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In recognition and in celebration of Solidarity Sunday -- which is an annual October event dedicated to the memory of many who have lost their lives through violence because of who they were or because of who they were perceived to be -- and National Coming Out Day, we cordially invite you to a community event entitled *Coming Out As Church: GLBT Persons and Allies in Solidarity*. Featuring prayer, music, and fellowship, this gathering will take place on Tuesday, October 2, 2001, at 7 pm, at the Carondelet Center, which is located on the grounds of the Sisters of St. Joseph of Carondelet on Randolph Avenue at Fairview in St. Paul. For further information, please call 612-872-9128.

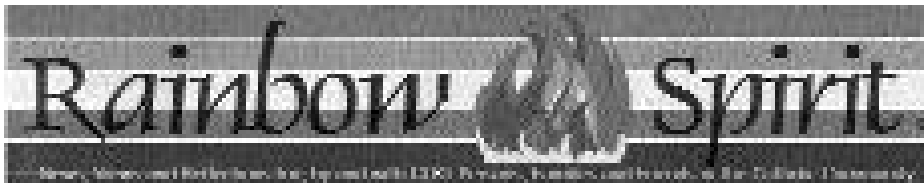
Thank you...

for showing your interest in GLBT ministry with - in the Catholic community by signing up with CPCSM at the PRIDE Festival in Minneapolis over the weekend of June 23-24. We hope you received a copy of our Summer 2001 newsletter, which contained information about our history, mission, and current programs....

This Fall issue of *Rainbow Spirit* contains more information about our current ministry projects. Please note the information about our speakers' series for 2001-2002 (p. 4). We invite you to participate in the series and to help us publicize it to others you know who may be interested in attending.

We are currently in the process of renewing and replenishing our Advisory Board and welcome volunteers who can give regular time to helping envision and implement our programs. We always welcome volunteers to work on particular programs and projects. Speaking in parishes and schools on GLBT identity, needs, and issues; working on mailings or other office projects; and assisting with the design, writing, and layout of our newsletter are only some of the ongoing projects of ministry in which we welcome you to share.





The Catholic Pastoral Committee on Sexual Minorities (CPCSM), founded in 1980, is a non-profit (501(c)(3)), grass-roots, and independent coalition dedicated to promoting ministry to, with, and on behalf of gay, lesbian, bisexual, and transgender (GLBT) persons and their families and friends -- primarily those of a Catholic background.

An integral part of CPCSM's work is the belief that members of sexual minorities, by virtue of their struggle to maintain a sense of personal integrity and authenticity, have unique gifts to offer the Church and society as a whole. We function with the understanding that one's sexuality can and must be affirmed as a gift and as an essential element to be integrated holistically into one's faith life.

Through justice and educational initiatives, CPCSM seeks to awaken the hearts and attitudes of the public regarding prejudice, discrimination, and violence against GLBT persons.

LEADERSHIP TEAM

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Brigid McDonald, CSJ

Mary McDonough

Alice Rice

David McCaffrey
Communications Coordinator

Reflections of a CPCSM Volunteer



Mary McDonough

I personally became involved with CPCSM when our son, in his early 30s, came out to us in 1994. Because of my Catholic upbringing, I was devastated. I felt this was absolutely the worst thing that could have happened to us. In my search for support, I was led to CPCSM. Although I couldn't change the environment my son had experienced when he was in high school, I felt that CPCSM provided me an opportunity to do something to make life, and especially the high school years, easier for other GLBT students.

This has become my mission since I first became actively involved in CPCSM in 1995. Shortly after joining, I contacted the superintendent and counselors of the public high school our son had attended and asked them to meet with me to see how I might help them create a safer environment for their GLBT students. Shortly after that meeting, a student advisor who had been among those in the group, called me. She asked if I could recommend some Christian-based reading that she might suggest to

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Our Mission

We pledge to create just and safe environments within the Catholic Church and society in which the dignity and integrity of GLBT persons and their families are recognized and affirmed.

