there is anything wrong with gay people, so in a sense they're left defending a fantasy doctrine, without being able to say the truth."

When asked if the Church's stand on issues such as homosexuality and contraception were leading to a decline in church attendances, Dr Alison felt the reason was more symptomatic of present culture.

"People are growing up with so many different options of entertainment and ways of passing time that the whole notion of going to Church to pray and listen to the Word of God - which is normally explained badly

- requires a lot of dedication when you consider how many other options there are."

One of the things Dr Alison is trying to do with his theology is to "furnish the ground for people who are very frightened to have a soft landing".

He points out that for many people in high-ranking positions, such as politicians, coming out of the closet was combined with the intense fear of losing their reputation, so this had to be overcome.

But how could he be part of the Church if he did not subscribe to its teaching?

"My point is that I do subscribe to its teachings. This brings me back to the question of whether

there is such a thing as a person who is gay. This is a question of truth... like is the sea wet? This is not something that's dependent on Church teachings," he insists.

Has the Church threatened him with excommunication or tried to silence him?

"No. Effectively, I'm not part of any religious order, and I don't have a parish or a teaching job. I sometimes say Mass when I'm invited, so effectively I'm unemployed and survive by writing.

"Precisely because no-one is responsible for me, I often find and meet bishops and significant Church leaders, who are very pleased that someone is doing what I'm doing. They know perfectly well that if someone had to take charge of me someone would make them shut me up. So it's at my own risk and expense."

Dr Alison also points out that people sometimes underestimated how intelligent Pope Benedict XVI has been in all this.

"He has made it quite clear that this issue is a Third Order issue, which means it's not at the excommunication level. This is very important because it means there is hope that it will be resolved over time without huge fuss, anger or schism.

"I love the Church and it seems to me it's my job to bear witness to the truth. I may not be doing it very well, but at least one has to have a go." ●



James Alison

## KICANAS continued from page 1

hopes Kicanas will continue the dialogue by speaking with the local GLBT — gay, lesbian, bisexual and transgender — community, as well as with parents of GLBT children.

"I am seeing the church doing the same thing on this as they do with women — they make decisions without ever discussing them with a woman," she said.

Olson also wondered how Kicanas will be able to reconcile his outreach efforts with church teaching that gay sex acts are contrary to natural law and that gays and lesbians should remain chaste. The church says "homosexual inclinations" are "objectively disordered," a phrase it defines as "an inclination that predisposes one toward what is truly not good for the human person."

Olson said she was reminded of a cartoon where a couple walks by a Catholic church and comments how nice it is that the church is reaching out to gays and lesbians. On the church is a banner that says, "Welcome inherently disordered persons!"

Joel Fago, a retired Catholic who lives in Sierra Vista, is also concerned about how Kicanas is reconciling church teachings, which Fago says were missing from Kicanas' *New Vision* article.

Fago understands same-sex relations to be "intrinsically evil," a phrase that has been used in some church documents.

"The misunderstanding Bishop Kicanas is generating is in not stating the Catholic position on homosexuality. ... How he is doing this is not in keeping with our faith," Fago said. "We do not hate the homosexu-

als. On the contrary, we do try to reach out to them and explain the Catholic position. But we do love the sinner, hate the sin."

The issue has been discussed for many years, including during the tenure of the late Bishop Manuel D. Moreno, who was Tucson bishop between 1982 and 2003. In 1997 Moreno and other U.S. bishops issued a letter titled "Always Our Children" in support of gay and lesbian family members.

"Bishop Moreno had a task force looking at the response to people of same-sex orientation but it was put on hold," Kicanas said. "I was in a quandary, really, about what might be a helpful way to move forward."

Kicanas recently met with a group of priests and lay leaders to talk about last November's guidelines adopted by the U.S. Conference of Catholic Bishops, titled "Ministry to Persons With a Homosexual Inclination: Guidelines for Pastoral Care."

The guidelines say that while having a homosexual orientation is not sinful, sexual activity between same-sex partners is morally wrong. And they say the church does not support same-sex marriage or the adoption of children by same-sex couple.

