

# GALA L U M N I ND/SMC

Newsletter

Spring 1998

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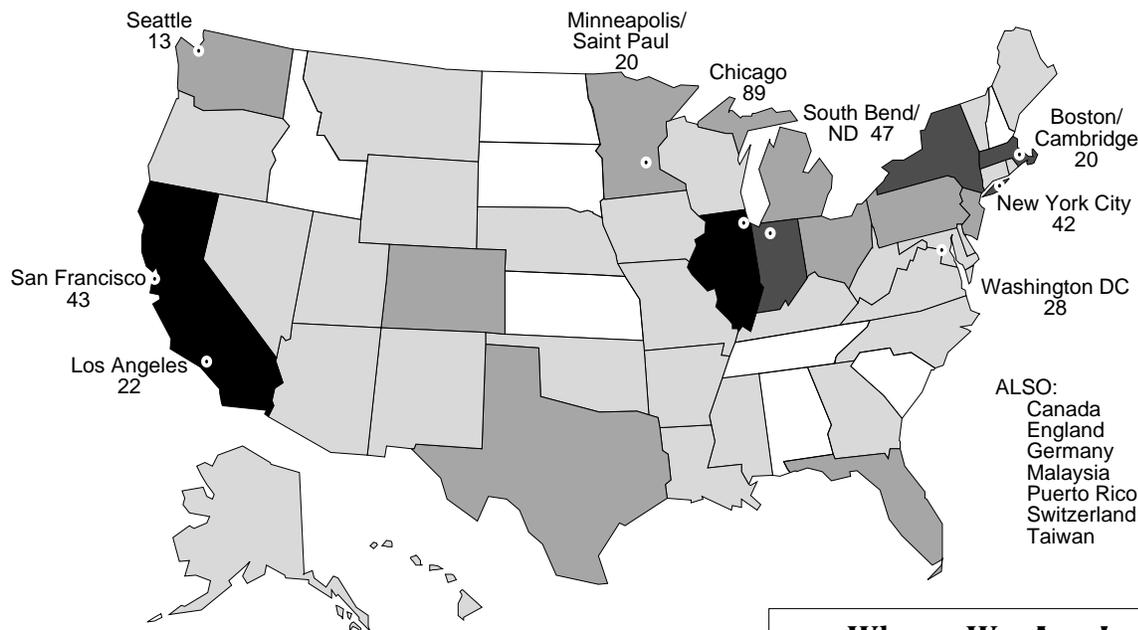
Gay and Lesbian Alumni/ae of the University of Notre Dame and Saint Mary's College

## Putting GALA on the Map

By chuck colbert '78

GALA-ND/SMC made its national debut on April 25, 1993, with our participation in the historic gay and lesbian March on Washington. At that time the data base included only 52 names. But we nearly tripled those numbers in preparation for the March.

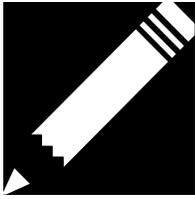
Five years later, we're at another moment in history: 700-plus strong in 42 states and the District of Columbia—from coast to coast (including Alaska and Hawaii) and the Commonwealth of Puerto Rico.



Globally speaking, GALA's international presence stretches around the world—north from Canada; east to England, Germany, and Switzerland in Western Europe; and all the way to Malaysia and Taiwan in Asia.

"It is truly gratifying to see our numbers grow at such a rapid pace—especially given that the University and College have not given us any support or encouragement," said **Tom Zahn '67**, GALA's chair.

Continued on page 5



**ACTIVE VOICE**

**From the Editor**

We're all over the map, you might say—topping off our membership and mailing list with more than 700 names. Now that's an accomplishment, since GALA's birthday on St. Patrick's Day, March 17, 1991. We couldn't have done it without you.

This issue of the *Newsletter* marks our fifth year of publication. The very first issue—a mere six pages—announced the first gay and lesbian alumni reunion, held in South Bend (actually Mishiwaka ) from Friday to Sunday, June 10 - 12, 1994. More than fifty gay men converged on South Bend for that historic first.

The following year the Chicago chapter hosted not only its first winter party, but also helped GALA sponsored the second gay and (this time) lesbian alumni reunion weekend. The *Newsletter* jumped from six to ten pages in 1995 as coverage expanded to include on-campus developments, book reviews, students' perspectives, the "Out & About" and "Bits & Pieces" sections, and a regular column from the chair.

By the summer of 1996, GALA published a 22-pager—complete with detailed reports about the AD HOC COMMITTEE ON GAY AND LESBIAN STUDENT NEEDS and our official response to the committee's 12 recommendations. We also began annual coverage of the Notre Dame Alumni Association's alumni reunion weekends and added regional GALA chapter reports, television reviews, and "In Memoriam," a section remembering gay Domers who have died from AIDS.

In 1997 we published two 28-page issues of the *Newsletter*. It was a banner year. We had much to report and to celebrate. GALA's officers met with officials from the Notre Dame Alumni Association, **Phil Donahue '57** and his wife Marlo Thomas (That Girl!) hosted our kickoff reception for Holiday in New York, and we awarded our first Tom Dooley Award to Virginia Apuzzo—now the highest ranking out gay or lesbian official in the Clinton administration. We also awarded our first GALA memorial scholarships, and coverage of the Saint Mary's student scene became a regular beat.

This issue brings us to the first 1998 issue of the *Newsletter*, a Whopper or Big Mac of sorts—32 pages packed full of news about the on-campus student scene from both ND and SMC, a book review and excerpt, opinion pieces, and all the usual features—"Out & About" (now essentially an alumni and class notes

section), "Bits & Pieces," and regional chapter reports, including Boston, Chicago, New York City, and San Francisco.

We also cover our first West Coast production, the highly successful, San Francisco Weekend. This event was our first co-sponsored one with Stanford GALA. Brian McNaught received the second Tom Dooley Award, and this issue includes remarks from his acceptance speech.

We've even got news on conversion and chastity—actually mandatory celibacy for gays for life—and on Notre Dame's decision not to add sexual orientation to the university's non-discrimination clause. Instead, Father Malloy announced a "Spirit of Inclusion," which welcomes us but does not protect us from discrimination based on sexual orientation. In one sense, because we are not protected—like all the other minority members of the family are—we really aren't equal. There is no better or more timely example of this unfortunate reality than the ban on Father Garrick from preaching in Sacred Heart and his subsequent resignation, protesting the lack of civil rights protection for gays.

This issue also marks the last of the thick ones, as we move to a quarterly production schedule. This means thinness is in—with six to eight, maximum ten page issues. The October issue will be more like a journal with not only news, but also book reviews, opinion and some longer features pieces.

Read and enjoy Remember and celebrate. There's a lot to savor.

Charles R. Colbert III, '78

*Chuck Colbert*



**From the Chair**

Merry Christmas!; Happy New Year!; Martin Luther King, Jr. Day!; Valentine's Day!; President's Day!; St. Patrick's Day!; Easter!; Spring! and Memorial Day!—Yes, once again it has been a long time since we visited your mail box. Feeling that one of our most important membership services is keeping you informed about our

organization and the ever growing state of flux at Notre Dame and St. Mary's, the GALA Executive Committee has decided to implement a new newsletter policy:

Starting with the next newsletter, scheduled for release on July 31, we will publish three newsletters per year with mailing dates of July 31, January 31 and April 31. The newsletters will be 6-8 pages and provide you with current information about recent and upcoming GALA events, and news from South Bend. To provide a more complete analysis of issues, publish essays, book reviews, etc. we will mail out yearly a GALA Journal around October 31.

Please understand that we are a volunteer driven organization, but since we do expect you to financially support our efforts, you should in turn expect some consistency of service. Let's see how this new policy works out and in the meantime, I'll play dictator and try to force a rigid schedule upon our news production volunteers.

### ORGANIZATIONAL GROWTH

As our organization grows, its administration has become incrementally more complicated and the need for more worker bees becomes more of a necessity than a luxury. Fortunately there are many eager GALA types out there to fill the need and we are becoming more specialized in our specific tasks.

To that end we are please to announce that the maintenance of the database has expertly been taken over by **Larry Condren '71** in Chicago—freeing up Executive Committee time to focus on longer range planning. Larry also jumped in to update our web page—<http://galandsmc.org/>—bringing us out of the mid-90s into the present. If you are capable of accessing the site, be sure to pay it a visit to see how far we have come over our few short years of existence.

Also, the responsibilities of GALA's treasury have been transferred to Chicago. **John Doyle '94** is setting up our accounts, strengthening our midwestern consolidation of services, and providing ease of management to our financial needs. Given this change, it's a good time for all of us to thank **Art Panfile '75** for his good work as treasurer over these first few years. Art, I am sure, will continue to be one of our most active members as we move onto bigger and better services to our members.

This past year our numbers grew by approximately 130 members. Most of this growth resulted from our San Francisco Weekend this past fall, and the publication of our contact information in my letter to the editor in *Notre Dame Magazine*. Both the event and the publication provided a means for more people to find their way to our ranks. As we reached and passed another plateau—700 members—our political strength grows and membership financial support continues to be strong.

### THE STATE OF THE BUDGET

The following is a general breakdown for the program year of 1997 and how your membership dollars were spent.

#### GALA Main Account

**1997 Starting Balance** **\$ 7,445**

#### 1997 Inflows

Memberships	\$ 5,310	Up \$615 from 1996
Donations	1,900	Up \$138
Fund Drive (1996-7)	5,500	New category
Grant from GRGRF	500	New category
Interest Income	112	Up \$73
	\$ 13,322	

#### 1997 Outflows

Bank Charges	\$ 191	Up \$16 from 1996
Office supplies & copying	620	Up \$322
Directory costs	825	Up \$455
Newsletter printing & postage	3,069	Up \$161
Subscriptions	50	No change
General Postage	721	Up \$203
Telephone	1,303	Up \$123
Meals	118	New category
	\$ 6,897	

'97 Leadership Awards	\$ 3,330	New category
GLND/SMC donations	1,500	New category
	\$ 4,830	

**1997 Ending Balance** **\$ 9,040**

The above ending balance includes \$1,200 reserved for the Dooley Award Endowment and \$1000 held for GLND/SMC. In addition, the Social Account has discretionary funds amounting to approximately \$1,320.

## 1997 FUND DRIVE

Those of you that waited the proposed August fund drive may have been only mildly disappointed as the months rolled by without that prized request. However, we said that we were going to have a 1997 fund drive even if it spilled over into 1998. We did get the fund drive into the 1997 mail, but just barely. Thanks to your generous response, we have received over \$7,000 which will primarily be disbursed for the 1998 summer internship program and funding for GLND/SMC.

### A BIG THANK YOU...

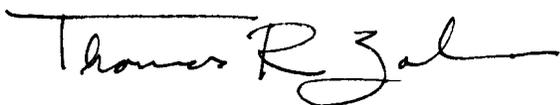
to all our members who have contributed to GALA in 1997, especially to **Jeff McPherson '75, James O'Neill '83, James McNamara '87, Tom Mattingly '80, Tony Wesley '79**, David Bohnett, and Mark Schubauer—all who all contributed \$500 or more in our first fund drive. We also want to give a special thanks to **David Pais '72** for his service to GALA and for generously setting up the Thomas Dooley Award endowment.

I also personally want to thank **Chuck Colbert '78, Fran Feeley '90, Lisa Karle '85, Art Panfile '75, Larry Condren '71, Tom O'Neil '77, Kevin McKenna '86, and Jim Gatteau '89** for their inexhaustible efforts this past year to make GALA the vital organization it is today.

### ANOTHER BIG THANK YOU...

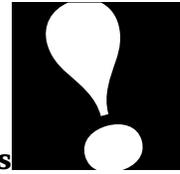
goes out to **Phil Donahue '57 and Tom O'Neil '77** who orchestrated getting our foot in the door of President Malloy's office. Tom & Phil decided this winter to have Phil write a letter to Father Malloy asking him if he would be willing to meet with representatives of GALA. Malloy sent his emissary, Father Warner, to discuss the request with Donahue in mid-March. At that cordial, New York meeting Warner announced that Malloy would meet with us. Now the ball is in our court.

Thomas R. Zahn '67



## You Ask, I Tell

Fund Drive and Strake Series



## From the Vice Chair

### Valued Members and Supporters:

Please read the article on the Strake Foundation lecture series carefully. You will learn that a conservative organization has provided funding for a series of lectures advocating dated and unsubstantiated views about gays and lesbians, with emphases on lifelong celibacy for us, as well as the possibility and desirability of changing one's sexual orientation.

What's frustrating is that many of us are familiar with the plethora of information available to counter these unsubstantiated views. But without \$50,000.00 (the amount donated for this lecture series), how do we impart that information to the campus community and the young people who need to hear it the most?

It's been said before, but it's appalling that the content of the intellectual discourse at Notre Dame can be bought and sold. The very idea that the gay and lesbian community is disproportionately wealthy, educated, privileged, and influential seems particularly specious at a time like this.

I was personally present at the first lecture and seized the opportunity to challenge conversion therapy advocate Joseph Nicolosi in a public forum. Many of the attendees in the audience merely rolled their eyes at his simplification of the phenomenon of homosexual attraction, but there were also people of all ages nodding their heads in recognition and accepting his views as plausible. And a throng of fans and supporters gathered with Nicolosi at the conclusion of the lecture.

GALA-ND/SMC will continue to cooperate on efforts to counter the views presented by the Strake series. We are in no position to raise and spend the sum of money that this series has enjoyed. But we will contribute to adding balance to the debate.

Thank you for your continued support for GALA-ND/SMC's effort to keep the world spinning forward.

Francis A. Feeley '90



*Continued from page 1*

“We have seen our numbers and participation in GALA flourish in an era when many other fraternal organizations and alumni clubs are experiencing a drop in active memberships,” he said.

“I’d like to suggest that our current members make a photocopy of the map and send it with a note to friends who may be hesitant to join GALA. It’s good to see that we’re everywhere—almost,” said **Lisa Karle ‘85**, secretary.

Stateside, two states lead the way in GALA’s ever increasing numbers—California and Illinois, with 144 and 108 respectively. These numbers mean that 36 percent of GALA’s members live in those two states.

The second group of heavily gay Domer-populated states include Indiana (71), New York (63), and Massachusetts (43). These numbers mean that 25 percent of GALA types live in those three states.

Doing some quick math—demographically speaking—61 percent of our membership lives in five states: California, Illinois, Indiana, Massachusetts, and New York.