Volume 3, Issue 1 - Fall 2001

Contributing staff for this issue include:

Michael Bayly

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Rainbow Spirit is published three times per year. We welcome ideas, letters, articles, stories, photos, and artwork from all our readers. Submissions to *Rainbow Spirit* selected for publication may be edited for content and/or length at the discretion of the publication staff, but we will make every effort to preserve the author's original intent.

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Community Solutions Fund
member

Welcome, Baya Clare!

Susan Hames, CSJ

In mid-September we welcome Baya Clare, CSJ, to fill a half-time position as CPCSM's office manager. Baya (pronounced BAY-ah) will also be working to complete her thesis for a master's degree in theology at the College of St. Catherine. Baya is first and foremost a visual artist and brings creativity and art to all the work she does. In addition, she brings to CPCSM considerable writing, communication, clerical, computer, and editing skills as well as familiarity and working experience with GLBT issues in the Catholic community.

Baya grew up in Colorado, where, for five years after graduating from college, she worked as an editor of state legal reference publications doing legal research and editing. She moved to Minnesota in 1986 and spent three years working for the Minneapolis Public Schools, including one year as office manager for the Careers in Teaching Program. Since then, she has worked as a communications assistant and a library specialist, spending a lot of time teaching people how to use computers and navigate the web. From 1999 to the present she has worked in the library at the College of St. Catherine as the reserves technician and supervisor of the Performing Arts Library.

In 1998 Baya entered the novitiate of the Sisters of St. Joseph of Carondelet and made vows at the end of 1999. As a community member, she served a three-year term on the Justice Commission, worked on the Communications Working Group which publishes the justice newsletter called *Revelations*, and is a founding and continuing member of the Homophobia and Heterosexism Working Group, which works to raise consciousness of sexual identity issues and support spiritual-sexual integration among CSJ community members.

Since last fall Baya has taken part in a WomenJourney Weavings Project of New Ways Ministry. As one of ten lesbian sisters from around the U.S., she is helping to design and implement a



Baya Clare, CSJ
Office Manager, CPCSM

process to educate women religious about lesbian sisters and issues that create barriers to their full participation in the life of the community and the Church. She looks forward to the publication of feedback and data which study members are collecting and to working with the Leadership Conference of Women Religious to expand the study in the broader Church.

Baya looks for a job that is "interesting and varied and which both uses my talents and expands them." That her work serves a larger purpose than producing income is important to her. "I look forward to the day when people will be able to look back at our society's present struggles over GLBT issues with as much bafflement and astonishment as we have when we review 19th century arguments over slavery." Baya and we agree that work with CPCSM seems very compatible with that hope.

We look forward to her presence, to her work with CPCSM, and to our getting to know her through programs we are hosting and events in which we are participating this fall!

Welcome, Baya!

CPCSM's 2001-2002 Speakers' Series:

The Sacramentality of Human Experience: Empowerment toward Prophecy

Since its inception in 1978, CPCSM has regularly presented insightful and energizing speakers' forums that have served several important functions in the evolving life of both CPCSM and the wider Church.

Michael Bayly

First and foremost, by bringing to the broader Catholic community a range of informed and articulate speakers, we have, over the years, provided valuable opportunities for education and the sharing of ideas, insights, and experiences.

Second, our speakers' series continues to serve as a visible advocacy tool for the rights of GLBT persons and their full inclusion in the Church. We put very human faces on issues that for many people are confusing and threatening. We provide a platform for the recognizable faces of everyday people -- individuals and families -- who happen to be GLBT and who are working faithfully to keep the Church both honest and catholic (i.e., inclusive and universal).

Finally, CPCSM's speakers' series provides a valuable means of outreach, networking, and support for all within the Church open to the Spirit's call to renewal, transformation, and re-creation.

In light of these realities, CPCSM is proud to announce our 2001-2002 Speakers' Series, entitled *The Sacramentality of Human Experience: Empowerment toward Prophecy*.

The eight-month series is built on that tenet of sacramental theology which acknowledges, indeed celebrates, the reality that it is human experience that is the locus of divine revelation; that human experience has the potential to connect us with the loving and transformative presence of God. Such a connection is what sacramentality is all about.

When this experience of the sacred by individuals and communities is prayerfully and reverently reflected upon and listened to, it has the potential to inform, challenge and nourish the Church's theological and doctrinal development. It has, in other words, the potential of empowering individuals and communities toward prophecy.

