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## LGBTQ+ in The Cowl: The Good, The Bad, The Ugly - Tracing Coverage of LGBTQ+ Topics From 1935 to 2022

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*Providence College*

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Providence College



Page 1

# The Good, The Bad, The Ugly

## *Tracing Coverage of LGBTQ+ Topics From 1935 to 2022*

compiled by Nicole Patano '22  
2021-2022 Editor-in-Chief of *The Cowl*

for Beyond the Closet: The LGBTQ+ Experience

In their very first issue published on November 16, 1935, *The Cowl* staff explained the purpose of the novel student newspaper: “Primarily, the COWL exists to serve the student body, not simply as a news organ, but more fundamentally as a means to foster and intensify an enthusiastic Providence College spirit and loyalty.” Since its founding, *The Cowl* has attempted to be just that, reporting news and welcoming discussion and debate from members of its staff and members of the larger Providence College community.

Unfortunately, however, the mission of the College can, and often has, run contrary to the mission of *The Cowl*. Topics relating to the LGBTQ+ community have been reported on in *The Cowl* since 1960, and these stories have been met with encouragement, condemnation, apathy, and disgust. *The Cowl's* coverage of these topics reflects the changing attitudes of society as well as the individual and institutional opinions of Providence College.

As the editor-in-chief of *The Cowl* for the 2021-2022 academic year, I have been able to experience and participate in the making of this history. I have also learned that not everything which happens makes it onto the pages of *The Cowl* for any number of reasons. While it is impossible to know why certain stories are not included in *The Cowl*, one must still acknowledge and accept that *The Cowl* does not tell every story. Thus, this project can only provide a glimpse into the situation for members of the LGBTQ+ community at the College.

This project attempts to trace the history of LGBTQ+ coverage in *The Cowl* as accurately as possible from its first issue in 1935 to its last issue in 2022. In order to accomplish this goal, I used *The Cowl's* repository in the Providence College Digital Commons to access every issue of *The Cowl* published throughout history. I coded for words relating to LGBTQ+ topics, including “homosexual,” “gay,” “sexuality,” “transgender,” “lesbian,” “bisexual,” “queer,” “homophobia,” “LGBT,” “pride,” “sodomy,” “same-sex,” and the f word (which, unfortunately, has appeared in *The Cowl* on a few occasions).

These searches resulted in the inclusion of more than 200 unique issues of *The Cowl*, spanning from 1960 to 2022. As the repository for *The Cowl* only went to December 9, 2021, when I completed this project, I had to manually search for articles having to do with the LGBTQ+ community in the issues published from January 27, 2022 to April 21, 2022. Unfortunately, due the corruption of certain PDFs in the repository or the misspelling of words, certain articles relating to LGBTQ+ topics may have been unintentionally excluded from the project. Where possible, I included advertisements and images included in original issues and tried to copy the text exactly how it appeared in the original issues, in terms of capitalization, spelling mistakes, etc... Those articles marked with an asterisk directly address on-campus events or issues.

It is clear that topics relating to the LGBTQ+ community have been significant to *The Cowl's* editorial boards throughout the years, especially during important moments in local, national, and international news. It is my hope that this project can function as a piece of institutional history, preserving the past, highlighting the progress made, and showing how we can be better as a college that accepts all students regardless of their gender or sexuality.

## Around Town

### “Suddenly Last Summer”

by Donald Procaccini  
News Staff  
[March 30, 1960]

The movie itself is peculiar and sordid blend of adult entertainment and sensationalism (homosexuality, cannibalism, lobotomies, etc.).

## Aquinas Soc. Hears Murtagh

[March 8, 1961]

The speaker said that society is not morally justified in imprisoning homosexuals and alcoholics, then releasing them without giving them any real help to overcome their problem. He remarked further that these people should be encouraged to seek spiritual guidance, since this is the only way they can solve their problems.

## Front Row Center

by Art Mattos  
[November 29, 1961]

Nevertheless, “A Taste of Honey” is a vastly effective and deeply moving drama of power and veracity. It is a personal drama with each character coming shockingly to life on the stage bearing all the problems and feelings of the types they represent--the slattern, the illegitimate, the Negro, and the homosexual.

## Mr. Brennan and His Work

by Richard M. Pearson  
News Staff  
[February 9, 1967]

The anxiety and insolubility of the question many times precipitates feelings of inadequacy in heterosexual relations and therefore concomitant to this problem there may be symptomatic behavior in the form of homosexuality and masturbation.

## Buckley vs. Hefner

by William F. Buckley, Jr.  
News Staff

[February 9, 1967]

The *Playboy* group correctly skewers the conflicting and vague laws that lie in the dusty statute books of the individual states; and a case could be made, let us say, for removing criminal sanctions against homosexuality between consenting adults.