Other states with more than ten members statewide include Florida (15), Michigan (13), Minnesota (23), New Jersey (12), Ohio (13), Pennsylvania (17), Texas (13), and Washington (14), and the District of Columbia (28).

What’s more, Colorado and Arizona have ten members each.

For the most part, our strength in numbers fits the Notre Dame/St. Mary’s recruitment profile. Although both schools recruit nationwide, they draw significant numbers of students from the Northeast, so our strength in Illinois, Indiana, and New York comes as no surprise. GALA’s strength in Minnesota and Massachusetts speaks well for aggressive, proactive recruitment—planned outreach and visibility efforts—although both states are progressive, with gay-friendly politics and liberal metropolitan areas.

Our California numbers are a matter of the region’s demographic power. The Golden State has the nation’s largest population, estimated in 1996 to be nearly 32,000,000. Gay-friendly Los Angeles and San Francisco provide solid bases, establishing a strong West Coast presence for GALA, both in Northern and Southern California.

Nearly a dozen cities are GALA strongholds. As the map shows, the largest of these are Boston/Cambridge, Chicago, Los Angeles/West Hollywood, Minneapolis/St. Paul, New York City, San Francisco, Seattle, South Bend, and Washington, D. C.

On the other hand, eight states lack a single member. We’re weakest in the upper Mid-West and South—still searching for gay and lesbian Domers in North and South Dakota, Nebraska, South Carolina, Alabama, and Tennessee. Idaho in the West and New Hampshire in New England are the only other blank spots on the map.

Both graduate school and undergraduate gay and lesbian alumni continue to join and participate in regional and national events. There are total of 102 graduate school degrees from Notre Dame and St. Mary’s. There are 518 undergraduate degrees from both schools. Of course, some of us are double and triple Domers, too.

In accordance with our by-laws and mission statement, GALA welcomes non-gays. There are five married couples in our data base.

Four organizations—the Lambda Association of Boston College Graduates, the ND Club of San Francisco, NetGala (the national network of gay and lesbian college alumni organizations), and In the Life—receive our mailings.

“Membership even includes more than a dozen priests, brothers, and sisters—women and men from various religious communities and ministries,” said **Larry Condren ‘71**, data base manager and web master.

Finally, a word about our confidential membership and mailing list: We maintain it in the strictest confidence. This status means that unless you tell us it is okay to print your name, it will not appear in the GALA directory or in our publications.

Moreover, we do not release the mailing list to any outside sources. We are happy wherever you are along the spectrum of “outness.” We are not in the business of intentionally “outing” people. We will respect your privacy.

So join and participate. We need your help to complete the map. You may forward new names of potential new members to **galandsmc@aol.com**. Please include current mailing address (snail and e-mail), phone number, and year(s) of ND or SMC graduation(s).



**Boston-based  
GRGRF  
Awards GALA  
\$500 Grant**

Once again GALA-ND/SMC has broken new ground and made some history along the way. In a letter to **Chuck Colbert '78** dated Dec. 21, 1997, GALA-ND/SMC received the following notification:

The Grass Roots Gay Rights Fund (GRGRF) is pleased to inform you that GALA-ND/SMC has been awarded a grant in the amount of \$500.00. We appreciate and salute the positive work which your organization is doing to further the full participation and inclusion of the University of Notre Dame's gay and lesbian alumni.

GRGRF, Boston's foremost gay and lesbian grant-awarding group, awards grants to organizations—mostly Boston and New England-based, but not exclusively—that promote positive images and works on behalf of gay men and lesbians.

Chuck Colbert and **Kevin McKenna '85** represented GALA-ND/SMC during the final rounds of the awards process. The written proposal stressed the need for funds to help with general operating expenses and with visibility for an event planned for next fall in New England when the Boston College vs. Notre Dame game is played in Chestnut Hill.

"This was our second stab at securing a grant," said Colbert. "I am delighted that we showed GRGRF the need for the money this time."

**We Left Our Hearts  
In San Francisco**



By *Chuck Colbert '78*

*When the lights go down in the City  
And the sun shines on the bay  
I want to be there in my City  
ooh, ooh*

...

*I want to get back to my City by the bay*

Those words from Journey's hit song "Lights" capture the mood and preserve the afterglow of GALA's most "out" event to date and our first major west coast production—the San Francisco/Stanford/Castro Street Fair Weekend, held in San Francisco and Palo Alto from Friday, October 3 through Sunday, October 5.

GALA's officers planned our journey west to the Bay Area to coincide with the Notre Dame vs. Stanford football game and the Castro Street fair, one of the nation's biggest and most famous gay block parties—conveniently scheduled the day after the game.

What's more, this historic weekend included five organizational bench marks: dancing with our "straight" friends from the gay-friendly ND Club of San Francisco; co-sponsoring a pre-game tailgater with Stanford GALA; forming a block of gay Domers—many wearing GAY IRISH T-shirts—in Stanford stadium; awarding our second Tom Dooley award; and attending the Castro Street Fair *en masse*.

Crystal blue skies, bright California sunshine, and daytime temperatures in the eighties greeted gay and lesbian Domers throughout the full three days of festivities, beginning Friday afternoon with our organization's annual business meeting followed by an opening reception and registration, held at the Eureka Street home of **Jim Gatteau '89**, located in the Castro.

After the reception a handful of gay Fighting Irish—sporting those eye-catching GAY IRISH T-shirts—joined non-gay Domer fans to "shake down the thunder" during a pep rally and dance, held at the St. Francis Hotel on Union Square in downtown San Francisco. Notre Dame Alumni Association Executive Director **Chuck Lennon '61, '62 M.A.** served as master of ceremonies.

The pep rally and dance, sponsored by the Notre Dame Clubs of the Bay Area, marked continued cordial and cooperative working relations between GALA-ND/SMC and the San Francisco Notre Dame Club—the first club in the university's alumni association to throw a club event in a gay venue, held two years ago before San Francisco's Gay Pride.

The next morning more than 75 gay Cardinal and Irish alumni and fans gathered before the game for a tailgate party co-sponsored with Stanford GALA, held in the eucalyptus-shaded Master's Grove, south of the stadium.

No one could miss us or the spot, marked by pink and



The pre-game ND/Stanford tailgater. Left to right: Fran Feeley '90, Stephan Julien '90, Jay Parks '75, Art Panfile '75, Kevin McKenna '86, Francisco Candamil, Chuck Colbert '78,.....

purple balloons, as well as the Gay Pride Rainbow & ND flags, the Irish tri-colors, and Cardinal markers. **Gary Cooper '68** and his partner Bill Fanning of Portola Valley, Calif., unexpectedly found us.

"We were on our way to a drug company tailgater and saw the GAY IRISH T-shirts. We said to each other, could that be what it seems to be and decided it was," Cooper said. "It was my first contact with anything Notre Dame since 1968 except for a few football games," he added. "I bet there are a lot of people like me, who are delighted to find out about GALA and happy to participate," he said. Cooper and his partner later joined the group at that evening's banquet.

Despite the impressive showing of Irish gay pride in Stanford Stadium, the Fighting Irish went down to defeat by a score of 33-15 before a crowd of more than 80,000. Going into the game, the Associated Press ranked Notre Dame and Stanford 19th and 21st respectively. Notre Dame had won the last two meetings in '93 and '94.

But the results of the game were not the only spoiler of an otherwise fabulous weekend. The Stanford marching band's pre-game and half-time shows garnered more attention in the media than the Cardinal's victory.

"During the shows the band narrator called the Irish 'stinking drunks.' A parody of the Irish potato famine featured 'Seamus O'Hungry,' whose 'sparse cultural heritage consisted only of fighting, then starving,'" according to a news account in the *San Jose Mercury News*. "Also featured was a mock debate between one band member dressed as a Catholic cardinal—a play on words, since cardinal (the color) is the Stanford mascot—and one dressed as the devil," reported the *Mercury News*.

The skits, perceived by many to be both anti-Irish and

anti-Catholic, prompted **Tim Brosnan '74**, a San Jose Catholic high school principal to write a letter to Ted Leland, Stanford's athletic director. Signed by more than 30 administrators from area diocese schools, Brosnan's letter prompted a public apology from Leland.

The Stanford band saga played out the week following the game in at least two other major dailies in the Bay Area, including the San Francisco *Chronicle* and *Examiner*, as well as the *Mercury News*.

Nonetheless, on Saturday evening GALA-ND/SMC presented its second **Thomas A. Dooley Award** for outstanding service to the gay and lesbian community to San Francisco resident Brian McNaught, who attended the awards banquet with his life partner Ray Struble. The banquet was held at the Queen Anne Hotel in the Pacific Heights section of the city.

GALA-ND/SMC's Thomas A. Dooley Award honors an individual, who coming from a faith-based tradition centered in Gospel values, has demonstrated exemplary personal courage, compassion, and commitment to advance the human and civil rights of lesbian and gay Americans.

"We selected Mr. McNaught for his outstanding service to the gay and lesbian community in recognition of his tireless efforts and pioneering work in the area of diversity training on gay and lesbian issues in the workplace," said GALA-ND/SMC chairman **Tom Zahn '67** of St. Paul, Minn.

"We also chose to honor McNaught at this time to underscore the need to add "sexual orientation" to the list of protected categories included under Notre Dame's official non-discrimination clause, a move university officers recently declined to do," Zahn said.

Tom Dooley's lover Cliff Anchor of Monte Rio, Calif., also attended the awards banquet and helped to present the Dooley award. Anchor was featured in a news story and photo in the *New York Times* several years ago.

A graduate of Marquette University, Mr. McNaught has been named the "godfather of gay sensitivity training" by the *Times*. He is the author of three books: *Gay Issues in the Workplace* (1993); *On Being Gay—Thoughts on Family, Faith, and Love* (1988), used as a college text on campuses throughout North America; and his most recent book, *Now that I'm out, What Do I Do* (1997).

Mr. McNaught is the designer and presenter of two

corporate workshops, “Understanding Gay Issues in the Workplace” and “Managing Gay Issues in the Workplace.” He educates managers and employees on gay issues at corporations such as Lucent Technologies, AT&T, Motorola, Lever Brothers, and Bell Communications Research (Bellcore).

During the 1980’s McNaught served as the Mayor of Boston’s liaison to the lesbian and gay community. During his tenure he conducted a citywide study of constituent needs, initiated and coordinated the city’s response to the AIDS epidemic and trained police, health, and other service providers.

In 1974 McNaught had tried to commit suicide by drinking a bottle of paint thinner. At that time the 26-year-old journalist wrote for the *Michigan Catholic*, but was fired when he “outed” himself in a newspaper column. McNaught then went on a hunger strike until the diocese of Detroit agreed to educate its clergy about homosexuality.



At the Awards Banquet, Tom Dooley’s lover Cliff Anchor, Brian McNaught, and GALA Chair Tom Zahn ‘67. Established in 1996 by the GALA-ND/SMC executive committee with funding provided by Notre Dame alumnus **David Pais ‘72** of Brooklyn, New York, the Thomas A. Dooley Award is named after a 1948 gay Notre Dame alumnus. When the United States Navy forced Lt. Dooley to resign his commission because of homosexuality, Dooley, a medical doctor, continued to provide humanitarian medical care and relief for refugees in Southeast Asia. Dr. Dooley wrote four best-selling books describing these efforts in the war-torn jungles. A 1959 Gallup poll ranked him the seventh most admired man in the country—right behind President Eisenhower and Pope John XXIII. Dooley’s work inspired President John F. Kennedy to establish the



Weekend organizer Jim Gatteau ‘89, Vittorio Sciulli ‘85, GALA Treasurer John Doyle ‘94, and Joe Caulfield ‘82 at the Awards Banquet.

Peace Corps in 1961.

“Today Tom Dooley, a devout Roman Catholic, is a positive role model for many gay men and lesbians who, by combining faith with their commitment to serve the gay community, seek to make the world a better place for everybody,” Pais said.

The next day some GALA-ND/SMC guests attended Sunday Mass at Most Holy Redeemer Roman Catholic Church, located on Diamond Street in the Castro. The weekend marked also “Solidarity Sunday,” sponsored by Dignity/USA. Gay and gay-supportive Catholics nationwide wore Gay Pride Rainbow ribbons to Mass to show support and visibility for gays in the Church.

Also on Sunday, gay and lesbian Irish attended the one-and-only Castro Street Fair, a neighborhood block party, featuring food, arts and crafts, political and social groups, music, and dancing.

For weekend die-hard revelers only the Badlands beer bust and a different sort of MASS—a massive Castro Street Fair after party T-dance—remained.

All totaled, 45 gay and lesbian ND and SMC alumni/ae from 11 states—including Arizona, California, Illinois, Massachusetts, Minnesota, Ohio, Pennsylvania, Texas, Virginia, Washington, and Wisconsin—registered to attend the San Francisco/Stanford/Castro Street Fair Weekend.

The weekend visibility resulted in 15 new members for the membership and mailing list.

**REMARKS OF BRIAN McNAUGHT  
1997 RECIPIENT OF THE  
THOMAS DOOLEY AWARD**

*Saturday, October 4, 1997  
San Francisco, Calif*

Let me say that I hope receiving this award does for my career what it has apparently done for your first recipient, my friend Ginny Apuzzo, now the highest ranking openly gay person in the federal government. How long should I expect to wait before being called by President Clinton?

Please know how honored and excited I am to have been selected by you to receive this wonderful award. Since hearing word of your decision, I have been engaged in an amazing and very enriching period of recollection and reflection. Tonight I'd like to share some of those thoughts with you.

As you might expect, news of your award sent me back down Memory Lane to Catholic grade school days during which I heard inspiring stories of Dr. Tom Dooley and his heroic selfless efforts in Asia among the poor, malnourished, and infirm. He was a modern day saint...our own Mother Teresa, and his life as a healthy, devoted Catholic man was used by the Sisters of St. Joseph and those of the Immaculate Hear of Mary to inspire us children to take the Sermon on the Mount very seriously.

Now, of course, like you, I heard these stories as a closeted gay youngster who lived in utter terror that someone might guess my awful secret. I was inexplicably attracted to men, living in a world, which considered such thoughts an abomination in the eyes of God...in the eyes of the gently, loving man who sat serenely on the Mount and spoke eloquently of the qualities and behaviors that entitled on to enter the kingdom of heaven.

I also recall looking at pictures of Tom Dooley and thinking how handsome he was and how I'd like him to be my friend, which was my euphemism for take me away with him, never to be seen again. And I remember being ashamed of my thoughts because he was so holy and heterosexual, and I was a bad boy with a dirty little secret. How wonderful and healing it would have been for me to have known that the good doctor was, like me, a homosexual and that neither his nor my secret was dirty. That crush on him was completely natural. How good it would have been for me to know that.