But the document also says that people with homosexual inclinations "must be accepted with respect, compassion, and sensitivity." The guidelines condemn all forms of violence, scorn and hatred, whether subtle or overt, against gays and lesbians. ●

## Pope graces Prodi

www.iol.co.za

June 18, 2007

Italian Prime Minister Romano Prodi, whose plan to approve gay marriages has sparked tension with the Roman Catholic church, received communion on Sunday from Pope Benedict XVI in the town of Assisi.

Prodi was also seated next to the pope at a meal after mass at San Francesco, the celebrated Franciscan monastery and church which was constructed after the canonization in 1228 of Saint Francis of Assisi.

They discussed the situation in the Middle East, the ANSA news agency said.

Prodi's government proposed allowing

civil unions, called DICO in Italy, in February, which has been criticised by senior church functionaries.



Romano Prodi

Top Italian Archbishop Angelo Bagnasco recently received a bullet and his photograph stamped with a swastika in the mail, apparently for his opposition to the project.

Bagnasco, who is archbishop of Genoa and also president of the Italian Episcopal Conference, maintains that a family can only be founded on

marriage between a man and a woman and has appeared to compare same-sex partnerships to incest or pedophilia. ●

## 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

## Panel leads AIDS talk

By James Marconi

*The Circle*, Marist College  
April 19, 2007

On Monday night, a frank panel discussion with three people living with AIDS marked the arrival of twelve sections of the AIDS Memorial Quilt at Marist. The colorful segments, a tribute to those who have died from AIDS complications, will hang in the Rotunda until Thursday evening.

"It's about living," said Cornell Davis, one of the panelists. "We live our lives as normal people. Anything, with perseverance, can be overcome."

Though Davis displayed considerable optimism, statistics in a slide show presented during the course of the evening reinforced the grave nature of the worldwide AIDS epidemic. Forty-two million people around the globe live with the disease, and over 25 million people have died of AIDS-related complications since 1991.

Even "with all the education and money in the United States, 44,000 people are infected each year," said Brother John Nash.

As people who have to deal with its effects on a daily basis, Cornell Davis, his wife Peggy Patterson Davis (an '03 Marist alumna), and Ben Barile feel it is their obligation to educate people about how to prevent and how to deal with AIDS.

Patterson Davis said that in the present day, perceptions of AIDS have changed enough for those infected to seek help and support professionally, and from loved ones.

"Back [when I was first diagnosed] there was not really anyone to talk to," Patterson Davis said. "I was struggling to get through my education. I wasn't able to talk freely about this, and it hurt me. Today

it's different - people are more comfortable talking about it. Back then I felt like I was alone."

Medicine has also drastically improved, according to Barile, but it does come at a steep price, literally.

"I pay roughly \$2,200 per month," he said. I wiped out my whole life savings. In order to get [social] services, you almost have to be poor."

Davis agreed that the price for life-saving medications is particularly steep, but said that he is grateful the United States military pays for his treatment.

"I've been pretty fortunate," he said. "I am a veteran of the Vietnam era, so I get all of my medications through the VA."

At the end of the day dealing with AIDS means living life one day at a time, according to Davis, who said he "thanks God" for each moment that he has with his family.

Patterson Davis agreed.

"I have four beautiful boys. It is a struggle, but I'm still living to see my children through life," she said. "I was [also] blessed to see my first grandchild."

Though the Davises and Barile are testaments to those who have AIDS, many more have succumbed to its effects. To commemorate this fact multiple clubs around campus, spearheaded by the Lesbian, Gay, Straight Alliance raised the funds necessary to bring a portion of the AIDS Quilt to Marist. The college itself contributed about half of the necessary \$1400.

