

Week 2

Let's Talk About Homosexuality

Part 1 (Cont.): Common Questions about Homosexuality

Segment 3: Social Perspectives

“Homosexual [persons] should not suffer from prejudice against their basic human rights. They have a right to respect, friendship and justice.”

...U.S. Bishops Document “Human Sexuality”

“...we cannot rely on science to supply full answers to fundamental questions involving human rights, human freedom and human tolerance. The issues of gay people in American life did not arise in the laboratory. The principles needed to resolve them will not arise there either.”

...Journalist Chandler Burr

10. What is the “gay lifestyle?”

- *gay people are a diverse group*
- *the lives of gay people are as varied as the lives of heterosexuals*

If there is a “gay lifestyle,” it would stand to reason there must also be a “heterosexual lifestyle” – however you might define the term. The fact of the matter is there’s not a lot of difference in the everyday lives of gays and lesbians and their heterosexual counterparts. They work in the same jobs, have similar interests and hobbies, read the same books and magazines, deal with the like problems. Some remain single. Some live in long-term committed relationships.

The term *gay lifestyle* is a common phrase and most people who use it certainly do not mean it in a manipulative, disrespectful and hurtful way. Unfortunately, however, the term is sometimes used intentionally to suggest that the lives of homosexuals revolve around sex and the pursuit of sexual encounters.¹ Gay people are just as offended by this stereotype as heterosexuals would be. Promiscuity is not a result of an individual’s sexual orientation, but a reflection of an individual’s values, beliefs and personal standards.

As Catholic theologian Cristina Traina writes, "...the 'homosexual lifestyle' of the gay and lesbian bar circuit is no more similar to the stable homosexual household than the straight 'swinging singles' scene is to a mutual, cooperative marriage."²

11. Are gay and lesbian people more likely to molest children than heterosexuals are?

- *no*
- *heterosexual men commit 95% of child sexual abuse*

Heterosexual men commit 95% of all reported incidents of child sexual abuse.³ The perpetrator is most often a family member or a close family friend.⁴ Molestation of children by heterosexual women appears to be uncommon, and even less common among lesbians.⁵

The American Psychological Association states: "Another stereotype about homosexuality is the mistaken belief that gay men have more of a tendency than heterosexual men to sexually molest children. There is no evidence indicating that homosexuals are more likely than heterosexuals to molest children."⁶

12. What is meant by "coming out of the closet"?

- *the closet is a metaphor for the place of truth inside a gay person that is secreted and shut away from the world*
- *"coming out" first requires self-awareness, self-acceptance and an act of supreme trust*
- *parents may be the last to know*
- *...but other times, suspecting parents can help*

The closet is a metaphor for the place of truth inside a gay person which is secreted and shut away from the world.⁷ "A person may be closeted completely or 'out' to some people and 'in the closet' with others. People may deny their orientation even to themselves. The process of recognizing and accepting one's own homosexuality or bisexuality is sometimes referred to as 'coming out to oneself.' However, coming out of the closet almost always refers to making one's sexual orientation known to others."⁸

Regarding teenagers: " 'Coming out' refers to the process of acknowledging one's gay, lesbian or bisexual attractions and identity to oneself and disclosing them to others. This process is different for every teenager; however, most adolescents disclose their sexual orientation to others in the following order: other gay, lesbian or bisexual peers; close heterosexual peers; close family members; and finally, parents."⁹

Andrew Tobias -- author, financier, journalist and former Treasurer of the Democratic National Committee -- grew up in Bedford, MA and came out when he was 23. He describes his experience: "[Coming out] had only taken me a dozen years from the time I realized -- instinctively, at age 10 or so -- that the *word* my father and his friend

were using with such distaste as they walked through the TV room applied to *me*....I wasn't stupid, so I never told anyone about this. But it was the very essence of who I was. There wasn't a moment growing up that I wasn't consciously compensating for it. It was as if I had been a secret agent in a foreign country. Everything I said, every glance...it all had to pass through the censor..."¹⁰

In his essay *A Call to Listen*, Bishop Thomas Gumbleton says:

"It is obviously very hard for gay and lesbian people to come out. First, there has to be a process of self-awareness, of coming to an understanding of their sexual identity. Then there is often a difficult struggle with self-acceptance. Very often, if not universally, homosexual people have been 'programmed' into a deep self-hatred, and a sense that they cannot even be loved by God. This must be overcome, even to the point of rejoicing in who they are and fully accepting their homosexuality as the way God is calling them to be. Then after self-acceptance, there is still the risk of being rejected by others, especially by the most significant people in their lives – parents, siblings, the Church, teachers, friends, etc. Today it is encouraging that so many are coming to accept themselves and risking all that goes with "coming out."¹¹