News of your award also reminded me of my early days of involvement in the fledgling gay liberation movement and of how my coming out, my subsequent hunger strike, and my battle with the Catholic Church over its position on homosexuality was motivated and energized by my faith in the Sermon on the Mount. It still is, though I now longer identify myself as Catholic, as I travel around the country, telling my story so that others might not be afraid, the source of my vision and strength is the very same call from the out to love and to give of one's self to others. This, I know, is true for you.

News of this award also brought forth bittersweet thoughts of the unique path that gay men and women of faith must walk in this world, rejected by our religious denominations because of our orientation and by other gay people because of our faith. As openly gay person fighting for understanding and acceptance will not soon be honored by my alma mater, Marquette University, nor would I imagine by yours. And when the history of gay liberation is written, generally by those angry at the institutional church, the contributions of gay people of faith are rarely acknowledged. It can be a lonely path.

In preparing to be with you tonight, I pulled off the shelf the copy of *The Edge of Tomorrow* that Ray and I have in the gay section of our library. Written in 1958, Tom Dooley—who incidentally is as handsome as I remember him—writes in the introduction of his fascination with Dr. Albert Schweitzer, who inspired him as medical student, with whom he exchanged letters, and whom he eventually met. He described him as “sensitiveness and forcefulness at one and the same time. Both tender and majestic.”

And then Dooley said, “One of Dr. Schweitzer's most important concepts is that of the Fellowship of Those Who Bear the Mark of Pain. I and my men have found this Fellowship wherever we have gone. Who are its members? Dr. Schweitzer believes the members are those who have learned by experience what physical pain and bodily anguish mean. These people, all over the world, are united by a secret bond. He who has been delivered from pain must not think he is now free, at liberty to continue his life and forget his sickness. He is a man whose eyes are opened. He now has a duty to help others in their battle with pain and anguish. He must help to bring to others the deliverance which he himself knows.”

Every person in this room understands this concept and is a member of the Fellowship of Those Who Bear the Mark of Pain. Every person in this room remem-

bers the horror of growing up with a secret we didn't understand and were afraid to tell anyone because we thought they wouldn't love or respect us anymore. Tom Dooley knew that terror, too.

Every person in this room and Dr. Tom Dooley felt it with our families, our friends, with our teachers in grade and high school, with our university communities, and with our colleagues. We knew the pain and bodily anguish of feeling psychologically homeless among those who professed to love and respect us, yet not conscious, as we were, that their love and respect was contingent upon our being heterosexuals like themselves.

But, miraculously, we survived. Through our own efforts and through the help of others, we in this room did not kill ourselves as so many of our gay classmates did and do, both physically and psychologically. We made it. We graduated. We got jobs, built loving, healthy relationships, found God on our own.

Each of you could go forward without looking back. You're basically healed. You could isolate yourself from the painful memories and the rejecting behaviors. But you don't. Why not? Because you are united by a secret bond. You have learned from experience that physical pain and bodily anguish mean. Though you have been delivered from pain you know you are not free; not at liberty to continue your life. Your eyes are opened. You know that we have the duty to help others in their battles with pain and anguish. You know that you are in Albert's Schweitzer' and Tom Dooley's Fellowship of those Who Bear the Mark of Pain.

That is why you stay attached to the University of Notre Dame despite its rejection of you. That is why you focus your attention on those gay, lesbian, bisexual and transgender students at Notre Dame and St. Mary's who today battle with pain and anguish. That is why you come out at work, march in parades, donate to AIDS and civil rights causes. That is why you speak up, put yourself on the line, and stay in the battle. That is why you seek to honor other gay people of faith who are committed to the struggle. Because when you honor me, you honor yourselves, and the life of suffering persecution for justice's sake to which you have committed yourselves.

I do not, dear gay brothers and sisters of the Gay And Lesbian Alumni of Notre Dame and St. Mary's College, imagine the day in the foreseeable future when a Catholic school teacher will seek to inspire students with stories of our efforts in an attempt to make clear the relevance of the Sermon on the Mount. But know

for sure in my heart that someone whom they admire admires us. I know in my heart that Tom Dooley is very proud and grateful for our participation in his Fellowship.

Thank you for including me in this great celebration.



## University Declines to Include Sexual Orientation in Non-discrimination Policy

### “The Spirit of Inclusion” Issued Instead

by Lisa Karle '85  
South Bend Correspondent

In response to a year-and-a-half of on-campus pressure—culminating last spring in the College Democrats’ “Justice, Rights, and Non-Discrimination” rally—Notre Dame officially declined to modify the nondiscrimination clause which appears in University publications to include sexual orientation.

In 1996—after a year-long study—the final report of the Ad Hoc Committee on Gay and Lesbian Student Needs made 12 gay-positive recommendations to improve the quality of student life on campus. Most of those recommendations were adopted by the administration with the notable exception of RECOMMENDATION 5—that a gay student group be “constituted.” RECOMMENDATION 12 stated, “That the Vice President for Student Affairs should raise to the University officers the issue of modifying the nondiscrimination clause...” The officers have now considered and rejected the proposal to modify the clause.

Consequently, the University’s formal policies on non-discrimination do not include legal protection in the workplace on the basis of sexual orientation. Similarly, the civil rights laws of state of Indiana, as well as federal civil rights laws, do not protect gay men and women from employment discrimination on the basis of sexual orientation.

University president **Fr. Edward Malloy, C.S.C., '63, '67 M.A., '69 M.Th.**, made the announcement on August 27, 1997, in an open letter published in *The Observer*. (See sidebar, page 12, for the full text.)

Perhaps seeking to begin the year with the statement in place—or to avoid more student body protests—Father Malloy wrote with apparent honesty, explaining the reasoning behind the decision: “American society does not always use the phrase sexual orientation to mean only orientation. Many people use this single phrase in a manner that entangles what we regard as two distinct concepts—homosexual persons and homosexual conduct.”

Carol Kaesebier, Vice President and General Counsel to the University, explained in an interview with *Scholastic Magazine* (9/11/97), “For us, sexual orientation means predisposition rather than action. But it doesn’t mean the same thing to everyone...You could attempt to make the distinction but you cannot ensure that it will be followed. We don’t know how they will interpret that word...We cannot conceive of every situation that might arise, and we don’t want to have to fight that fight every time something comes up.”

Ms. Kaesebier did not explain why the Administration chose not to amend the University’s policies against discrimination by adding “sexual orientation,” along with a precise definition distinguishing a homosexual or bisexual predisposition from sexual conduct.

Nonetheless, the text of the Spirit of Inclusion—both non-legal and non-binding—will be printed in University publications. It is an official statement that gays and lesbians are welcome.

Reaction on campus overwhelmingly favored adding sexual orientation to the non-discrimination clause. “Flowery words don’t make anyone feel at ease,” said student body president **Matt Griffin ‘98**.

Responding to the “Spirit of Inclusion,” **Griffin**, student body vice president **Erek Nass ‘98**, College Democrats **J.P. Cooney ‘99** and **Allison Dobson ‘99**, and GLND/SMC co-chair, **Karl Eichelberger ‘93**, **‘98 J.D.**, were joined by 45 class presidents, student leaders and hall presidents in issuing the following statement in *The Observer* on September 5, 1997:

We, the undersigned members of the Notre Dame community, appreciate the intent of the “Spirit of Inclusion at Notre Dame.” This is a truly pro-active document which calls the University community to adhere to a high moral code of conduct. We hope that this statement will inspire all members of the Notre Dame community to reflect on their individual roles in making Notre Dame a more inclusive environment in the spirit of Christ.

We urge the Administration and the greater Notre Dame community to recognize that this is not a final solution to the issues facing the gay, lesbian, and bisexual community at Notre Dame. Rather, this action must serve as an impetus for the revision of the legally binding non-discrimination clause.

The “Spirit of Inclusion” holds most members of the Notre Dame community accountable for their actions with regard to discriminatory activities. However, the Administration has refused to hold itself to the same standard; it reserves the right to discriminate on the basis of sexual orientation “in administration of its educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs” (*du Lac*, p. 4).

We, the undersigned members of the Notre Dame community, ask that the University of Notre Dame include “sexual orientation” in the official legally binding non-discrimination clause of the University.

Taking the high road, Eichelberger and the GLND/SMC board issued the following official response: “We are encouraged by the statement and plan to take the most positive outlook...While progress has been made, there is still more work to be done.”

Even Fr. Malloy got that point: “I do not expect (students and faculty) to cease desiring inclusion,” he said in the *Scholastic*.

Then on September 15, 1997, the Campus Life Council (CLC) passed a resolution stating that the “Spirit of Inclusion” should “serve as binding University policy and that its message will be carried out and enforced in the administration of educational and admissions policies, scholarship and loan programs and athletic and other University administered programs, policies and procedures.”

The CLC delivered the resolution to Vice President of Student Affairs, **Patricia O’Hara ‘74 J.D.**, asking that her office also “take affirmative steps to encourage input from gay or lesbian students and...[to] extend additional support to those attempting to integrate personal identity and Church teaching.”

O’Hara answered with a letter stating that the CLC overstepped its bounds by attempting to dictate policy.

Students reacted with cynicism to the “Spirit of Inclusion” in the university’s student press. “Legal semantics

should not supersede an individual's right to a needed protection that a moral code suggests. Legal semantics should work to guarantee that protection," said a September 5 *Observer* editorial.

*Scholastic Magazine's* editorial board summarized the situation this way: "The simple fact is that homosexual students, faculty and staff do not have legal recourse if they are discriminated against on the basis of their sexual orientation. Period. No words of welcome can alter that reality."

Campus leaders and GLND/SMC allies, including the College Democrats, plan to continue the fight. "We are committed to this cause," reiterated J.P. Cooney. "It is a matter of civil rights."

*Lisa Karle serves as secretary of GALA-ND/SMC.*

**August 27, 1997**  
**The Spirit of Inclusion**  
**at Notre Dame**



*"Strangers and sojourners no longer..." (Ephesians 2:19)*

The University of Notre Dame strives for a spirit of inclusion among the members of this community for distinct reasons articulated in our Christian tradition. We prize the uniqueness of all persons as God's creatures. We welcome all people, regardless of color, gender, religion, ethnicity, sexual orientation, social or economic class, and nationality, for example, precisely because of Christ's calling to treat others as we desire to be treated. We value gay and lesbian members of this community as we value all members of this community. We condemn harassment of any kind, and University policies proscribe it. We consciously create an environment of mutual respect, hospitality and warmth in which none are strangers and all may flourish.

One of the essential tests of social justice within any Christian community is its abiding spirit of inclusion. Scriptural accounts of Jesus provide a constant witness of this inclusiveness. Jesus sought out and welcomed all people into the Kingdom of God — the gentile as well as the Jew, women as well as men, the poor as well as the wealthy, the slave as well as the free, the infirm as well as the healthy. The social teachings of the Catholic Church promote a society founded on justice and love, in which all persons possess inherent dignity as children of God. The individual and collective experiences

of Christians have also provided strong warrants for the inclusion of all persons of good will in their communal living. Christians have found their life together enriched by the different qualities of their many members, and they have sought to increase this richness by welcoming others who bring additional gifts, talents and backgrounds to the community. The spirit of inclusion at Notre Dame flows from our character as a community of scholarship, teaching, learning and service founded upon Jesus Christ. As the Word through whom all things were made, Christ is the source of the order of all creation and of the moral law which is written in our hearts. As the incarnate Word, Christ taught the law of love of God and sent the Holy Spirit that we might live lives of love and receive the gift of eternal life. For Notre Dame, Christ is the law by which all other laws are to be judged. As a Catholic institution of higher learning, in the governance of our common life we look to the teaching of Christ, which is proclaimed in Sacred Scripture and tradition, authoritatively interpreted by Church teaching, articulated in normative understandings of the human person, and continually deepened by the wisdom borne of inquiry and experience. The rich heritage of the Catholic faith informs and transforms our search for truth and our understanding of contemporary challenges in higher education.

**The Officers of the University adopted this statement on August 27, 1997, in conjunction with an Open Letter to the Notre Dame Community.**

**An Open Letter to the Notre Dame Community**

The Officers of the University have been asked to modify the University's non-discrimination clause to include sexual orientation. In Spring 1996 the Ad Hoc Committee on Gay and Lesbian Student Needs recommended that the officers consider this issue. The Faculty Senate and the Student Senate passed resolutions during the 1996-97 academic year supporting this change. In addition, the College Democrats, a student organization, submitted a petition signed by many students in favor of this change. During the 1996-97 academic year and this past summer, the officers of the University studied this issue—first, in a subcommittee I appointed, and then in the Officers' Group as a whole.

The officers began their discussions by reflecting on the teachings of the Catholic Church relating to gay and

lesbian persons. The Church distinguishes between homosexuality as an orientation and sexual activity between homosexual persons. The Church teaches that homosexual orientation in a person is neither sinful nor evil. The call of the gospels is a call to inclusiveness—to a recognition of the dignity inherent in each person that flows from our creation in the image and likeness of a loving God, who brings us together as brothers and sisters through Jesus Christ on a common journey back to the God who created us.

The Church also teaches that all people, regardless of their sexual orientation, are called to live chaste lives in accordance with their vocation as single people, married couples, priests or religious. Specifically, the Church asks all people to reserve sexual union to the covenanted and consecrated union of a man and woman in marriage. Neither heterosexual union outside the permanent bond of marriage nor homosexual union is morally acceptable.

The University has tried to speak with an authentic voice on both of these dimensions of Church teaching—on homosexual orientation and on sexual union. In a number of different settings in recent years, we have stated publicly that we prize the gay and lesbian members of this community as children of God, entitled to the same respect as all other members of this community. Moreover, we deplore harassment of any kind as antithetical to the nature of this community as a Christian community. Our discriminatory harassment policy specifically precludes harassment based on sexual orientation. At the same time and with an equally strong voice, we strive to set policy and make operating decisions—perhaps most notably in the area of student life—in a manner that supports the teaching of the Church calling all people, regardless of their sexual orientation, to reserve sexual union to those who are married.

In all of our actions we have been guided by gospel values that we regard as normative for this community. We have premised our decisions and framed our statements on issues relating to the gay and lesbian members of this community on the language of Church teaching. Indeed, we believe that some of the deepest aspirations of this community flow from the law of Christ and not necessarily from civil law.