The speakers in the 2001-2002 series will share how the loving and transformative presence of God has been discerned in a range of human experiences, including human sexuality in all its divinely created diversity. They will also share how this discernment of the sacred in and through their lived experience has empowered them to respectfully challenge the Church's and, in some cases, society's limited perspective on matters related to sexuality.

Speakers under consideration for the 2001-2002 series include:

Judy Shepard, mother of murdered gay college student Matthew Shepard;

Dick Sparks, Paulist priest nationally known for his groundbreaking work in sex education;

James Shannon, former auxiliary bishop of St. Paul/Minneapolis, former head of the General Mills Foundation, and author of *Reluctant Dissenter*;

Lowell Erdahl, former presiding bishop of the Evangelical Lutheran Church of America (ELCA), and recent author of *Sexual Fulfillment for Single and Married, Straight and Gay, Young and Old*;

Mary Hunt, renowned Catholic feminist theologian and co-founder of the Women Alliance for Theology, Ethics and Ritual (WATER);

Anita Hill, first-ever ordained openly lesbian ELCA minister;

Brian McNaught, author and lecturer, known for his public television work on homophobia, growing up gay and Catholic, GLBT youth, and GLBT issues in the workplace;

Speakers' Series, cont. from p. 4

Peter Liuzzi, O.Carm., Director of the Archdiocese of Los Angeles' Ministry with Lesbian and Gay Catholics;

Carrie Kemp, known for her ministry of reaching out to people alienated from the Church and welcoming them back.

Betty DeGeneres, mother of actress Ellen DeGeneres;

Deborah Talen, Executive Director of Rainbow Families, a grassroots organization working to organize, strengthen, and celebrate Minnesota families whose parents are GLBT.

Jeannine Gramick, SSND, co-founder of New Ways Ministry;

Joan Chittister, OSB, Benedictine nun, internationally known author and speaker on Benedictine spirituality and cutting edge issues facing the Church today.

We have decided to focus our efforts on seeking speakers, such as these, who have a national reputation; for our upcoming series, in keeping with our goal of appealing not only to the Catholic community, but also to a broader ecumenical one.

The time frame of the presentations will also be expanded, with several speakers scheduled for evening presentations and some giving both lunch-time and evening presentations. We value the parish-based audiences who have been the core of our previous lunch-time series, and we hope now to reach out to include the broader public community with evening programs.

For some of the speakers, we may procure the services of a ticket agency. Doing so will help defray the cost of engaging nationally known speakers.

As we move toward our first event in October, we look forward to your participation in the entire series. Brochures will be mailed out in September; if you would like to add anyone's name to our mailing list, please call the CPCSM office. Throughout the year, we welcome feedback and ideas for future themes and speakers. ■

Volunteer, cont. from p. 2

parents of a boy who had just "come out" to both the counselor and the parents.

The boy was 15 years old. His parents had immediately ordered him out of the house until he became willing to "change" his sexual orientation. They also threatened to prosecute anyone who harbored the boy. As a result, he lived on the streets of Minneapolis for awhile and was later taken in by someone who abused him. He also became heavily involved with drugs.

I think of that young man often and how homophobia had unjustly caused great harm to this innocent life. This incident only makes me all the more passionate about the work of CPCSM and about the fact that through our outreach, education, and advocacy efforts, we can have a positive impact on the homophobic environment in today's schools and in the rest of society. Hopefully, our efforts will help GLBT youth experience fuller and more meaningful lives and enable them to make greater contributions to society.

My interest in social change increased in 1995, when I first became aware of Community Solutions Fund (CSF) -- then known as the Cooperating Fund Drive. That year the information for my employer's annual payroll giving fund drive included a pamphlet about CSF. I was excited to learn that I could contribute to the CSF campaign, while designating my total donation for CPCSM (or, for that matter, to any qualifying non-profit organization).

However, even more exciting was the news that CPCSM received in December, 1999 that our application had been accepted and we had been chosen to be a CSF member group. Of course, dollars for CPCSM danced in my head, but little did I know how personally rewarding this association would be for me.