Fr. Robert Nugent writes from the perspective of his many years of counseling experience:

"The gradual discovery of one's homosexual orientation involves a deep and constant sense of being 'different' from everybody else, and, at the same time, a tremendous amount of pressure to keep that 'differentness' well hidden from others. Along with this goes a certain amount of guilt, a lot of fear and much confusion. Not being able to share this, even with those who are closest to us, means that a person must live with a real sense of isolation and loneliness that non-gay people simply cannot fully understand or even begin to imagine. When a child of any age chooses to share the orientation with a parent, the parent must realize the external and internal pressures under which that person has lived for so many years and what this has done to his or her sense of value, worth and self-esteem. To grow up in a society carrying the burden of being classified 'sick' by the medical profession, 'criminal' by the legal system and 'sinful' by popular religious beliefs is one that few of us could bear without severe and permanent emotional damage.

"Sharing one's homosexual orientation with a parent is a supreme act of trust on the part of the child. I know gay people who have told everyone in their lives about their orientation except their parents. They either think their parents 'just couldn't handle it,' or else they don't want to cause them any unnecessary pain. And yet I think that every homosexual person, deep down, would like to share that part of who they are with their parents, especially when the levels of communication in a family have always been deep, open and honest. Telling one's parents is a tremendous risk for the homosexual person, but a risk that most

are willing to take when the time is right. Sometimes the parents can help make the time right.

“It is very helpful for a homosexual person, when a parent suspects the homosexuality, if the parent indicates somehow that it is all right to bring up the topic either personally or in terms of a magazine article, film or television program that both have seen. This can serve as a gentle introduction to the topic and as a lead-in to self-disclosure that can prevent the shock approach that usually comes in a letter (‘Dear Mom and Dad: I have wanted to tell you for many years that I am gay...’) or by way of information from friends or through an accidental discovery of a child’s sexual orientation.”¹²

13. Why do gay people come out?¹³

- ***people want to be honest and comfortable with those they love and trust***
- ***coming out is a recent phenomenon***
- ***coming out is intensely personal and unique to the individual***
- ***the average age of coming out has dropped***
- ***an individual must first come out to themselves; this may take many years***
- ***most people come out selectively, quietly, to only a few people important to them***
- ***coming out is an ongoing process, for the individual and for their loved ones***

Basically, people come out because they want to be comfortable as themselves. They want to be honest with those they care about and trust. Coming out is a very recent phenomenon. While it carries a serious personal risk even today, acknowledging one’s homosexuality in public in years past was nothing short of personal recklessness. Coming out is a *very* individual experience. Every coming out is unique.

Some people come out when they can no longer bear the isolation and fear connected with living in the closet; some people just slowly develop a need to be themselves, no matter what; some people decide to come out when they fall in love; some choose to confide in a few trusted people because they need someone to know who they are and how they feel.

The average age for coming out is believed to have dropped significantly. Some ten years ago, it was reportedly age 26 for men and age 28 for women. Today, studies indicate it may be as low as the teens. Gay people usually realize they are gay years before coming out.

Typically, coming out does not mean making a public announcement. It may mean telling just one other person – an understanding sibling, a close friend. Most gay people are selective in disclosing their identity. Many wait until they feel a degree of emotional and financial security. Service providers for runaway and homeless youth

estimate that up to 40% of their clients are gay kids. These are children who have either been kicked out of the house by their families or have run away because they feel unloved, angry or hurt.

For gay and lesbian people who choose to live out of the closet, coming out is an ongoing process. There are all kinds of chance encounters and conversations that force gay people to decide whether or not to answer honestly. Coming out is not something you do just once.¹⁴

Many gay people who do choose to disclose their identity to someone else feel that coming out was the most empowering and deeply rewarding experience of their lives, but it can be *very* difficult – requiring patience, tolerance, emotional stamina, spiritual strength and tremendous resiliency. Coming out can be an act of courage and an act of love. It is fraught with great danger and can carry great rewards.

14. Why do some gay people prefer not to come out?

- *to protect themselves*
- *to protect those who depend upon them*
- *to avoid prejudice and hurt*
- *an individual may not be completely “in” or completely “out”*
- *openness about identity is a luxury reserved largely for heterosexuals*

Many closeted gay persons who are struggling to understand and accept their sexuality consider the closet their only safe option. Of those, however, who have come to terms with their sexuality but still choose to remain in the closet, most do so because of issues of privacy, or a desire to protect themselves and those who depend on them for a livelihood, or a realistic appraisal of the prejudice they could face on a daily basis.