The University exists, however, within a societal and cultural milieu that does not always accept gospel values as normative. Moreover, society at large uses language in ways that mean different things to different people. With respect to this issue, for example, American society does not always use the phrase “sexual

orientation” to mean only orientation. Many people use this single phrase in a manner that entangles what we regard as two distinct concepts—homosexual persons and homosexual conduct. Within society at large, the phrase “sexual orientation” sometimes becomes a term that does not admit of distinction between sexual orientation and the manner in which people live out their sexual orientation—a distinction that is critical to us as a Catholic institution.

We have been asked to change our non-discrimination clause to add sexual orientation as a protected category. Institutional non-discrimination clauses are highly stylized statements which are legally binding. Neither federal nor state law mandates that sexual orientation be included in non-discrimination clauses. Thus, like a number of other institutions, our clause does not currently include sexual orientation.

After considerable reflection, we have decided not to add sexual orientation to our legal non-discrimination clause. To make the change requested would mean that our decisions in this area would be measured by civil courts that may interpret this change through the lens of the broader societal milieu in which we live. This, in turn, might jeopardize our ability to make decisions that we believe necessary to support Church teaching. We wish to continue to speak to this issue in the Catholic context that is normative for this community.

Civil law does not constitute the exclusive basis for commitments made within this community. As mentioned above, we regard some of our deepest aspirations as flowing from our call to live the message of the gospels. We choose not to change our legal non-discrimination clause, but we call ourselves to act in accordance with what we regard as a higher standard—Christ’s call to inclusiveness, coupled with the gospels’ call to live chaste lives. In some senses both of these messages are counter-cultural. It is this dual call that is so deeply rooted in our religious tradition to which we commit ourselves.

We speak in a variety of settings—most notably, in our student life policies—to our affirmation of Church teaching with respect to sexual conduct. As a way of underscoring our equally strong commitment to the Church’s teaching on the dignity inherent in every person as a child of God, we will publish the above statement on *The Spirit of Inclusion* at Notre Dame in all University publications.

Fr. Edward Malloy, C.S.C.



## Father Garrick Resigns in Protest

by Kevin McKenna '86

Father **David A. Garrick, C.S.C., '66** has resigned from the Notre Dame faculty. In a letter to *The Observer*, dated March 19, 1998, Father Garrick stated his intention that his resignation "serve as a heart-felt protest against the refusal of the officers of the University to make a legal provision for the equal rights of gay persons at Notre Dame."

Father Garrick is an Assistant Professor in the Department of Communications and Theater. Father Garrick, an alumnus, returned to the University in 1980 to become Rector of Howard and later Keenan Halls. He joined the Congregation of Holy Cross in 1985 and the University's faculty in 1992. On April 4, 1996, he came out publicly as a gay, celibate priest in a letter to *The Observer*. Since then, he has served as the unofficial faculty advisor to the GLND/SMC, the unrecognized organization of gay students on campus.

Father Garrick claims that shortly after revealing his sexual orientation publicly he was suspended from Eucharistic and Confessional ministry at the Basilica of the Sacred Heart, although he was never notified of the suspension. He first noticed a drop in his assignments to say Mass in Sacred Heart in August of 1996. At the time, he was on academic sabbatical, and he thought that the staff at the Basilica mistakenly believed that he was not on campus and therefore unavailable for assignments.

However, he claims that he later learned from someone on the Basilica's staff that there was an administrative order barring him from ministry in Sacred Heart. When he confronted **Fr. Richard Warner, C.S.C., '62, '87 HON**, the Director of Campus Ministry, which is responsible for the operation of Sacred Heart, Father Garrick says that Father Warner told him that the University had received letters complaining about Father Garrick's poor preaching. Father Garrick has never seen these letters.

The University's administration has distanced itself from this controversy. *The South Bend Tribune* on March 21 and the *Chicago Tribune* on March 24 reported an assertion by the University's spokesperson, **Dennis Moore '70**, that Father Garrick's ministry was a matter supervised by the Holy Cross Order and not the University, despite Campus Ministry's control



*Fr. Garrick announces his resignation from the University.*

over Sacred Heart. Campus Ministry is a department of the University within the Office of Student Affairs.

The religious superior of Holy Cross priests at Notre Dame is Rev. **John I. Jenkins, C.S.C., '76, '78 M.A.** At first, Father Jenkins issued a written statement that Father Garrick had "full faculties to preside at the Eucharist and hear confessions, wherever he is invited." Unfortunately, this statement did not address Father Garrick's claim that he was not invited to preach at Sacred Heart and, consequently, failed to quiet public discussion of the circumstances of Father Garrick's suspension.

On April 1, 1998, Father Jenkins issued a press release, through the University's Office of Public Relations and Information, denying that any order "ever was given by Father Warner or me or anyone else removing Father Garrick from liturgical duties at the Basilica or elsewhere." Father Jenkins also stated that "there has

been no discrimination against Father Garrick, nor any violation of the Spirit of Inclusion.”

As of the publication of this newsletter, neither the University’s officers nor Father Jenkins has offered an explanation for the drop and eventual cessation of Father Garrick’s assignments to say Mass in Sacred Heart, although Father Jenkins’ press release did in broad terms “refute these allegations categorically.”

The reaction on campus has been almost uniformly supportive of Garrick. The Progressive Student Alliance held a rally at “Stonehenge” on North Quad on March 24. Faculty members held a “teach-in” for five hours in the Center for Social Concerns. Members of GLND/SMC have circulated petitions supporting Father Garrick and “equal treatment of all our Notre Dame and Saint Mary’s sisters and brothers,” reportedly receiving between 1300 and 1500 signatures. *The Observer* published the petition, and—along with *The Scholastic*—has actively covered developments related to Father Garrick’s resignation.

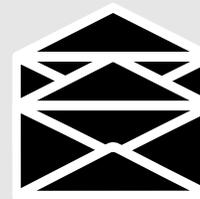
These events have received coverage in newspapers regionally and nationally, with articles appearing in *The South Bend Tribune*, *Chicago Tribune*, *Chicago Sun-Times*, *Detroit News*, *Chronicle of Higher Education*, *National Catholic Reporter*, *The New York Times*, and *USA Today*. The Associated Press placed the story on its wire service, which reached a national audience, including articles in two of Boston’s gay newspapers, *Bay Windows* and *In Newsweekly*. GALA’s members should send copies of any articles appearing in publications in their areas to the Secretary, **Lisa Karle ‘85**. Lisa’s partner, **Carol Rafferty SMC ‘63**, maintains archives of published articles.

Since Father Garrick announced his resignation, the Executive Committee of GALA-ND/SMC, which includes the officers and its formal advisors, has endeavored to support Father Garrick while developing a better understanding of the circumstances relating to the drop in his preaching assignments and his treatment by the University.

On March 30, 1998, *The Observer* published a letter from Chair **Tom Zahn ‘67** expressing the organization’s support for Father Garrick, our deep concern about the relationship between the University and the gay members of its family and an invitation to Fathers Warner and Malloy to reconsider Father Garrick’s situation in light of the Spirit of Inclusion. (See related story on page 10. A copy of GALA’s letter appears in the next column.)

*Kevin McKenna of Boston serves on GALA’s executive committee.*

## Putting It In Writing



Upon hearing of Fr. Garrick’s resignation, the GALA Executive Committee sent the following letter to the editor which was published in *The Observer* in April.

Dear Editor:

On behalf of the Gay and Lesbian Alumni of the University of Notre Dame and Saint Mary’s College (GALA-ND/SMC), an organization of over 700 members, I write to express our deep sense of sadness, disappointment and betrayal over the University’s treatment of Father Garrick.

Since our formation in the fall of 1993, we have worked, both on the front lines and behind the scenes, to improve the relationship between the University and the gay members of its family. Father Garrick is Notre Dame’s son in every way imaginable — an alumnus (Class of 1966), a professor, and a priest of the Congregation of the Holy Cross. The revelation that Father Garrick was suspended from his ministry at Sacred Heart casts doubt on all of the progress achieved over the past five years.

Faced with the Administration’s stony silence, we have only Father Garrick’s account of the circumstances relating to his suspension, which effectively denied Father Garrick, a Catholic priest, any eucharistic ministry on campus for no apparent reason other than that he is gay. The Administration must respond, either with a plausible justification or with immediate action to address this injustice. The implications of Father Garrick’s suspension should trouble every member of our community, whether they are concerned about issues of academic freedom, management of faculty and staff, or the treatment of gay persons on campus.

Our most serious concern is that the persons responsible for depriving Father Garrick of his principal eucharistic and confessional ministry appear to be the same persons responsible for providing information and ministry to the University’s gay students. We join in the hope that Father Garrick’s protest will open the minds and hearts of the officers and Trustees of the University to the truth that Campus Ministry’s control over communications with and among gay students is

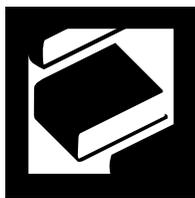
destructive to both the community's spiritual growth and the university's academic reputation.

We invite Father Malloy and Father Warner to reconsider Father Garrick's suspension in light of the new "Spirit of Inclusion" policy. If a gay, celibate priest is not welcome to preach in the church at the spiritual heart of our community, then the "Spirit of Inclusion" has no meaning.

Meanwhile, we want to assure the students, faculty, staff and alumni of Notre Dame and Saint Mary's that Father Garrick does not stand alone. As members of GALA-ND/SMC, we know too well of the ways in which gay and lesbian students, faculty, and staff have been diminished and suppressed. GALA-ND/SMC stands firmly behind Father Garrick, and urge all of you, whether gay or straight, to take up his ministry. While we regret that he must leave campus for a time to heal, we have faith that another will eventually take his place to preach that spiritual wholeness is not based upon who you love but rather on how much love you bring to this world.

Sincerely,

Thomas R. Zahn '67  
Chair, GALA-ND/SMC



## Student Voices

### GLND/SMC Year in Review

By Karl J. Eichelberger, '93, '98 J.D.

GLND/SMC thrives. As the spring semester winds down under the Dome, we celebrate the end of a great year. Our membership numbers continue to increase and enthusiasm is way up, too. We remain focused on the positive and are excited about more good things to come.

The fall semester was a busy one. What looked at first to be a difficult time in early September, turned out to be a very encouraging start to the new school year. Within days of students returning to campus, the University announced the non-discrimination clause decision and the Strake Foundation began advertising their lecture series.

Trouble brewed. GLND/SMC's level-headed response to these controversies, however, calmed turbulent

waters and is credited for an almost tri-fold increase in membership. In fact, our first meeting was standing-room only! Of the new members, many are freshman and sophomores, who bring an air of excitement to the group and are full of energy and fresh ideas. In addition, we've built strong alliances with many other organizations on campus, including the College Democrats and the Progressive Student Alliance.

Early on, we decided to concentrate on the peer support and social aspects of the group. We hold confidential support and discussion group meetings on the second and fourth Thursdays of the month, where students, faculty and staff can feel comfortable coming together to discuss the many issues associated with being gay at Notre Dame and St. Mary's. On occasion, we have a topic already picked out to guide the discussion. Some of the topics have included reconciling your faith and homosexuality, same-sex relationships on campus, and coming out to family and friends. We've also begun a smaller, more intimate support group designed especially for questioning students.

This fall one of the most exciting events for GLND/SMC was National Coming Out Day in October when we co-sponsored—with the College Democrats—a NCOD picnic at Stonehenge. The sun shined brightly. The Rainbow flag flew on high. "Come Out - Come Out Wherever You Are" signs directed the way. (The sidewalks had been chalked.) Music played as people danced. We ate pizza and snacks. For many people, this was their first public GLND/SMC event. Many on-lookers and passers-by stopped to voice their support—and to party!

Socially, the group is very active. In September, we went to see *In & Out*, starring Kevin Kline and Tom Selleck. We've gotten together a number of times for coffee and board games at Lula's Coffee Shop or in one of our members' homes. We participated in the GLND/SMC & GALA-ND/SMC tailgaters before the Michigan State and Navy football games. On Halloween night, more than 40 GLND/SMC members decked out in costumes for a fantastic Halloween party. We also gathered for a "Thanksgiving" dinner in November at The Skillet Family Restaurant here in South Bend. And in December we celebrated with our annual end of the semester Christmas party!

During the spring semester, GLND/SMC was proud to have a strong volunteer presence at the Names Project AIDS Quilt display, which came to Notre Dame the first weekend of February. Many members participated in the opening ceremony and read names of those who had died from the disease. Others provided HIV/AIDS

awareness information to the public and assisted visitors in finding various panels. The weekend proved to be an extremely moving experience for all.

Also in February, GLND/SMC sent seven members to the "Across the Fruited Plain Midwest Gay, Lesbian and Bisexual College Conference" held in Chicago. The participants attended various workshops and lectures on such topics as gay/lesbian college group leadership, political opportunities, bisexuality, and human rights. Our members were able to meet, interact and share ideas with people from other schools in the midwest. By all accounts, the weekend was a huge success and GLND/SMC will reap the benefits of these members' attendance.

In March, everyone involved with GLND/SMC was saddened to learn of the resignation of Fr. David Garrick from the University. Fr. Garrick is a valued member of GLND/SMC and will be missed greatly. In response to Fr. Garrick's resignation, GLND/SMC organized a signature campaign on campus. We collected over 1,500 names on a statement that read: "We support equal rights - do you? On March 18, 1998, Fr. David Garrick resigned as a Notre Dame Faculty member in protest of our administration's denial of equal rights for lesbian, gay and bisexual people. In the spirit of hope and dignity, we actively voice our support for Father Garrick and for equal treatment of all our Notre Dame and St. Mary's sisters and brothers."

The statement and names of all those who signed ran as a full paid advertisement in *The Observer*. In addition, several rallies and a teach-in were organized and attended by GLND/SMC members and our allies.

On April 8, GLND/SMC and the Progressive Student Alliance organized Notre Dame's participation in the nationwide National Day of Silence. From 8 a. m. to 5 p. m., we did not speak, but instead handed out cards that read: "Please understand my reasons for not speaking today. I support lesbian, gay, bisexual, and transgender rights. People who are silent today believe that laws and attitudes should be inclusive of people of all sexual orientations. The Day of Silence is to draw attention to those who have been silenced by hatred, oppression, and prejudice. Think about the voices you are not hearing. What can you do to end the silence?" The silent period was followed by a gathering of all participants at Stonehenge and LaFortune to celebrate the success of the event.