"The AIDS Quilt itself serves as a memorial...to those who have lost their lives to AIDS," said LGSA secretary Jennifer Cadic, who coordinated the various clubs. "To me personally it's very emotional to see the panels of those who were lost." ●

## Out There

*The Second National Conference  
of Scholars and Student Affairs Personnel  
Involved in LGBTQ Issues on Catholic Campuses*

The conference will take place at DePaul University, Chicago, Illinois on October 19 and 20, 2007. It is open to faculty, staff, and students involved in LGBTQ issues on Catholic campuses.

The conference will feature papers, roundtable presentations, panels, and/or workshops that address issues of scholarship, curriculum, pedagogy, campus climate, and support for LGBTQ students, faculty, and staff. The program will address a wide range of issues of relevance to LGBTQ faculty, staff, and students at Catholic institutions, from nuts-and-bolts organizing in student services to the place of LGBTQ Studies at Catholic universities and the challenges of Catholic identity for LGBTQ individuals.

*Along Italian Roads,  
Ancient and New*

**A LGBT-Friendly Pilgrimage  
to Sicily, Naples, and Rome**

March 4-14, 2008

led by

**Sr. Jeannine Gramick, SL**

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## Opinion

# Speaking as an adopted gay Catholic...

By Andrew Pierce  
The Telegraph, London  
January 27, 2007

This is going to get me into trouble with the vocal equality lobby, as all gays are supposed to be outraged by the Roman Catholic Church's stance on adoption.

Well, I'm gay and I'm not. I don't agree with it, but I can live with it. To hear some of the arguments of the last week, you would think it was the most important battle between Church and State since the Reformation.

But what I do find difficult to accept is that the Catholic adoption agencies will shut if they refuse to accept the law requiring them to treat same-sex and straight couples as equal. And yes, I am biased. I spent the first two years of my life in a Catholic orphanage in Cheltenham. Then I was Patrick, born in Bristol, the son of Margaret Connolly. Father's name: unknown.

Sadly, I have no memories of life in Nazareth House. Nor do I remember Margaret Connolly, who was encouraged by the nuns to visit the son she loved, but could not cope as a single parent in the harsh moral climate of the 1960s.

I don't remember, either, the weekend

visits of the man and lady who came after a two-hour bus ride from their home in Swindon, where they had three birth children. I'm glad they came. They fell for the chubby two-year-old, in his red duffle coat and Rupert Bear check trousers, whom they introduced to Liquorice Allsorts, which are still my favourite sweets. They adopted me a few months later.

Nor do I necessarily believe the explanation from nuns that my birth mother was engaged to my birth father, who they said died in a car crash. It may have been a story the nuns concocted to make Miss Connolly seem more respectable. As if that mattered.

This is a first for me, as I have written about adoption only once, aged 14, in a letter to Marje Proops, which was published by the Daily Mirror when the law was changed to let the adopted children track down their birth parents.

So why speak out now? Well, it seems that no one has thought about the innocents caught in the crossfire of Labour's crusade to bring the centuries-old Roman Catholic Church into line with its own new doctrine.

I am talking about the 230 children whom the 12 Catholic adoption agencies placed last year. They also handled 32 per cent of all the so-called "difficult-to-place"

children. Some of these children have to wait years before they are found a home. I waited nearly three. Maybe I was difficult to place. Yet, when they adopted me, my parents said I was a pretty rounded little boy. The nuns did good, even if I would not share my Liquorice Allsorts.

What would those nuns make of the current adoption debate, which has descended into abuse on both sides, not least because the hapless Ruth Kelly, the Communities Secretary, is in the middle? Cardinal Keith O'Brien, the leader of the Catholic Church in Scotland, should be ashamed for his jibe that gays who adopt are plunging Britain into a "spiral of immorality". Equally, the Catholic teaching on homosexuals — "intrinsically disordered" — represents the worst sort of claim to moral superiority.

Yes, the Church stance is a slight on gay couples — but, for heaven's sake, use your

brain. Gays would not have gone to Catholic adoption agencies in the first place. While important principles are at stake, there is something far more important here. Decades of experience will be lost if the agencies are squeezed out by the conflicting forces of Church and State.

It may be the last thing you would expect from a gay man, but for once, and probably the only time, I am with Ruth Kelly; however, she is far too damaged as a politician to make the argument for an exemption for the Catholic Church.