There is a widely-held and inaccurate belief that one is either “in” or “out.” In reality, a gay person may be out to only a very few people. Today, unfortunately, openness about one’s sexual identity seems to be a luxury reserved largely for heterosexuals.

Coming out is not a contest. The number of people to whom a gay person may or may not be out is not a measure of bravery or character. Nor should a straight person ever feel diminished because a friend or loved one did not tell them, “I want you to know that I am gay.” Sometimes gay people just recognize that others do know, respect and comprehend their situation and so feel it is not necessary to say the words.

15. Why is the word “faggot” offensive and what does it mean?

- *a faggot is a bundle of sticks used for kindling*
- *the slang meaning may have a gruesome origin*

- *gay people see the term as threatening as well as insulting*

“In old English, a ‘faggot’ referred to a bundle of sticks, tied together and used for kindling. In the days when witches were burned at the stake, it was believed that they would not burn using regular fire, that a special or unusual fire was needed. Gay men were set on fire and used as kindling to burn witches. Many believe this is the source of the original derivation of the slang word.”¹⁵

The legal precedent for burning homosexuals was established much earlier, however. Roman law, under the Christian emperors, was extended to include same-sex acts of all kinds – and the death penalty was assigned. In the year 390 A.D., a law was issued prescribing burning as the penalty for homosexual behavior. By the Middle Ages, burning was the most common criminal punishment imposed upon “sodomists.”¹⁶

It’s interesting to note the motive for Rome’s legal mandates on homosexuality. The Emperor Justinian saw same-sex practices as endangering the state. Such behavior was likely, he believed, to provoke the vengeance of God in the form of earthquakes, famine and pestilence – a belief no doubt influenced by the Sodom story in Scripture. His mindset was not so very different from the despicable claims some 1,700 years later that “homosexual depravity” in American society was involved in bringing down God’s wrath in the form of the September 11, 2001 terrorist attacks.

But back to our question: “The word ‘faggot’ is now used mainly as a disparaging word for gay men or as a generic insult meaning ‘loser.’ To gay people, however, it is not only ugly and insulting; it is also seen as a threat.”¹⁷

The use of the word “faggot” communicates a very negative message – one of disrespect, or worse. It would be a real stretch to think a gay friend or family member would come out to a person using such derogatory terms – all to no one’s good.

Segment 4: Family Perspectives

*“You are always my child; nothing can ever change that. You are also a child of God, gifted and called for a purpose in God’s design.”
...”Always Our Children”*

“Strive first to listen.”

...”Always Our Children”

16. What is life like for gay youth?

- ***they can experience high rates of depression and suicide***
- ***many feel isolated and can become homophobic themselves***
- ***school can be an unfriendly and unsafe place***

Depression is very common among gay teens, and gay adolescents are two to three times more likely to attempt suicide than heterosexual young people are. It is estimated that up to 30% of the completed youth suicides are committed by lesbian and gay youth.¹⁸ Gay teens can feel unsafe in their own homes, with their own families, in their schools and in their communities.

Recent surveys showed *the second most common insult* among second-graders is, “That’s so gay!” (The most common insult was “That’s so stupid!”) Though children in the second grade may not know what “gay” means, society has already begun the process of teaching them that the term is insulting and negative.

Over 90% of gay youth frequently hear homophobic remarks in their schools. Over one-third hear homophobic remarks from faculty or school staff. Sixty-one per-cent report verbal harassment, 46% report sexual harassment, 27% report physical harassment and 13% report physical assault.¹⁹

Involved national organizations are urging middle school and high school educators to address gay and lesbian issues in the curriculum. They point out there are an estimated 2.9 million gay or lesbian youth in the U.S. alone. This obviously means that many students are either gay or lesbian themselves or have an immediate family member, classmate or friend who is gay or lesbian. Yet, the schools offer virtually no information, support, or visible role models, and silence and ignorance are allowed to prevail.²⁰

17. Do families know if their children are gay?

- ***this varies from family to family***
- ***gay people do not disclose their identity unless they feel safe***
- ***sometimes families sense a loved one is gay, but avoid discussion***

While certainly not universal, experience seems to show most parents have little or no idea their children are gay (or perhaps they refuse to admit it to themselves!). “Many gay people may disclose their identity to a close friend or sibling when they are younger, but wait until they become adults to tell parents, if in fact they ever do.