On April 18, about 75 people attended our first-ever GLND/SMC formal - April Follies '98 - at the Parish Center of St. Patrick's Catholic Church in downtown

South Bend. The event included catered food, DJ and dancing, the awarding of the 2nd annual GALA-ND/SMC Memorial Scholarship, a special farewell presentation to Fr. Garrick, and the passing of the GLND/SMC rainbow flag to next year's co-chairs, **Alyssa Hellrung '00** and **Chris Araman '01**. Everyone had a great time. Mark your calendars for April 1999!

There you have it—my final word from South Bend. This will be my last newsletter article. I graduate in May and will return home to Atlanta to study for the bar exam and begin practicing law with my father and brother. It has been my pleasure and my privilege serving as the chair of GLND/SMC this year. Thanks to GALA-ND/SMC for everything. I wish everyone associated with GALA the best and look forward to becoming an active member with your organization! Peace.



### **Strake Series Gays Offered Conversion & Chastity at Notre Dame**

*By Fran Feeley '90*

At the outset of this academic year, the campus once again buzzed with news relevant to the lives of gays and lesbians. In the wake of the decision by University officers to not add sexual orientation to the University's non-discrimination policies and the issuance of "The Spirit of Inclusion," advertisements suddenly began appearing on signs and in *The Observer* announcing the first in what has become a series of presentations on homosexuality presented by the Strake Foundation.

Unlike other gay-relevant presentations in recent years by individuals advocating fair treatment for gays and lesbians by individuals such as Andrew Sullivan, Elizabeth Birch, Greg Louganis, and Keith Meinhold, this series has continually served up recycled psychological and religious dogma, and the message imparted is loud and clear: gays and lesbians can and should make an effort to change to a heterosexual orientation, or at least commit to lifelong celibacy.

*Scholastic Magazine*, a weekly student publication, reported in an in-depth article on October 9, 1997, that "**George Strake '57**, felt that the campus dialogue on homosexuality would benefit from increased resources and more academic input. 'I asked [the Maritain Center] to come up with a good program to lend balance to the debate,' Strake says. With \$50,000.00 from the Strake Foundation, the Center has attempted

to do just that.” In this article, Professor Ralph McNerny, director of the Maritain Center, asserts that the series revolves around the Catholic Church’s teachings and moral philosophy on homosexuality. Scholastic quotes McNerny as stating that the lecture series presenters are required to have “impeccable credentials.” Please see the sidebar on page X to learn more about the presentations.

On September 11, the day of the first presentation, Director of Campus Ministry **Rev. Richard Warner, C.S.C., ‘62, ‘87 HON** ran a full-page ad under the auspices of the Office of Campus Ministry—calling into question the value of the upcoming lecture series. Responding primarily to notices of the first two lectures, Father Warner wrote in *The Observer*: “I do not think the presentations will be helpful in any meaningful way nor are the topics chosen pertinent to where our community is at this time... My concern is that these two presentations will cause unnecessary pain and a deepened sense of isolation on the part of some of our homosexual students. And I suspect they will cause confusion among other members of our community.”

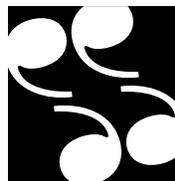
For the most part response from the larger Notre Dame community was non-supportive of the Strake series lectures. Representatives from Campus Ministry, the Gender Studies Program, the Counseling Center, and the Psychology Department published objections to the content of some of the lectures, mostly in the form of letters to the *Observer*. By January the lectures had been moved from the Hesburgh Library Auditorium to the adjoining (significantly smaller) Hesburgh Library Lounge, an indicator of dropping attendance.

Notre Dame is not the only campus to be visited by advocates of “conversion.” This past June the Georgetown Conference Center hosted a conference entitled, “Homosexuality and Public Life Conference,” sponsored by the American Public Philosophy Institute at Marquette University. That conference featured representatives of Exodus, Bob Knight of the Family Research Council, and two presenters who have appeared at Notre Dame as part of the Strake series: Courage Founder Father John Harvey, O.S.F.S., and NARTH Director Dr. Joseph Nicolosi. Gay and lesbian Georgetown University students, faculty, and alumni were on hand to greet conference attendees with a protest demonstration.

This past October Harvard University was the site of an observance of the third annual National Coming Out of Homosexuality Day, billed as a counter-point to the pro-gay National Coming Out Day, October 11, which originated in 1988 to commemorate the 1987 March

on Washington for gay and lesbian civil rights. National Coming Out of Homosexuality Day “encourages men and women and young people to reject homosexual desires and embrace their natural heterosexual identity,” according to promotional literature. But on hand to greet the ex-gay ministry proselytizers were outraged members of Harvard’s gay and lesbian community. They had a different message. “Stop the hate,” their posters read.

Back at Notre Dame, GALA-ND/SMC Secretary **Lisa Karle ‘85** attended several of the Strake series lectures. “What is dangerous about this lecture series is that it presents inaccurate or inconclusive information as fact to a vulnerable population. It is also disappointing, even reckless, that the Standing Committee [on Gay and Lesbian Needs, a body appointed by the Office of Student Affairs] has made no visible effort to counter this series with positive, accurate information,” Karle said.



**EXCERPTS FROM  
OBSERVER ADVERTISEMENTS  
FOR THE  
STRAKE FOUNDATION SERIES**

*Compiled by Fran Feeley ‘90*

Several ads indicate that the speakers hope “to contribute to the campus debate regarding homosexuality.”

**September 11, 1997**

Dr. Joseph Nicolosi, “The Cause and Treatment of Male Homosexuality.” Sponsored by the Jacques Maritain Center.

Dr. Nicolosi, a Catholic and a practicing psychologist, is the Executive Director of the National Association of Research and Therapy of Homosexuality (NARTH), a psychiatric care project that helps homosexuals who wish to change their sexual orientation... Dr. Nicolosi has been able to help many men become free of their compelling homosexual attractions, and has helped some to a major orientation shift - even to their goal of marriage.

“Our society must tolerate homosexuality and respect the rights of gay citizens to live their own lives - but we must never be pressured into a position of advocacy. We must understand the homosexual condition for what it is: a developmental disorder, and not a developmental path which will lead to full maturity.” - The NARTH credo

**September 18, 1997**

Anthony Falzarona and Jaime González, "Everything You Always Wanted To Ask an Ex-Gay (but Never Had the Chance)" Sponsored by the Jacques Maritain Center.

Mr. Falzarona and Mr. González both direct Transformation Ex-Gay Christian Ministries, a Catholic-Protestant organization that is part of Exodus International, the largest organization in the world of gays and lesbians who have left behind their homosexual practices and feelings. They also direct a new national organization called Parents and Friends of Ex-Gays (P-Fox).

Mr. Falzarona and Mr. González, both former active homosexuals, will give their histories and their spiritual journeys, and will explain the most common roots of homosexual orientations. They will then explain how the love of Christ, the Sacrament of Reconciliation, and the teachings of the Church can address these causes, and how they can help you help your homosexual friends and classmates.

**October 9, 1997**

Fr. Benedict Ashley, O. P., "The Theology of Sexuality and Homosexuality." Sponsored by the Jacques Maritain Center.

Father Ashley will speak on Catholic teaching on sexuality, the theology that supports this teaching, and why understanding this is necessary for understanding Church teaching on homosexuality.

From Guest Column, Observer, October 9, 1997, "Both sexual holiness and change achievable for Christians." "Those who cannot achieve heterosexuality should realize that sexual fulfillment in marriage, the only kind that fulfills God's purposes, is not their vocation and that therefore for every Christian single, heterosexual or homosexual, chaste celibacy is the true vocation."

**November 7, 1997**

Robert P. George, Ph.D., "Nature, Marriage, & Homosexuality in the Western Tradition: An Examination of Andrew Sullivan's Argument." Presented by the Federalist Society, the Jacques Maritain Center, and the Intercollegiate Studies Institute.

Professor George's lecture will be a response to Andrew Sullivan, the Catholic and homosexual former editor of The New Republic, whose speech at Notre Dame in February 1995 in many ways started the discussion of homosexuality here. Professor George will be respond-

ing to Mr. Sullivan's new book, *Virtually Normal* (italics), and some of the arguments about gay marriage advanced therein.

**November 19, 1997**

John Finnis, D.Phil. (Biolchini Professor of Law at ND), "Bad Sex and the Good of Marriage." Presented by the Jacques Maritain Center.

Pastors who cultivate ambiguity about the immorality of non-marital sex do a serious injustice to all their people—not only those who will not marry, but also all those many more who will and who, with their children, will be harmed by their failure to understand how intercourse can be truly marital.

**January 20, 1998**

Paul Mankowski S. J., Professor Invitatus of Hebrew at the Pontifical Biblical Institute in Rome, "Rome and Gomorrah: Biblical Language and Homosexual Acts." Presented by the Jacques Maritain Center

Father Mankowski will be discussing what the Old and New Testaments have to say about homosexual acts, both as an authority on the history of biblical language and as a priest who teaches at a pontifical institute in Rome.

**January 27, 1998**

Jeffrey Satinover, M. D. Psychiatrist and Psychoanalyst, C. G.. Jung Foundation of new York, "Homosexuality and the Politics of Science." Presented by the Jacques Maritain Center.

Dr. Satinover will address the argument, advanced at Notre Dame as well as nationally, that the American Psychiatric Association's 1973 vote not to treat homosexuality as a psychological disorder ought to end all discussion of the matter.

"On the one hand we must decide how best to counter the tactics of intimidation and refute the false claims of a group that operates in the hostile mode of raw, power politics. On the other hand we must retain the profound compassion and fellow-feeling toward individual homosexuals that we ourselves need and yearn from others." - *Homosexuality and the Politics of Truth*

**February 24, 1998**

Fr. John Harvey, O. S. F. S., Founder and Director of Courage, which offers "a network of spiritual support groups for men and women with homosexual tendencies who desire to live chaste lives," "Courage and Hope for the Homosexual Person." Presented by the Jacques Maritain Center.

**April 6, 1998**

Gerard V. Bradley, J.D., (ND Law Professor), "The Law and Homosexual Marriage in Hawaii." Presented by the Jacques Maritain Center.

The court's decision in Hawaii has not simply expanded the definition of marriage in some mischievous, incremental way. Rather, Hawaii should be seen as having abolished marriage, legally speaking.

**April 15, 1998**

John and Anne Paulk, "In Love and Out of Homosexuality." Presented by the Jacques Maritain Center.

John, who works for James Dobson's Focus on the Family, is the founder of Portland Fellowship, "a Christian ministry to help those searching for freedom from their homosexual (sic)." Anne is president of the Oregon affiliate of Exodus International.

Five years prior to meeting each other, John and Anne Paulk dramatically embarked upon leaving their respective gay lifestyles. Their quest for answers led them to Exodus International, the nation's oldest organization aimed at helping men and women overcome their homosexual desires. Anne Paulk states, "As a lesbian, I found hurt people just wanting someone to love. As a Christian, I found loving people just wanting to heal my hurt."

**What the Real Experts Have to Say...**

*Compiled by FRAN FEELEY '90*

Conversion therapists like Joseph Nicolosi attempt to "cure" homosexuality despite the American Psychiatric Association's 1994 statement confirming that "there is no evidence that any treatment can change a homosexual person's deep-seated sexual feelings for others of the same sex. Clinical experience suggests that any person who seeks conversion therapy may be doing so because of social bias that has resulted in internalized homophobia and that gay men and lesbians who have accepted their sexual orientation are better adjusted than those who have not done so."

What's more, at the American Psychological Association's annual conference in Chicago in August 1997, less than one month before Nicolosi's presentation on the Notre Dame campus, the organization issued its "Resolution on Appropriate Therapeutic Re-

sponses to Sexual Orientation." At the door of the Nicolosi lecture, GALA-ND/SMC representatives passed out copies of this document, which draws upon research and the professional organization's own Ethical Principals of Psychologists and Code of Conduct and concludes: "therefore be it resolved that the American Psychological Association opposes portrayals of lesbian, gay, bisexual youth and adults as mentally ill due to their sexual orientation and supports the dissemination of accurate information about sexual orientation, and mental health, and appropriate interventions in order to counteract bias that is based in ignorance or unfounded beliefs about sexual orientation."



**Allows Peer Student Support Group**

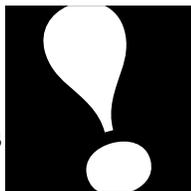
*By LISA KARLE '85*

On March 4 the Saint Mary's Board of Governance (BOG), comprised of student leaders, gave its approval to the Feminist Collective, a new student group. The Feminist Collective is "a student organization which provides active, visible, and consistent support to students confronting issues around sexuality in their lives...this includes, but is not limited to sexual orientation and gender identity," according to the group's mission statement.

The Feminist Collective's founding members are former advocates of its failed predecessor, the Alliance. They include **Kelly Curtis SMC '99, Poogie Sherer SMC '98, Kelly Smith '98, and Kelli Harrison SMC '98.**

Even though the Alliance received approval by the BOG in April, 1997, Saint Mary's president emeritus, William Hickey, deferred approval of the group to incoming president Marilou Eldred. After taking time to acquaint herself with the issues and to speak with students, faculty, administrators, and the Diocese of Fort Wayne-South Bend, Dr. Eldred officially denied the Alliance recognition last month.

In an open letter to the Saint Mary's College *Courier* (Spring, 1998), Dr. Eldred wrote: "I should make clear that the goals set forth by the Alliance are, in many respects, not merely acceptable but laudable. The group's courage in raising the issue of sexuality and its open, yet respectful approach to discussing differences



in orientation and expression have set a high standard for continuing exploration of these topics.”

She also noted that the request for recognition by the Alliance spurred the College to renew its commitment to meet “the emotional and social needs of *all* its students.”

So the student leaders persisted. Within a week of the Alliance denial, they had the Feminist Collective’s constitution approved by the BOG and lying on Dr. Eldred’s desk. This time Eldred acknowledged that there is nothing in the group’s constitution which is at odds with the mission of the College and took no action to block recognition of the new group.

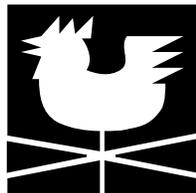
“As a Catholic college,” Eldred wrote to the *Courier*, “Saint Mary’s will uphold the teachings of the Church in not condoning sexual activity outside of marriage, [but] will continue to respect all persons for who they are.”

Dr. Eldred has said that she recognizes the need for peer support in areas involving such sensitive issues—taking the chance that the Feminist Collective will fill that role. Eldred also charged the Committee on Relationships to study the issues originally brought to light by the Alliance.