The CSF new member celebration was my first real exposure to this creative self-help organization. I learned that in 1978 a group of community self-help activist organizations founded CSF as a way to cooperate rather than compete for contributions. In 1981 the City of St. Paul and Ramsey and Hennepin Counties expanded their workplace giving campaigns to include CSF. Today, CSF

cont., p. 6

Volunteer, cont. from p. 5

conducts successful annual payroll deduction campaigns reaching nearly 200,000 employees and results in contributions totaling \$900,000 per year. All member groups receive equal shares of the monies earmarked for CSF. In addition, member groups also receive donations specifically designated to them.

CSF pioneered the Gift of Choice -- the option for employees to be able to designate their contributions to any other nonprofit organizations besides those that are CSF members. Thanks to CSF, employees throughout the country now have the right to specifically designate their payroll gifts. Since 1981, CSF has raised over \$10 million in pledges for Minnesota social change organizations. CSF currently consists of 42 member agencies dedicated to promoting justice, equality, and self-determination.

In addition to the monetary benefits, CSF works to increase awareness and appreciation of the work of CPCSM and other member organizations through outreach to trade associations, neighborhood and alternative media, and employee groups. In turn, this outreach raises awareness of social action issues among current and potential donors.

CSF asks member groups to give 55 volunteer hours each year to enable CSF to operate most efficiently. My personal involvement is serving on the CSF campaign committee. Monthly committee meetings provide me the opportunity to meet representatives of other member organizations. After each meeting I marvel at the quality and dedication of the people involved with CSF -- both staff and volunteers, young and old -- all working passionately to address societal ills and injustices. In addition, I spend volunteer time collating mailings and inserting CSF pamphlets into workplace campaign packets -- the same pamphlets I discovered five years earlier at my own workplace. I have already learned so much about diverse communities and made new friends during my volunteer hours spent at CSF.

During these late summer weeks several CPCSM members are participating in training sessions designed to equip them for making presentations and staffing information tables during the fall workplace campaign. On behalf of CPCSM, I want

to extend our grateful appreciation to CPCSM members David McCaffrey; Leo Bowe; Craig Barrett; Tony Mills; Brigid McDonald, CSJ; Connie Courteau; and Baya Clare, CSJ, who have all agreed to serve as presenters or as volunteers staffing information tables. Our gratitude also goes to Connie Courteau, Beverly Barrett, and Alice Rice, who have been providing volunteer clerical support at the CSF office.

Besides the workplace payroll deductions campaign, we can make donations to CSF at any time and designate them for CPCSM. I have on several occasions given a memorial to CSF earmarked for CPCSM. I'm hoping all members and friends of CPCSM will develop a habit of channeling their memorial donations through CSF as a gift of choice to CPCSM.

Obviously, the most important aspect of membership in CSF is financial. Besides sending memorial donations to CPCSM, I urge all our members and supporters to consider signing over their current tax refund checks, or a portion thereof, to CPCSM. It is a painless way to support our work.

As I reflect on my work with CSF, I realize that when I first joined CPCSM, I was involved in working for change in one major area, namely, justice for GLBT persons; now that I have been involved in CSF, my efforts affect the whole spectrum of social change throughout all 42 CSF member agencies. This realization makes me proud to belong to the CSF family. ■

NEW WAYS  Ministry

Journey to Strength

Sponsored by Catholic Parents Network

October 26-28, 2001

8th National Retreat for Catholic Parents
celebrating the Bishops' Pastoral Letter
"Always Our Children"

LaSalette Retreat Center
Attleboro MA

Contact New Ways Ministry for further information:

New Ways Ministry
4012 29th Street
Mt. Rainier MD 20712
Tel. 301-277-5674
Fax: 301-864-6948
Email: newwaysm@aol.com

Insights from Bishop Lucker

I was asked to speak last January, and because of my illness, I was not able to be there. So, I offer to you now a brief summary of what I wanted to do with that talk. I wanted to offer some insights into Catholic teaching and, more specifically, what "traditional" Catholic teaching requires in our context.