“The vast majority of gay teens have been raised in ‘all-straight’ households with no information whatsoever about homosexuality. They have no role models or people to give courage, comfort and guidance.

“Sometimes, parents who have always considered themselves very ‘open-minded’ can be very surprised by their intensely negative reaction when they learn their own child is gay. This is not unusual at all. Everyone realizes the future of one’s own children is not a theoretical topic. Everything takes on new meaning when it affects your own children.

“Some families believe overt and vocal disapproval of homosexuality will prevent their children from being gay. This is counter productive. One cannot promote or discourage something which is not a choice. And the damage to the child can be tragically significant.

“Other families wonder about a child’s orientation, but they may not acknowledge it. This can lead to tension in family life – and create a distance between parent and child that can last for many years.”²¹

“Family members express interest in their child’s life but are careful not to make inquiries that could bring an avalanche of truth telling....[They] do not engage in...intentional delusion to be hurtful. On the contrary, they probably think they are doing what is best for all: sparing feelings and dodging conflict that would threaten family unity....[but] the self-esteem of homosexual adolescents is ultimately harmed, as they conclude they cannot be loved for who they really are, but only for the person they pretend to be.”²²

Unfortunately, silence about important topics can teach children that avoidance is an effective life skill.

18. What do families feel and experience when children come out?

- *sometimes, like life has stopped in its tracks*
- *pastoral message discusses a range of emotions*
- *many parents go into the closet*

When a child comes out to parents or family, it can be a numbing, shattering experience that suddenly stops your life in its tracks and twists it violently in a new direction foreign and frightening. There is little wonder that many, maybe most, families experience considerable stress, difficulty and possible conflict. In some instances, however, the news might simply confirm what parents have secretly suspected.

The pastoral message *Always Our Children* discusses the emotions that can be present.²³

“Relief: Perhaps you had sensed for some time that your son or daughter was different in some way. Now he or she has come to you and entrusted something very significant. It may be that other siblings learned of this before you and were reluctant to tell you. Regardless, though, a burden has been lifted. Acknowledge

the possibility that your child has told you this not to hurt you or create distance, but out of love and trust and with a desire for honesty, intimacy, and closer communication.

“Anger: You may be feeling deceived or manipulated by your son or daughter. You could be angry with your spouse, blaming him or her for ‘making the child this way’ – especially if there has been a difficult parent-child relationship. You might be angry with yourself for not recognizing indications of homosexuality. You could be feeling disappointment, along with anger, if family members, and sometimes even siblings, are rejecting their homosexual brother or sister. It is just as possible to feel anger if family members or friends seem overly accepting and encouraging of homosexuality. Also – and not to be discounted -- is a possible anger with God that all this is happening.

“Mourning: You may now feel that your child is not exactly the same individual you once thought you knew. You envision that your son or daughter may never give you grandchildren. These lost expectations as well as the fact that homosexual persons often encounter discrimination and open hostility can cause you great sadness.

“Fear: You may fear for your child’s physical safety and general welfare in the face of prejudice against homosexual people. In particular, you may be afraid that others in your community might exclude or treat your child or your family with contempt....If your child is distraught, you may be concerned about attempted suicide.

“Guilt, Shame and Loneliness: ‘If only we had...or had not...’ are words with which parents can torture themselves at this stage. Regrets and disappointments rise up like ghosts from the past. A sense of failure can lead you into a valley of shame which, in turn, can isolate you from your children, your family, and other communities of support.

“Parental Protectiveness and Pride: Homosexual persons often experience discrimination and acts of violence in our society. As a parent, you naturally want to shield your children from harm, regardless of their age. You may still insist: ‘You are always my child; nothing can ever change that. You are also a child of God, gifted and called for a purpose in God’s design.’ ”

Catholic theologian John McNeill comments on the “sense of failure,” mentioned by the bishops, that some parents unfortunately experience:

“There are no necessary grounds for judging parents somehow responsible for their son’s or daughter’s homosexual condition....The real moral problem that exists for the parents of a homosexual child is one of loving openness and acceptance. Whenever, in counseling, one has the good fortune to encounter

psychologically healthy homosexuals, sure of their own dignity and their power to love and to be loved, one can be almost certain that their parents, whatever their disappointment over their children's condition, have responded to them with true acceptance and love.