After approval of the Feminist Collective, Pookie Sherer told *The Observer*, “This is about autonomy...and believing that we as women are responsible and mature enough to have these discussions on our own.”

“I’m really excited about the BOG’s decision (approving the Feminist Collective) because it shows that the students of the college support this issue,” said Kelly Curtis, a 1997 recipient of GALA-ND/SMC’s Memorial Scholarship.

*Lisa Karle serves as secretary of GALA-ND/SMC.*



## Regional Chapter Updates

### BOSTON

#### 4th Annual Holiday Party Gets New Venue

Forty gay and lesbian alumni from Boston College, Fairfield, Georgetown, Holy Cross, Loyola, Notre Dame,

and Catholic University gathered for the 4th annual Catholic college holiday party, held on Sunday afternoon, Dec. 14, 1997, from 2:00 - 5:00 p. m. at the Casa Romero restaurant. Once again the Lambda Association of Boston College Graduates and GALA-ND/SMC co-sponsored the event.

This year’s event featured a change of venue—our first full-course, sit-down dinner. Feasting on entree selections such as puerco adorado, enchiladas verdes, and pescado a la Vera Cruz, gay Domers who attended the event included **Richard Branson ‘76, Chuck Colbert ‘78, Dave Horan ‘85**, his partner Vince DeRico, **Al Hamilton ‘62, ‘63 M.A., ‘67 Ph.D.**, and **Brain Rak ‘85**.

Casa Romero is owned by Jose Romero, a gay 1956 graduate of Georgetown University.

In other news, plans are underway to march in Boston Gay Pride on Saturday, June 13.

Finally, thanks again to the Boston-based Grass Roots Gay Rights Fund for its \$500.00 grant to GALA. With the Boston College vs. Notre Dame football game scheduled this fall on the Chestnut Hill campus, the local chapter has a regional visibility and outreach campaign in mind. We also plan on holding a co-sponsored event—probably a Saturday night after the game dinner—with BC’s gay alumni group.

—*CHUCK COLBERT ‘78*

### CHICAGO

#### Una Celebración Fabulosa

Sixty students, alumni, partners, and friends gathered at the home of host **Norm Jeddelloh ‘68** on Saturday, January 10 for Chicago’s Fourth Annual Winter Party: *Una Celebración del Día de Reyes* (A Celebration of the Day of the Kings).

The Epiphany or Twelfth Night, officially January 6, is traditionally observed in many Latin American countries with parties and the exchange of gifts. Similar to the tradition of Santa Claus, children appeal to the *reyes magos* (magic kings) for gifts by writing letters. Shoes are stuffed with hay to feed the camels and left near the nativity scene in the house. In the morning children wake to find their gifts. To honor this tradition of the gift-bearing wise men, three lucky “kings” were selected at our celebration. Jim Lodwick (partner of **Patrick Maloney ‘85**), **John Blandford ‘83**, and Nick Kapsis (partner of **Tim Marchesi ‘88**) distributed gifts to the happy band of revelers. In the spirit of



GLND/SMC was well represented at the Chicago Winter Party.

this holiday, guests enjoyed margaritas, Coronas, traditional Mexican fare, and the *rosca*, a sweet bread that is a symbol of this holiday.

We added five new members to the database. Listings about the party were run in Chicago area gay and lesbian publications; the *Windy City Times* ran a brief article with contact information; and LesBiGay Radio Chicago broadcast detailed information about both the party and GALA-ND/SMC during its January 9 installation. Fifteen student members of Gays and Lesbians of Notre Dame and Saint Mary's College attended the party, seizing a great opportunity to network with GALA-ND/SMC members from Chicagoland, as well as parts of Indiana.

—FRAN FEELEY '90

## NEW YORK CITY

### Trustee Attends Big Apple Holiday Party

Domers in New York made the Yuletide gay by celebrating with a Christmas party in the home of **Jim O'Neill**'

**83**, who sponsored, as well as catered the event, held on Thursday, Dec. 11, 1997.

On hand to ring in the season with holiday cheer were about 25 gay Domers, including **Robert Caines '81**, **Chuck Colbert '78**, **Ron D'Angelo '86**, **Daniel Diggles '69**, **Michael McCabe '72**, **Tom O'Neil '77**, **Dan Olsen '96**, **David Pais '72**, **Norbert Sinski, C.S.C., '75 M.A.**, and **Gary Robinson '73**.

Notre Dame board of trustee member **Rev. Ernest Bartell, C.S.C. '53**, economics professor and Executive Director of the Kellogg Institute for International Studies on the South Bend campus, also attended the event and addressed the gathering. Father Bartell gave a short talk, focusing on faculty efforts to be more supportive of gay and lesbian students.

His appearance marks another historic moment—the first time a trustee has participated in a GALA sponsored event.

In other news, will **Phil Donahue '57** join us in a NYC Gay Pride Celebration? Gay Domers are gathering on Sunday, June 21, for the Gay Pride Rally in New York City from 2:00 until 6:00 p.m. at Bryant Park, located just behind the main branch of the New York Public Library on 42nd Street between Fifth and Sixth Avenues.

The rally is an afternoon picnic party on the lawn where revelers gather to hear celebrity speakers and musical acts. Donahue may be among the star attractions, but he's not yet confirmed. If he does attend, he'll be joining his ND friends, of course. Look for a Notre Dame banner or rainbow flag to find our group. For further info, call **Tom O'Neil '77** at (212) 280-2858. Look for a regional (Northeast) mailing with more details.

—TOM O'NEIL '77

## SAN FRANCISCO

### Irish Spirit, Greeña Coladas, and Lime Sherbert

It was an invitation made easy to accept: "Please join fellow Bay Area Domers for a gala celebration commemorating the 5th anniversary of the founding of our national organization—GALA-ND/SMC."

More than a dozen people attended the St. Patrick's Day Ice Cream Social, held Sunday, March 15, from 1:00 - 4:00 p.m. in the Castro neighborhood home of **Jim Gatteau '89**, including **Derrick Benn '90**,

**Gary Cooper '68, David Dezern '97, Jim Doherty, C.S.C., '76 M.Th., Rick Foglia '76, Stephen Julien '90, John Mangold '66, Courtney Redis '94, Kevin Paulson '80, Vittorio Sciulli '85, Tim Sullivan '93, John Zaugg '61.**

**Thom Dombkowski '72**, who traveled to San Francisco from Chicago, also attended the event. Dombkowski was in the Bay Area to judge the Mister SF Leather Contest, held later that week. The worldwide final competition takes place in Chicago over Memorial Day weekend. Dombkowski is one of a handful of judges—an extremely dedicated and generous leatherman.

Thanks to the gay Domers in attendance we had plenty of homemade brownies, an apple pie, lime sherbet, lots of wine, and gay Irish spirit. John Zaugg brought great homemade cupcakes with sparkling green icing. Thanks to Kevin Paulson for suggesting Mitchell's for the homemade pistachio ice cream, Derrick Benn for supplying the banana toppings, and David Dezern for contributing a huge boxful of whoppers—chocolate covered malt balls.

Benn's big bananas were so big they made a great centerpiece—and conversation piece.

John Mangold brought rum cake—or so it appeared. Realizing the strong rum flavor came from the coladas, the gang concluded that Mangold's cake was really a lemon one.

By all medical accounts, lesbian and gay Domer blood sugar levels returned to normal within a week.

The Bay Area Domers who gathered in the Castro shared our Notre Dame experiences across the generations. We differed in age, politics, home states, and occupations. But everyone had stories to share about student life and coming out. While some of us learned about "how it used to be, others learned about "how it's becoming." New and old photographs, football championship banners, and marching band music stirred the memories, sparking new friendships and rekindling old ones.

We will be gathering again this summer for a BBQ/picnic in Monte Rio at the home of Cliff Anchor—lover of the late **Tom Dooley '48**.

—JIM GATTEAU '89

# OUT & ABOUT

Congratulations to **Mike Shriver '85** who made *Out* magazine's January 1998 list of the Out 100, the 4th annual listing of the most interesting and influential gay men and lesbians in America: "Mike led the uphill battle for federal funding of needle exchange from his post as director of policy at the National Association of People with AIDS in Washington, DC. As the fate of intravenous prevention programs around the country waxes and wanes, he is uniquely positioned to fight the power."

**Beatrice Bosco '82**, who received her Ph.D. in theatre and drama from the University of Wisconsin at Madison in May 1997, has recently directed two productions in Chicago. *Saturday Stories* opened on January 10 at A Red Orchid Theatre (312-943-8722), where it is enjoying an open run. *Flow My Tears, The Policeman Said* played at Stage Left Theatre in February, March, and April.

*Judy at the Stonewall Inn*, a play by **Tom O'Neil '77**, ran in Philadelphia at the Shubin Theater, 407 Bainbridge St. from February through mid-March. O'Neil calls it "a burlesque comic drama that suggests that Judy Garland's funeral sparked the Stonewall riots." The *Hollywood Reporter* has called it "a coup de theatre," the *New York Daily News* "a riot!" A group of GALA members attended together on February 7. A previous production of *Judy* was mounted in New York City during the summer of 1994 to coincide with the Gay Games and Stonewall 25 Celebration.

GALA-ND/SMC Chair **Tom Zahn '67** is currently sharing his publishing talent with the Notre Dame Club of Minnesota, editing its newsletter. In January Tom was voted onto the board of that organization and named someone "with a good deal of nonprofit experience." It seems he obtained much of that experience plugging away for GALA-ND/SMC, which he will most assuredly continue to do. Tom encourages our members to become visible and active in local clubs and take the opportunity to educate and provide meaningful input into the clubs' efforts.

**Richard Branson '76 J.D.** is a candidate for the Massachusetts House of Representatives, the Ninth Suffolk District, which includes parts of the South End, the Fenway, St. Botolph, Roxbury, Prudential Center,

and Audubon Circle neighborhoods of Boston. An attorney and respected leader of Boston's business community, Branson is past president of the Boston Professional Alliance and co-founder and co-chair of the Greater Boston Business Council's Alliance for Corporate Equality. (The GBBC is a gay business and professional organization.) The Richard Branson Committee held a special campaign kickoff on Tues., March 31. Branson also participated in a February candidates forum sponsored by the New England chapter of the National Lesbian and Gay Journalists Association. The Ninth Suffolk already has one other openly gay candidate, running against an incumbent in a district with a significant gay population. Branson to date has raised more than \$30,000.

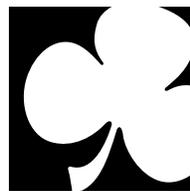
Congratulations to **Robert P. Cabaj, M. D., '70** on the publication of his edited book, *On the Road to Same-Sex Marriage*, published this year by Jossey-Bass Publishers. Dr. Cabaj is a psychiatrist and former president of the Gay and Lesbian Medical Association. He is also a professor of clinical psychiatry at the University of California, San Francisco, where he lives. **Chuck Colbert '78** reviewed the book in *National Catholic Reporter* ("Moral, Legal Consensus is Elusive in Debates Over Homosexuality," Feb. 27).

The best of luck to **Tom LaSalvia '78**, who is director of Project ACHIEVE at the Boston's Fenway Community Health Center, a community-based, primary care facility, serving the New England region and the Greater Boston gay and lesbian community. The Fenway center is internationally know for its work on HIV prevention, treatment, and research. Fenway's Project ACHIEVE is one of eleven sites around the country and the only one in the region to test preventative HIV vaccines. "Our ultimate goal is to support men and women in their efforts to stay uninfected. This vaccine study is one component of Project ACHIEVE's ongoing initiatives to reduce the number of new HIV infections," LaSalvia said before his presentation at the Greater Boston Business Council last January.

Congratulations to **David A. Newman '87** who will be published this fall in *Men on Men 7: Best Gay Fiction* (Dutton/Plume) with a short story called "Calendar Boy." The story is based on Newman's freshman year at ND. David's other work "Ice Cream"—a coming of age piece—appeared in *His 2: Brilliant New Fiction by Gay Men*. Newman was an award winner in the 1995 Hemingway Short Story contest with "Lesser Known Toys." He lives in Los Angeles. "My next goal is to get published in something that doesn't have a number after it," Newman says.

**Peter M. Nardi '69**, of Los Angeles, has a new edited book, *Social Perspectives in Lesbian and Gay Studies: A Reader*, published this year by Routledge. This comprehensive reader brings a social science perspective to an area previously dominated by the humanities. Through it, students will be able to follow the story of how sociology has come to engage with gay and lesbian issues from the 1950's to the present, from the earliest research on the underground worlds of gay men to the emergence of queer theory in the 1990's. Nardi is a professor of sociology at Pitzer College/The Claremont Colleges.

Congratulations to **Mark Massoud '99**, the recipient of our Second Annual GALA-ND/SMC Memorial Scholarship. GALA's secretary **Lisa Karle '85** and acting treasurer **John Doyle '94** presented the \$1,600 award on April 18, 1998 at the GLND/SMC April Follies. Mark will spend 7 weeks this summer in South Africa, conducting academic research into the constitutional protection of equal human rights, specifically the function of non-discrimination clauses. South Africa's constitution extends protection under seventeen categories, including sexual orientation. Mark will combine his research with service work for a national gay/lesbian organization there.



## BITS & PIECES

**Author Inquiry:** I am writing about a group called the Gay Rights Alumni of Notre Dame (G.R.A.N.D.) that was started in 1976 by the late Jim Calderone and others. I would like to hear from anyone who knew Jim or has information about G.R.A.N.D. I am particularly interested in talking to people who were involved with G.R.A.N.D. on the west coast. I can be reached by mail, phone, or e-mail. Thank you for helping me record our history. **Dan Burr '73 M.A., '77 Ph.D.**; 226 Covington Avenue; Covington, KY 40011. Phone: (606) 261-2549 or e-mail: BURRDA@UC.EDU.

From *The Gay Metropolis* by Charles Kaiser: "I think we set up about forty chapters [of the Gay Liberation Front], most of them on university campuses," he [Jim Fouratt, a founder of the GLF] recalled. Even at Catholic **Notre Dame** in South Bend, Indiana, gay students decided in 1971 to start their own organization. "I am a great believer in nonviolence," but if any of the

football jocks or whoever starts to give me a hard time...well. I don't like to brag about my karate, but..."