I think of myself as being a very traditional person. People sometimes call me "progressive," "liberal," "maverick" -- all kinds of labels like that, but I think of myself as quite traditional. My family grew up right across the street [from the parish] where I would have spoken in January. My mother's family farm -- their farm house -- stood right where the cloverleaf is today. All of my family and relatives are buried in the cemetery. So I feel very close to this community, and over the past 150 years this community has been very traditional.

In January, I would have wanted to focus on ten points of Catholic teaching, quite traditional teaching. First, God loves us. God loves us, each of us, as we are. God made each of us as we are.

Second, God showed us His love. He loved all sinners, outcasts, publicans, lepers, women, public sinners.

Third, He told us to follow Him. He told us to love God, love our neighbor, to love as He did, with compassion, with forgiveness, and non-violence.

These are all quite traditional teachings, aren't they?

Fourth, traditional Catholic teaching insists that discrimination is sinful because we need to look at each person with human dignity.

Fifth, homosexual orientation is not sinful; it is good. Every person is precious, a precious creation of God, a gift of God.

Sixth, the teaching of the church makes it clear that the fundamental rights of homosexual persons must be defended, that all of us must strive to eliminate any form of unjust oppression or violence against them. Yet, knowing that, we still hear that we "may" discriminate against people because of their orientation, lest they hand on this evil to other

people. This reasoning shows a total lack of understanding of both the human condition and the teachings of the Church.

Seventh, according to the Catechism, homosexual persons must be accepted with respect, compassion and sensitivity.

Eighth, and this is from the Bishops' Pastoral, the Christian community should offer its homosexual sisters and brothers understanding and pastoral care.

Ninth, homosexual persons may not be discriminated against in jobs, housing or benefits. I notice often that when there is a proposal to enact a state law guaranteeing the human and civil rights of gay and lesbian people, some Catholic leaders will object, insisting that such laws will be an attack on marriage. Those (Catholic!) objectors refuse to accept the fact that rights legislation and marriage are two separate and different things.

The tenth point I would make deals with probably the most difficult issue of all -- homosexual behavior. Official, authentic teaching of the Church says that acting out is against Catholic teaching. This is an application of moral principles; we can spell it out and explain the teaching, and then say it needs to be given respect.

I struggle with this issue. Ultimately the individual has to follow his/her individual conscience.

Furthermore, I ask: why is it that we can say to people that authentic teaching of the Church opposes war, and yet there are so many people who are involved in the military/industrial complex -- good Christians -- who use violence as a means of solving human problems?

Why is it that we can say to married couples that the authentic teaching of the Church is that artificial birth control is wrong, and yet we still reach out and welcome everyone in the community, when we know that 85% of Catholic couples don't follow that teaching.

To these people, as Church, we say, "Well, do the best you can." "Come to the community, come to the sacraments."

I struggle with understanding why, in many cases, we recognize the authentic teaching, affirm it, and apply it with little or no controversy.

Lucker, cont. from p. 7

Yet, we are so specific about teaching regarding homosexual behavior. I struggle because I believe that authentic moral theology recognizes that in the application of moral norms there can be differences of opinion on how we respond to moral norms. And there are many Catholic theologians who support this view.

People say, "I didn't choose to be born with a homosexual orientation: this is who I am." And we are faced then with the question of whether God gives to every gay or lesbian person the gift of celibacy, for it is a gift of God, and not given to all. Reasonable people respond by trying to discern what God expects of them. And authentic, traditional, Catholic, pastoral theology reaches out and embraces all people, gays and lesbians alike, and says to them, "You have to do the best you can. You have to respond to the grace of God who calls us."

Father Dick McCormick was probably one of the foremost moral theologians of the Catholic Church in this country, and he often talked about the need to make pastoral decisions. And Tom (Bishop Gumbelton) speaks so very clearly of how important it is for us to welcome, to be open, to listen. These are pastoral approaches, and we are all called to deal pastorally with others. I would emphasize that we need to listen to the experience of homosexual people, just as we need to listen to the experience of people in all other areas of human activity.