“Parents of a homosexual have no reason to assume guilt for their child's condition; but parents of a psychologically healthy homosexual have good reason to believe that they have done their difficult task well.”²⁴

And this, from Fr. Robert Nugent:

“Parents ought to be aware also that it is not unusual for their reactions to the disclosure of a son or daughter's homosexual orientation to parallel in some degree the stages of dying that have received so much attention in the past years. Parents go through similar stages, sometimes never progressing from one stage to the next, in coming to grips with a child's homosexuality and/or lifestyle. These stages include shock and anger (‘Why does this happen to *our* family?’), denial (‘It's only a stage she's going through.’), bargaining (‘We'll get him to the best psychiatrist.’), depression (‘We'd rather not see you or talk about it.’) and acceptance (‘She's my daughter and I love her and we'll work things out somehow.’)”²⁵

This is also probably a good time to mention a near-universal experience of parents of lesbian and gay children: “***When children come out of the closet, the parents go in.***” And once in, how do they get out?

Counselor Linda McCullough writes about “coming out” as a parent and notes the problem lies in the fact that the image parents hold of their child, their family and their parenting can strongly conflict with the image they hold of a homosexual person. She describes the parental “coming out” as a process that integrates the knowledge that your child is gay or lesbian into your personal awareness and relationships with others. To begin, you must get rid of the myths and prejudice:

“What makes coming out difficult for parents is that homosexual orientation is a stigmatized identity in American culture and, as a result, in Catholic culture.... What creates the whole phenomena of coming out as a trauma is the sense that a gay or lesbian person has a spoiled or flawed identity.

“Myths and prejudice that work against gay/lesbian persons are rampant in our American culture. The strength of a myth or prejudice is unrelated to its accuracy, and prejudices gain power because they are accepted as fact. Parents are not immune to these myths and prejudices....The first stage of the coming out journey [for parents who can sort out prejudices from reality] will be markedly less distressing than for those parents who have accepted a great deal of bigoted information....”²⁶

19. What happens when well-meaning parents initially reject their children?

- *rejection will not change orientation*
- *a need for slow growth, mutual trust and love*
- *a corresponding responsibility on the part of the gay child*

Social researcher and author Dr. William Pollack is a specialist in childhood development. In his book, *Real Boys: Rescuing Our Sons from the Myths of Boyhood*, he writes of a conversation with one of his patients:

“ ‘I haven’t spoken with my parents in ten years,’ Evan told me despondently, ‘because when I told them I was gay, they kicked me out of the house. I was only fifteen years old and had nowhere to go. I ended up staying with friends of mine who understood what I was going through. When my parents let me move back home a few months later, things were never the same. My father never talked to me and my mother told me over and over again that in her mind I was just a boarder, that I was no longer her son. I never got over this and felt bad about myself for years. The only way I could cope was to stop seeing my parents at all.’

“ ‘My parents are old now,’ Evan explained, ‘and sometimes they leave a message on my answering machine begging for me to come home to see them. But as much as they want to see me now, I just can’t get myself to do it....It hurts a lot.’

“While it might be easy to think of Evan’s parents as having been thoughtless or uncaring, the reality is that they probably believed that if they withheld their love and affection from their son, somehow he would ‘decide’ he was no longer homosexual. But sexual orientation is constitutional – an essential part of who each of us is – and is not a ‘decision’ that we can control or that can be changed by or for our parents. Especially because a boy may be in an extremely tenuous emotional state by the time he finds the courage to discuss his sexuality, I believe it is critically important to convey to him, as soon as he shares his feelings, that he is still loved through and through, that his sexual orientation will not in any way diminish how much he is admired and respected. These are the things a boy needs most to hear.

“To refrain from saying [these things] is to risk placing a boy in serious emotional – even physical—jeopardy. And to risk losing him, in one way or another.”²⁷
(Dr. Pollack is referring here to his male patient. His comments, of course, apply equally to a young lesbian person.)

Fr. Nugent writes:

“...some parents refuse to listen to their child’s feelings and experiences about being homosexual or show any interest in their lives once they have discovered their orientation. Some parents, while trying to understand, are reluctant to ask questions out of fear that their questions and interest might be interpreted as rejection. The usual amount of pain is compounded when there is not a sufficient amount of trust, patience and understanding on both sides.

“If gay people ask that parents, peers and siblings try to understand them, they also have a corresponding responsibility to provide others with the information and time to assimilate the new knowledge, to get in touch with their real feelings, to express them honestly, and to continue a dialogue where both people can grow in mutual understanding of the other’s perspectives.