On Thursday, September 11, the 1997 Gender Studies Opening Reception was hosted on campus. "Gender, Race, and Alumni Student Networking" was the theme of the event. Comments were made by Dean Mark Roche, **Kathleen Sullivan '82 M.A., '87 Ph.D.**, Associate Director of the Alumni Association, and representatives from Black Alumni of Notre Dame (BAND) and GALA-ND/SMC. **Lisa Karle '85** and **Fran Feeley '90** represented GALA-ND/SMC, sharing with department members, students, and guests the history of GALA-ND/SMC, our goals, and our accomplishments. Sullivan devoted much of her discussion to detailing the interaction between GALA-ND/SMC and the Alumni Association over the last few years and expressing her hope for greater cooperation and collaboration in the future. Karle and Feeley expressed gratitude to the representatives of the Gender Studies Program for recognizing GALA-ND/SMC as an organization by including it in the presentation.

Last fall a committee of the National Conference of Catholic Bishops released ***Always Our Children: A Pastoral Message to Parents of Homosexual Children and Suggestions for Pastoral Ministers***, an essentially gay-friendly document and one well-worth reading. Here are a few key highlights from the document:

- "Generally, homosexual orientation is experienced as a given, not as freely chosen. By itself, therefore, a homosexual orientation cannot be considered sinful, for morality presumes the freedom to choose."
- "We reject the idea that HIV/AIDS is a direct punishment from God...Compassion—love—toward persons infected with HIV is the only authentic Gospel response."
- "Homosexual persons have a right to be welcomed into the community, to hear the word of God, and to receive pastoral care."

By appointment of Pope John Paul II, **Rev. Daniel Jenky, C.S.C., '70, '73 M.A.** was installed as Auxiliary Bishop of the Diocese of Fort Wayne-South Bend on December 16, 1997. Father Jenky, a former Director of Campus Ministry, recently served as the pastor of the Basilica of the Sacred Heart. He will assist Bishop John D'Arcy, a long-time foe of gay and lesbian rights. Let's hope Fr. Jenky takes the Notre Dame "Spirit of Inclusion" along with him to his new job.

**Notre Dame in *The New York Times*—twice:** Ranking 19th in the nation academically by *U. S. News and World Report*, Notre Dame made the education

section of the *New York Times* on December 10, 1997, with a news story titled, "Notre Dame Combining Research and Religion." The lead to the piece read: "At the end of a century in which the great American universities have moved from being extensions of churches to centers of secularism, the University of Notre Dame is carving itself an important niche as an institution of serious scholarship. Some colleges are religious; others have vital research centers. Notre Dame is rare in combining the two."

But publicity was not so favorable five months later. "Did long homilies, or his homosexuality keep a priest out of the pulpit?" That's the question *Times* posed in the story about Fr. Garrick's resignation—"Gay Priest Quits Notre Dame And a Debate on Sin Erupts" (page 12 of the "National Report" section on May 4). The piece included a picture of Garrick and quoted **Karl Eichelberger '93, '98 J.D.**: "Everyone's really upset. He [Garrick] gave a sense of peace to a lot of people."

The *Times* story mentioned "strong support among students" for him, adding "defenders of Father Garrick said he should be lauded for following Catholic teaching..." One student, however, said He shouldn't have brought it up in the first place."

"But Father Garrick said remaining quiet would have been hypocritical," the *Times* reported.

Special thanks to the following for preparing the two most recent GALA-ND/SMC mailings: host **Larry Condren '71, John Blandford '83, John Doyle '94, Bob Dailey '74** (recently arrived to Chicago area from Texas), **Peter Hillsman '83, Fran Feeley '90, Kevin Heffernan '93** and Luís Topete.

*Make the Yuletide Gay!* was the title of this year's Christmas production by the Chicago Gay Men's Chorus, featuring the talents of **Kevin Heffernan '93, Peter Hillsman '83, and Fran Feeley '90**. Hillsman sits on the organization's Board of directors and serves the group as chair of the finance committee.

**SMC's New President:** On October 6, 1997, Dr. Marilou Eldred was inaugurated as the 10th President of Saint Mary's College. She is the first lay woman to hold this office. Married with an adopted daughter of Asian descent, Dr. Eldred is a former nun who comes to Saint Mary's after 18 years as an administrator at St. Catherine's College in Minnesota.

In accordance with its educational mission, GALA-ND/SMC presented a gift to Dr. Eldred upon her investiture.

Two books, *The Church and the Homosexual*, by John McNeill, and *What the Bible Really Says about Homosexuality*, by Daniel Helminiak, were donated to her with a letter of introduction from **Tom Zahn '67**.

Dr. Eldred sent a note of gratitude to Tom and GALA-ND/SMC: "Thanks so much for sending the books on homosexuality. I will look forward to reading those as I think carefully about the direction we need to go with The Alliance at Saint Mary's College. I will be happy to donate these books to the library after I have finished reading them. Thanks so much again. Sincerely..."

GALA asked that the books ultimately be given to the Cushwa-Leighton Library on campus in an effort to update its collection of materials concerning sexual orientation. Our letter also stated our willingness to serve as a resource to Eldred and her staff in the future.

Any Saint Mary's alumna/ae wishing to offer input to Dr. Eldred on this important issue may reach her at: Office of the President, 133 LeMans, Notre Dame, IN 46556.

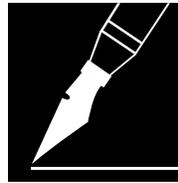
"Imaging Justice," the 5th Annual conference of the **National Association of Catholic Diocesan Lesbian & Gay Ministries' (NACDLGM)** is scheduled for September 17 - 20, 1998, in Rochester, New York. NACDLGM is an association of people working in, or interested in, ministry with lesbian and gay persons, their families, and friends. The annual conference provides an opportunity to explore issues, to build skills through workshops & networking, and to share ideas & resources that enhance our Catholic communities around the country. **GALA-ND/SMC**—along with the Boston College gay alumni group—is scheduled to present a workshop on Catholic college gay and lesbian alumni and student organizing.

**Names Project AIDS Memorial Quilt:** The Names Project AIDS Memorial Quilt came to Notre Dame's Stepan Center for a short display from Friday, February 6, through Sunday, February 8. A week of AIDS awareness education, seminars, and lectures preceded the display. The featured speaker, Jeanne White-Ginder—the mother of Ryan White—spoke on Thursday, February 5, to a standing-room-only crowd in the Hesburgh Library Auditorium. Mrs. White-Ginder delivered a truly heart-felt remembrance, not only of her son, but also of the people Ryan touched by his courage. Her talk included videos and a discussion period. The unassuming Mrs. White-Ginder spoke simply as a mom. Ironically, Kokomo, the town that shunned Ryan and

his efforts to go to school, is located just an hour-and-a-half due south of Notre Dame.

The Student Union Board and the Names Project-Chicago organized activities for the Quilt display. Student Affairs, the Office of Multicultural Student Affairs, Campus Ministry, the African American Student Alliance, the Office of Multicultural Student Affairs at Saint Mary's College, and Student Activities were co-sponsors.

**Erratum:** The signature line for **Joseph Murphy, M. D. '45** ("Outing of a Different Sort") was incorrect in the last issue of the *Newsletter*. He is the father of 12 children, seven of whom are ND alumni, not the father of 10 children, five of whom are ND alumni.



**THE CRITIC AT-LARGE**  
**Personal Honesty**

***Now That I'm Out, What Do I Do?: Thoughts on Living Deliberately***

by Brian McNaught

St. Martin's Press, 205 pp, \$22.95

*Reviewed by Armand Cerbone '70 M.A., '73 Ph.D.*

Brian McNaught has written a good and valuable book. It is born of years of experience as a sex educator, diversity trainer, columnist and author. It is also born of more than twenty years in the trenches of activism for gay, lesbian and bisexual rights. In many ways this text is an account of that personal odyssey. In language direct and simple he addresses sensitive and complex issues facing Americans about homosexuality, ranging from civil protections and marriages for lesbians, gays and bisexuals to our sexual mores, families, work, and spirituality.

McNaught is nothing if not an educator, and there is strong evidence of it in his book. Continually he returns to the importance of education as the principal solution to the problems resulting from homophobia, heterosexism and, yes, heterophobia. But it is education with a twist. Every point he wishes to make is bolstered with a tale from his own life. Each tale he tells about his grappling with his own sexuality or with some homophobe in an airport is told to illustrate, not simply to reveal something about himself. *He* is the text from which he teaches. Some may be uncomfortable with such self-disclosure, but, particularly for a stigma-

tized population, hearing how others have faced similar adversities can be very affirming.

It should be no surprise, then, that his positions on sexuality are essentially those of the Sexuality Information and Education Council of the United States (SIECUS). In an important chapter on sexuality McNaught uses SIECUS' guidelines to pass through a minefield of explosive issues from open vs. closed relationships, disclosing HIV status to potential sex partners, and sex with minors. Wisely, he chooses not to take the politically correct positions or any one position at all. Rather, and characteristically of this book, he talks about his own development in *becoming* a sexually healthy person and the importance of working ever toward the ideal. Notably, he never resorts to using the word "promiscuous" in discussing his or anyone's sexual behavior, a word which reveals more about the user's attitudes than it does about a person's sexual behavior.

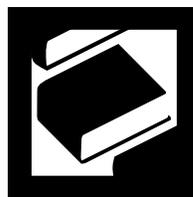
A number of books and articles have appeared recently, which touch on some of the themes as McNaught's. Among these are Signorile's *Life outside: The Signorile Report on Gay Men: Sex, Drugs, Muscles, and the Passage of Life* and Rotello's *Sexual Ecology*. I mention them here because these books are getting much attention from the straight press, are more sensational, and are being marketed more widely than McNaught's. Further, they provide an important contrast to Brian's work. In their attempt to call for greater responsibility in the gay male community, these books castigate and chide other gay men for the ways in which they live or have lived their sexual lives. Wittingly or unwittingly, they seem willing to make people feel bad about themselves. Such tactics McNaught would label bullying. I agree. Reading them, I often feel I am once again in church, listening to apostles of the truth on a mission to save me from my wayward ways. What makes Brian's book superior in this regard is its humility, its personal honesty, its freedom from negative criticism and its ability to make the reader feel affirmed and hopeful. Where Signorile, for example, is likely to indict the circuit party crowd for compulsive sex and drug use, McNaught talks of the importance of not shaming ourselves, even as we take more responsibility for ourselves and the consequences of our actions. It would seem that McNaught has learned not to commit a sin he condemns.

Not shaming ourselves or others does not mean, however, that we cannot defend or advance ourselves against bigotry and violence. What McNaught encourages is to press for legal protections and civil rights, form alliances with those who understand us, and

above all to educate those who don't. More than twenty years on the front lines, criticized by homophobes and heterophobes alike, make him a credible witness and teacher. Drawing again on his own experience, Brian illustrates what can come from meeting bigotry with equanimity, confidence in one's own truth, and even compassion. He tells the story of an encounter with a born-again Christian with impeccable homophobic credentials. Resisting the temptation to be defensive or confrontative, he simply presented the truth about himself as their discourse progressed, as such conversations will inevitably do, toward the obvious conclusion that he was gay. What followed was an exchange of extraordinary candor in which both men learned from each other. That, perhaps, is the hardest challenge McNaught presents in his book: to meet homophobia not with heterophobia but with the understanding of one who knows and holds the truth. It is also the understanding of one who knows that no one person holds the whole truth and everyone holds at least some of it.

Perhaps the best recommendation I can make for this book is the one given me by a 55-year old therapy client. This man had come out to his wife about a year earlier and has been reading every gay book he can get his hands on. "Have you read that new book by Brian McNaught", he opined with enthusiasm. "It really helped us both...a lot! My wife said it was the best help she's had in understanding me and the transition we are going through. Everyone needs to read this book." Not two days earlier I had finished it in preparation for this review. Needless to say, I felt very *au courant* to be able to say with all due authority, "Yes, of course."

*Armand Cerbone of Chicago is a psychologist in private practice. He served as president of Division 44 of American Psychologist Association (The Society for the Psychological Study of Lesbian, Gay, and Bisexual Issues) in 1994. He is the present chair of the National Association of Lesbian and Gay Psychologists and the founding chair of the Section for Sexual Orientation Issues of the Illinois Psychological Association.*



## BOOK SHELF

### ***The Gay Metropolis: 1940 - 1946***

*By Charles Kaiser*

*Excerpt reprinted with permission of the author*

THE PERSON WHO played the largest role in ending the invisibility of gay life in America was an Irish-Catholic heterosexual, a television interviewer who never hesitated to take positions that enraged his church. His name was Phil Donahue, and on scores of shows during his marathon run on network television, he explored every facet of the gay experience. For millions of Americans, he provided their first window into this mysterious world. By the end of his twenty-nine years on the tube, he had done more than anyone else to turn the exotic into the commonplace.

In 1996, Donahue vividly recalled his first show with a gay man, Clark Polak, a prominent gay leader from Philadelphia and a close ally of Fran Kameny: "I do remember featuring the first out of the closet: 'right here, right now, yes, here he is, folks—Clark Polak.'" It was the year before Stonewall: "the first gay Donahue show out of Dayton.

"There was the phone number and here was this gay guy—you could actually call up a gay guy! It really was a *sensation*." Donahue readily admitted his original motivation for exploring this subject: "People; didn't leave the barber shop—even when their haircut was over!" Although he felt uncomfortable the first time he interviewed a gay man, he was also extremely curious. "And I *know* they are going to watch this program. And remember that's what I'm paid to do: I'm paid to draw a crowd."

Gradually, Donahue began to understand "that gayness was not a moral issue." Over the next three decades, he made an enormous contribution to America's enlightenment by regularly sharing that commonsense idea with a gigantic audience.

"This was a very big nirvana," he said. "This was truly a big, big moment of awareness for me: that there were homosexual jerks, but that had to do not with their gayness, but with their humanness. And that jerks do not abound in any greater numbers in the gay community than in the so-called straight community."

His Catholic upbringing never prevented him from having an open mind. "I looked up after sixteen years of Catholic education to realize Catholics were supporting the Vietnam War, voting for Nixon. I was starting to realize first of all that the church is not divinely inspired in all matters. It is as corrupt as any large institution, including General Motors and the United States government.

"I was never going to let an institution or another person tell me what was a mortal or venial sin....And

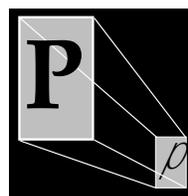
then as the years went on, I began to realize that one of the biggest obstacles of all was the one that occupied so many thousands of priests of the Roman Catholic Church.