But there should be one. The Catholic adoption agencies looked after me until I was placed into the arms of adoptive parents who loved me from the moment they first took me home. It is appalling even to contemplate taking that privilege away from hundreds of other kids just because they cannot be placed with gay parents. ●



## Scripture and Homosexuality

By Andrew Sullivan  
The Daily Dish Blog  
June 12, 2007

As any reader of "Virtually Normal" will know, I do not doubt that the Bible condemns homosexual sexual acts. Any intellectually honest, Christian defense of gay love and relationships needs to confront that reality. We reformists are clearly confronting what we believe are the false premises and assumptions about homosexuality that we find in Scripture. In this conflict with texts, of course, we are not the first Christians to challenge the Bible, as Luke Johnson explains:

Our situation vis-à-vis the authority of Scripture is not unlike that of abo-

litionists in nineteenth-century America. During the 1850s, arguments raged over the morality of slave-holding, and the exegesis of Scripture played a key role in those debates. The exegetical battles were one-sided: all abolitionists could point to was Galatians 3:28 and the Letter of Philemon, while slave owners had the rest of the Old and New Testaments, which gave every indication that slaveholding was a legitimate, indeed God-ordained social arrangement, one to which neither Moses nor Jesus nor Paul raised a fundamental objection. So how is it that now, in the early twenty-first century, the authority of the scriptural texts on slavery and the arguments made on their basis appear to all of us,

without exception, as completely beside the point and deeply wrong?

Luke Johnson is particularly candid about this point:

We appeal explicitly to the weight of our own experience and the experience thousands of others have witnessed to, which tells us that to claim our own sexual orientation is in fact to accept the way in which God has created us. By so doing, we explicitly reject as well the premises of the scriptural statements condemning homosexuality—namely, that it is a vice freely chosen, a symptom of human corruption, and disobedience to God's created order.

Here's how I put it in an interview with the

Jesuit magazine, America, some fourteen years ago:

"(The Roman Catholic Church) defines Gay people by a sexual act in a way it never defines heterosexual people, and in this, the church is in weird agreement with extreme Gay activists who also want to define homosexuality in terms of its purely sexual content. Whereas being Gay is not about sex as such. Fundamentally, it's about one's core emotional identity. It's about whom one loves, ultimately, and how that can make one whole as a human being ... a single person's moral equilibrium in a whole range of areas can improve with marriage ... because there is a kind of stability and security and rock upon which to build one's moral and emotional life. To deny this to Gay people is not merely incoherent and wrong, from the Christian point of view. It is incredibly destructive of the moral quality of their lives in general...

You can't ask someone to suppress what makes them whole as a human being and then to lead blameless lives. We are human beings, and we need love in our lives in order to love others, in order to be good Christians! What the church is asking Gay people to do is not to be Holy, but actually to be warped ... no wonder people's lives, many Gay lives, are unhappy or distraught or in dysfunction, because there is no guidance at all. Here is a population within the church, and outside the church, desperately seeking spiritual health and values, and the church refuses to come to our aid, refuses to listen to this call."

For his entire article, please see: Johnson, Luke Timothy. "Homosexuality and the Church". *Commonweal*. June 15, 2007: 14-17. ●

### Upcoming New Ways Ministry Events

September 21-23, 2007

#### Becoming a Mature Christian

presented by  
**James Keenan, SJ**

Xavier Center  
Convent Station, NJ

A Retreat/Workshop  
for lesbian/gay Catholics,  
parents, pastoral ministers  
and other interested individuals

May 23-25, 2008

#### Becoming a Mature Christian

presented by  
**Anthony Gittins, CSSp**

Racine Dominican Center  
Racine, WI

A Retreat for lesbian/gay Catholics,  
parents, pastoral ministers  
and other interested individuals

For more information, contact New Ways Ministry  
via email at [NewWaysM@verizon.net](mailto:NewWaysM@verizon.net) or call 301-277-5674.