“If there is any instant labeling or judging on either side of the family, then chances for an acceptable, livable and healthy solution are almost nil. On the other hand, where there has been slow growth, mutual trust and love, the experience has bound families more closely together than they were before dealing with the question of homosexuality.”²⁸

And, finally, this bottom-line observation from John Tuohey, professor of moral theology at Catholic University:

“In reality, the only harm to families or society that has any relevant connection to homosexuality is the harm resulting from the rejection of a gay or lesbian parent, child or sibling.”²⁹

So how should Catholic parents feel about their gay son or lesbian daughter? Better yet, how do some of them feel? What can we learn from the human experience – and from those willing to share it with us?

In Part 2 of this series, we will try to “Put a Human Face on Homosexuality.” We will look at a few stories of parents, and gay and lesbian persons – the people who are most intimately immersed in the human reality. It’s that place in pastoral ministry where the rubber meets the road.

Notes

Part 1 (Cont.): Common Questions about Homosexuality

¹ Homosexuality: Common Questions, “What is the Gay Lifestyle?” (<http://virtualave.net/>). As quoted from “The Blue Book”: What We Wish We Had Known;” First Tuesday Group, The Presbyterian Church, Mt. Kisco, N.Y.

² Cristina L. H. Traina. “Sexual Diversity and Catholicism: Toward the Development of Moral Theology,” Patricia Beattie Jung, with Joseph Andrew Coray, editors. (Liturgical Press, Collegeville, NM, 2001.)

³ Sex Information Council of the United States, Fact Sheet, “Sexual Orientation and Identity.” As quoted from “The Blue Book.”

⁴ Homosexuality: Common Questions: “Are Homosexuals More Likely to Molest Children?”

⁵ Ibid. As quoted from “The Blue Book.”

⁶ American Psychological Association, Fact Sheet, 2.

⁷ Marcus. 40.

⁸ “The Blue Book,” op.cit., p.19.

⁹ From “Sexual Orientation Development,” Just the Facts About Sexual Orientation & Youth – A Primer for Principals, Educators & School Personnel.

¹⁰ Andrew Tobias. “The Best Little Boy in the World Grows Up.” (New York: Random House, 1998), 9. As quoted from “The Blue Book.”

¹¹ Thomas J. Gumleton. “A Call to Listen: The Church’s Pastoral and Theological Response to Gays and Lesbians,” Sexual Diversity and Catholicism: Toward the Development of Moral Theology, Patricia Beattie Jung, with Joseph Andrew Coray, Editors, (Liturgical Press, Collegeville, MN, 2001.

¹² Nugent. “Homosexuality and the Hurting Family,” America, February 28, 1981.

¹³ Questions 13 and 14, and responses, are quoted from “The Blue Book” and its sources.

¹⁴ Marcus. 47.

¹⁵ “The Blue Book,” op.cit., p. 28.

¹⁶ John J. McNeill. “The Church and the Homosexual,” (Boston: Beacon Press), 4th ed., p.77-78.

¹⁷ “The Blue Book,” op.cit., p. 28.

¹⁸ U.S. Department of Health and Human Services, 1989, “Report of the Secretary’s Task Force on Youth Suicide.” As quoted from “The Blue Book.”

¹⁹ Gay, Lesbian, Straight Education Network, “Homophobia 101,” Fact Sheet, Website: www.glsen.org. As quoted from “The Blue Book.”

²⁰ Howard M. Miller. “Teaching and Learning about Cultural Diversity: Swimming with the Sharks,” The Reading Teacher. Vol. 52, No. 6, 632-634, March, 1999.

²¹ “The Blue Book,” op.cit., p. 37.

²² Lipkin, 181-182.

²³ “Always Our Children,” 3-4.

²⁴ McNeill, p.34.

²⁵ Robert Nugent. “Homosexuality and the Hurting Family,” America, February 28, 1981.

²⁶ Linda McCullough. “The Faith Journeys of Catholic Parents of Lesbians and Gay Men: A Tentative Model, Mediating Factors and Suggestions for Pastoral Ministers,” offered at New Ways Ministry Symposium V, March 8, 2002.

²⁷ William Pollack, Ph.D. “Real Boys: Rescuing Our Sons from the Myths of Boyhood.” (New York: Henry Holt and Company), 226. As quoted from “The Blue Book.”

²⁸ Nugent. op.cit.

²⁹ John F. Touhey. “The CDF and Homosexuals: Rewriting the Moral Tradition,” America, September, 1992.