"Then we did programs that showed that most children are abused by straight people—and that gay people are not in the bushes waiting to grab your child. I began to see the tremendous mountain that had to be climbed on the matter of gay rights. I began to explore the fascinating legal issues that pertained to gayness: guys getting thrown out of their apartment; guys not getting promoted; guys losing their jobs; usually guys, not always. We did shows with guys who took their lover to the senior prom in high school. And the sheriff who wouldn't let them on the dance floor. We had some *fabulous* shows—I mean truly riveting personal accounts of bizarre behavior.

"We did *many* shows on gay bashing. I think that homophobia is most virulently expressed in male adolescence and also in the twenties. I'm not prepared to say that all gay bashers are gay. But I am prepared to say that a significant percentage of gay bashers probably are, and they're in deep, deep denial.

"When you see what organized religion does to legitimize homophobia, you begin to appreciate the enormously complicated issue of attacking this fear. If the church says gay bashing is all right, then people can say, 'Why the hell isn't it?'

"That is to me the biggest sin of all."



## Perspectives

### Common Sense on the Left Bank

By JOHN COWAN '64

Alex Cockburn is a witty man, but sometimes his pen conceals a stiletto. One evening in the late eighties, I was reading his column in *The Nation* magazine; and it soon became evident he had done a major job on Father Hesburgh and the University of Our Lady. Put off for a moment, I quickly realized they deserved it—Fr. Hesburgh for inadvertently providing support to Salvadoran death squads and the University for investment practices that propped up the South African Apartheid Government.

My God, I thought, where's he getting this stuff? But Cockburn, always generous with credit, provided an address for his source, *Common Sense*, an independent monthly magazine at Notre Dame. I wasted no time subscribing. Cut off for years from my relentlessly conservative alma mater, I had stumbled upon kindred spirits right there in the belly of the beast. Thus began a serious re-engagement with Notre Dame that has proven both interesting and rewarding.

*Common Sense* had been created by **Ann Walshe '76**, her husband, Professor of Politics Peter Walshe, and other liberal faculty and students as a moral and intellectual force in opposition to University support for Pretoria. (Peter is from Zimbabwe and wrote the first academic study of the African National Congress to appear north of the Equator.) *Common Sense* quickly developed into a strong voice for left, liberal and progressive ideas on campus. It has vigorously carried that banner ever since, offering articles on feminism and women's issues, on the suffering of Third World peoples in the face of a globalizing economy, and on University politics from the standpoint of faculty and graduate students.

*Common Sense* has also walked hand in hand with Notre Dame's gay and lesbian community, from its inception providing the only public venue on campus where you can write and advertise uncensored. We've always had gay staffers and have regularly published articles on gay topics. We've lead the way on some campus issues, for example, when we published accusations of sexual harassment against **Rev. James Burtchaell, C.S.C., '56** by a gay man, which resulted in the priest's departure from ND. We have also received generous support in time and money from Notre Dame gays, both institutionally and personally. We're proud of this opportunity to be of service and we continue to welcome your participation. *Common Sense* is not without its faults: our early, activist fires have been banked, we offer virtually no articles of interest to the most important constituency on campus, undergraduate students, and we don't provide enough service to other minorities, including African-Americans, Latinos or Native Americans. And, truth be told, we could do more for Notre Dame gays and lesbians. Nonetheless, *Common Sense* is an irreplaceable adjunct to the stultifying intellectual life of the campus, providing almost a lone counterbalance to its often unreflective, sometimes swaggering conservatism.

Now, I'm savvy enough to realize that sexual preference is no predictor of political preference, which means that not all of you will find our brand of Left Progressivism entirely congenial. To my mind, however, Notre Dame gays and lesbians are at their best

when they say, with dignity and resolution, "We're here, we're queer, and you can pontificate all you want, but we're not going away." In like manner, *Common Sense* says, "We're here, We're Left, and you can mire yourself as deeply in reaction as you want, but we're not going away, either." To adopt a religious metaphor, I believe that Notre Dame gays and lesbians, as well as other heterodox groups like Common Sense and Frank Carver's Notre Dame Peace Net (who seek a Notre Dame Chair in Peace Studies) share a spiritual mission: to disturb the smug complacency and overweening self regard so prevalent at ND. We are, in Pete Seeger's words, "the grass that grows through the crack". We are the force that forces Notre Dame to reflect the world as it really is, rather than remain a weird academic Disneyland where a patronizing Administration can set everything artificially in place as it deems "appropriate."

*Common Sense* is a volunteer organization, run democratically (the Board votes on which articles will appear) and to a certain extent on the basis of sweat equity, where those who do the work have the influence. We could use a little more influence from the ND/SMC gay and lesbian community. So we invite you to get involved. Send us articles for publication, suggest issues for coverage, buy a subscription and write us letters to the editor, or if you live near Campus, join the staff. We would especially be pleased, I expect, to publish GALA's and GLND/SMC's activities calendars.

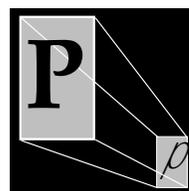
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or check out our web site at:

[http://www.nd.edu/~com\\_sens](http://www.nd.edu/~com_sens)

*John Cowan majored in physics. You can reach him via e-mail at [jfcowan@earthlink.net](mailto:jfcowan@earthlink.net).*



## Perspectives 2

### The Conscience of a Gay Catholic

By Chuck Colbert '78

*"Judging the sinfulness of any particular act is a matter ultimately between God and the individual person. This is the function of one's conscience, which the Second*

*Vatican Council described as the divine voice echoing in our depths, as a law written by God in human hearts. A person must always obey the certain judgment of his or her conscience.”*

The U. S. Catholic bishops chose to delete those three crucial sentences from the final draft of their recently published pastoral letter, “Always our Children,” addressed primarily to parents of homosexual children.

Reading the deleted passage to an audience of nearly 200, Auxiliary Bishop Thomas Gumbleton of Detroit referred to primacy of conscience as “very sound theology.”

Gumbleton was on hand to address a focus session at an annual conference of Call to Action. Call to Action is the nation’s largest organization promoting broad-based renewal and reform in the Catholic Church. Overall, 3,500 people attended the weekend-long gathering, held several weeks ago in the bishop’s home city.

Why did the bishops leave out primacy of conscience?

Some bishops were concerned about creating a loophole in church doctrine and giving the impression that the church was deserting its teaching, Gumbleton said. The bishops’ letter, while adhering to the Vatican’s prohibition against homosexual activity, makes a distinction between chastity (or “modesty and self control”) and celibacy (abstinence from sexual activity).

The bishops write: “Chastity means integrating one’s thoughts, feelings, and actions, in the area of human sexuality, in a way that values and respects one’s own dignity and that of others.”

But chastity for gays and chastity for non-gays means two different things. Both the Vatican and the bishops still insist upon mandatory celibacy for gays for life—but not for non-gays.

Okay to be gay, but don’t act on it. Love the sinner, but hate the sin. That’s the official line, with its inherently contradictory message.

The Vatican’s insistence on imposing the medieval discipline of celibacy as a way of life on all homosexual people today rankles faithful gay Catholics like me.

From my perspective, celibacy, not freely chosen, is repressed sexuality, utterly irreconcilable with a gay-positive identity, self-respect, and dignity—mine and that of others. In other words, obligatory celibacy is tantamount to not experiencing a fully human life.

Isn’t there also a double standard here? And doesn’t this standard unjustly preclude gay people from having what non-gays take for granted—intimate and loving, long-term committed relationships? Unlike our non-gay counterparts, who can have sex by marrying, we are asked not to experience either. Moreover, we can’t marry in the secular sphere, while our church officially denies us the sacrament of (same-gender) marriage in the spiritual realm.

Sex and marriage for some, but not for others. Or love for non-gays, but not for gays. That’s how I hear the doublethink.

Does this thinking really make any sense? Not to Bishop Gumbleton, who has an openly gay brother, Dan. Dan has a life partner. It is not surprising, therefore, that the bishop has been able to comprehend fully the doublebind church teaching imposes on gay Catholics.

That teaching “puts a homosexual person in a terrible bind,” Gumbleton said, “because.... it seems absolutely clear that genuine homosexual people have been homosexual from their earliest years. It isn’t something they chose in their teenage years or as an adult.”

That’s an essential point of the bishops’ message. “Generally, homosexual orientation is experienced as a given, not as something freely chosen,” they write.

Nevertheless, “active homosexuality or genital homosexuality is totally against the teaching of the church,” Gumbleton said.

“How then does a person deal with the teachings of the church and stay faithful to the teaching?” the bishop asked.

“Every person has to come to a point of personal growth where we fully integrate sexuality into our whole lives—not repress it. Each person, struggling to be a whole person, must deal with this very serious question of conscience,” Gumbleton said.

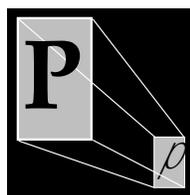
For an increasing number of us, it’s the church’s very own teaching—a carefully informed conscience as the ultimate guide in every moral decision—that empowers us to remain good, faithful gay Catholics and be sexually active, in spite of hurtful pronouncements from the Vatican.

Primacy of conscience is the gay Catholic’s way through the double standard in church teaching about homosexuality. Following one’s conscience is also a good practice for anyone.

“Primacy of conscience is a very important piece of Catholic teaching” said Gumbleton. “It’s not up to anyone of us to judge anyone else.”

Ultimately, the judgment of sinfulness—at least for believers—is a matter best left to God.

*Freelance syndicated columnist Chuck Colbert ‘78 of Cambridge, Mass., serves on the board of directors of the National Lesbian and Gay Journalists Association. He is editor of the Newsletter. This piece first appeared in The Boston Globe on Dec. 22, 1997 and then in National Catholic Reporter on January 16, 1998.*



### **Perspectives 3 Reporter's Notebook**

## **Too Out, Gay and Celibate for Notre Dame?**

*by Chuck Colbert ‘78*

A Roman Catholic priest who embodies church teaching on homosexuality—okay to be gay, but don’t act on it—is packing his bags and preparing to leave the nation’s foremost Catholic university.

Rev. David Garrick, an openly gay and celibate priest—who says he was suspended from saying Mass and hearing confessions at the Basilica of Sacred Heart on campus because he came out publicly—has resigned from the Notre Dame faculty.

“The stress is too great to remain here, especially after finding out that I had been removed from the ministry. To me that is duplicitous,” Garrick said during a telephone interview.

“If we had sexual orientation in the non-discrimination clause, I would be protected as a member of the university community because it would apply to everyone at the university, including anyone who preaches in the Basilica,” he said.

Despite widespread on-campus support, Notre Dame has refused to add sexual orientation to the university’s non-discrimination policy. Instead the university’s president released a statement, the “Spirit of Inclusion,” welcoming “all people, regardless of color, gender, religion, ethnicity, sexual orientation, social or economic class, and nationality.”

“We value gay and lesbian members of this community as we value all members,” the president wrote. “We choose not to change our legal non-discrimination clause, but we call ourselves to act in accordance with what we regard as a higher standard—Christ’s call to inclusiveness, coupled with the gospels’ call to live chaste lives.”

But does Notre Dame really value Father Garrick—an out, gay celibate priest, alumnus, and associate professor?

Individual fellow priests of his Holy Cross religious community “treated my in a friendly and respectful way,” Garrick said.

“The problem was that I was all alone coming out on April 4, 1996. I had no one making a public statement supporting me as a celibate, gay priest coming out. Nobody joined me in my ministry to the gay students, to the unrecognized student group on campus. Nobody in my community wanted to get involved, so that made me feel very isolated,” he said.

Father Garrick learned in a November 7, 1997, meeting with Rev. Daniel Jenky, then rector of the Basilica and now auxiliary bishop of the Diocese of Ft. Wayne-South Bend, that “I had been suspended from the Basilica by an administrative order by Rev. Richard Warner for poor preaching in August of 1996.”

Father Warner is director of campus ministry at Notre Dame and counselor to the university’s president.

At that meeting Jenky told him that “in my opinion your coming out seriously injured the Holy Cross community and Notre Dame,” said Garrick.

Father Jenky denies any suspension of duties. “No order ever was given by Father Warner or me or anyone else removing Father Garrick from liturgical duties at the Basilica or elsewhere,” Jenky said in a written statement.

“There has been no discrimination against Father Garrick, nor any violation of the spirit of inclusion as a result of his ‘coming out,’” Jenky said.

Perhaps. But the last time Father Garrick said Mass at the basilica was on Sunday, August 18, 1996—despite notifying the staff at Sacred Heart several times of his availability. “At first I thought it might be a bureaucratic oversight,” he said.

So far only Garrick is willing to speak with reporters. Neither Fathers Warner nor Jenky have been available for comment. Jenky chose to issue his comments through Notre Dame's public relations office at the same time the office distanced the university from the unfortunate turn of events.

"It is not a university matter," a spokesman told the local press.

In any event, Garrick has no regrets. Coming out "has been a wonderfully liberating experience, enabling me to minister to students who would not have known that I could help them," he said.

Garrick hasn't found a new job yet, but he's clear about one priority: "I'm going to a place where I will have regular priestly ministry. I am a priest, and I have to have a regular ministry or I dry up," he said.

"My leaving is not a despairing move. I want my beloved alma mater to be healed and to become a world leader in the fight for equal rights for gay people. It may take suffering and sacrifice to bring this about, but it will happen. I am doing this for Notre Dame," Garrick said.

At least for now, there's a price to pay for public outness at Notre Dame—even for a celibate priest, adhering to church teaching on homosexuality and chastity. Father Garrick's leaving is indeed a lost opportunity for Notre Dame and for the Catholic Church. Both institutions need role models and ministers like Garrick if a "spirit of inclusion" is ever going to work.

*Chuck Colbert is editor of the newsletter. This piece first ran in Bay Windows, April 16 - 22.*

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We are a non-profit alumni organization that has no affiliation with—and receives no financial support from—the University of Notre Dame or Saint Mary's College. Our strength comes from our membership and our numbers.

The *GALA—ND/SMC Newsletter* is published at least twice a year by the Gay and Lesbian Alumni/ae of the University of Notre Dame and Saint Mary's College. The newsletter serves gay, lesbian, bisexual, and transgendered graduates, faculty, staff and friends of the Notre Dame/Saint Mary's family.

The *GALA—ND/SMC Newsletter* is funded entirely by your donations and GALA memberships. Annual dues are \$25.00 and include a subscription.

We invite you to submit articles (700-1000 words), letters to the editor (250-500 words), class and alumni/ae notes. They should be sent to the above address; however, the *Newsletter* reserves the right to edit or reject any material submitted.

Publishing the name or photograph of any person should not be construed as an indication of his/her sexual orientation.

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