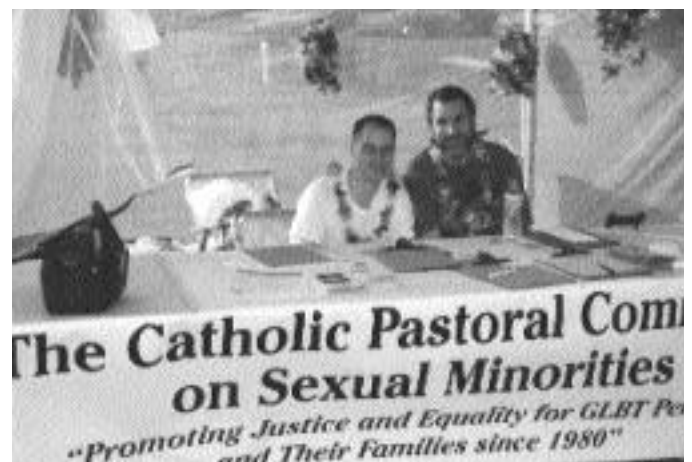
So these would be the main points that I would have developed had I been able to be here in January. But we can very clearly, I believe, start with traditional Catholic teaching and offer some hope, offer some welcome, offer some opportunities for all of God's people to be members, active members of our Christian Catholic community.

This article was taken from a transcript of Bishop Lucker's presentation at CPCSM's speaker luncheon on April 18, 2001, at Guardian Angels Parish Social Hall in Lake Elmo. Raymond A. Lucker recently retired as the bishop of the New Ulm Diocese, a position he had held since 1975. He has been diagnosed with terminal cancer and now resides at Our Lady of Good Counsel Cancer Home in S.t. Paul.

P R I D E
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CPCSM members carrying our banner



Bill Kummer and Leo Bowe staffing our booth at the Pride Festival



Members of the CSJ Homophobia and Heterosexism Working Group in the Pride Parade



Youth from the Gay, Lesbian & Straight Education Network (GLSEN) in the parade.



Members of the Twin Cities Men's Gay Chorus in the parade



Stilt-walkers in the parade



Senator Mark Dayton with CPCSM member Michael Douglas, MD, exchange greetings at the parade

COMMUNITY RESOURCES

- BECAUSE, Bisexual Organizing Project,
(612)822-0127, ext. 503
- Chrysalis, a center for women, offering many support groups and individual therapy,
(612)871-2603
- City of Lakes Crossgender Community, active social support group for all transgendered folk, (651)229-3613
- COLAGE, Children of Lesbians and Gays Everywhere, Twin Cities Chapter,
(612)822-0127, ext. 513
- Dignity/Twin Cities, a GLBT Catholic community providing liturgies, community involvement, and other forms of support and advocacy with and on behalf of GLBT Catholic persons, their families, and friends, (612)827-3103
- District 202, Center for GLBT youth and their friends, (612)871-5559
- Gender Education Center, transgender information and assistance, (612)424-5445
- Generations, working to provide services and facilities for GLBT elders in the Twin Cities, (612)724-2313 (uses Spirit of the Lakes Church telephone line - leave a message.)
- GLSEN, Gay & Lesbian, and Straight Education Network, (612)729-5850
- GLEAM, Gay & Lesbian Elders Active in Minnesota, (612)822-4395
- GLBT-KID: Abuse Intervention Network (Family & Children's Service), support and referral for both abuse and GLBT issues, 1-877-452-8543
- Minnesota AIDS Line, Information and Counseling, (MN AIDS Project - MAP) (612)373-2437, (800)248-2437
- MN Men of Color, (612)871-1788
- OutFront Minnesota, Statewide GBLT public advocacy and community services organization, (612)822-0127, (800)-800-0350, ext. 500
- Out for Equity, GLBT programs in St. Paul Public Schools, (651)603-4942
- Out for Good, GLBT programs in Minneapolis Public Schools, (612)668-0183
- Out in the Valley, GLBT programs in St. Croix Valley (612)822-0127, ext. 502
- Quatrefoil Library, GLBT Community library and archives, (651)641-0969
- Queers United for Radical Action (QURA)
(612)724-2891 www.circlevision.org/qura.html
- Rainbow Families, GLBT parents' organization
(612)370-6651
- Workplace Alliance, a GLBT employees' group
(612)822-0127, ext. 501

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