## Interdisciplinary Course

[April 3, 1968]

A move by members of the Student-Faculty Board to establish a course elective dealing with current social problems on an interdisciplinary basis is presently under way...Such topics as drug addiction, homosexuality, racism, and poverty are some of the social problems under consideration...The occasion is afforded to utilize the novel approach--such as an examination of homosexuality in literature. There seems to be infinite possibilities to create an imaginative and constructive course.

## Dance to the Music

by Jack Reed  
[October 23, 1970]

At any rate, today I'm conducting on-the-street interviews. The question we will be asking is: "Who is your number-one idol today?"

"No doubt about it--Spiro Agnew. He's telling those fag liberals where to go, and if the police can operate properly, he'll get them there soon. The man is a gift from heaven. God bless 'em I say."

"But sir, the President's Commission on Violence says that the Vice-President bears a good part of the blame for the divisiveness in the country."

"Go ahead, use big words to make yourself look intelligent. I should have seen you were one of them gay liberals."

## On "Groupies"

by Bob Mayoh  
[March 3, 1971]

We call these rock groups musicians--artists even--and yet they have no claim to any such titles (Give me Copland and William Shuman, Mahler and Hindemith--I'm such a boor!). They shriek sex and an animal beat (It's the beat man, the beat!" says a homosexual groupie--there are those you know--in an explanation of the appeal of rock music) and we make them heroes, prophets and millionaires.

## David Parrish Reviews...

### The Lion in Winter

by David Parrish  
[April 26, 1972]

However, theater today somehow still mismanages an underlying theme of homosexuality in a play and the scene between Philip and Richard fell into this same ritual.

## Letter to the Editor

by Christopher Donohue '75  
[February 21, 1973]

Someone who I feel is a rather real individual was once physically and verbally attacked on this campus. Passing New Dorm, which at that time it was still called, one evening he was surprised by someone pouring beer on his head. And as the saying goes, to add insult to injury this aggressive character yelled "you faggot, you homosexual." If one is to even begin to consider this, one can surely guess who has the problem of sexual identity, for it is surely not the person who was attacked.

## '61 Grad Streaks Academy Awards "...everything the Dominicans taught me."

by Edward Cimini  
[April 8, 1974]

One of Mr. Opel's recent schemes involved informing the Alumni Office that he was the Grand Bursar of the Madalyn Murray - Oscar Wilde Memorial Trust Fund. The whole idea of telling the people at PC that he was the head of such an organization (which was named after an atheist and a homosexual) fascinated Mr. Opel. Of course, no such foundation ever existed, but even in the most recent edition of the Alumni Directory (1974) the name of his fund appears after his name.

## A Clockwork Orange

by Edward McCrorie  
[May 10, 1972]

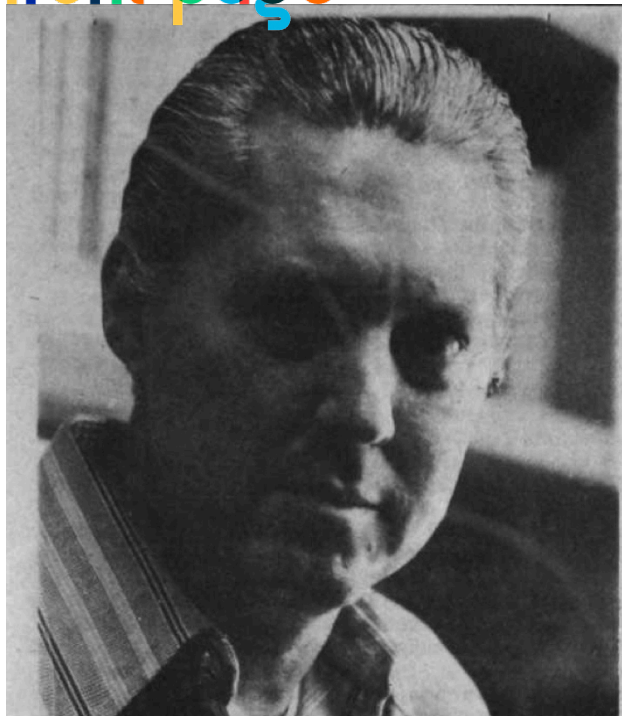
There is also the contract between the crisp commands of our prison director, called the Sergeant, and the funny little kisses chucked at Alex in the prison chapel by a homosexual. (And a burly homosexual he is.)"

## Frosh Boarders Luck Out

by Norman Quesnel '76  
Features Editor  
[September 4, 1974]

Too often, it seems, freshmen living on campus find themselves teamed up with their opposite numbers. The quiet, mildmannered, serious students are roomed with fun-loving rabblers and murderers. Shy, withdrawn individuals live with types akin to Marilyn Chambers and Bob Guccione Those who get high on life are bunched with those who get high on Columbian. The fags get the athletes and the guy with the two-grand quad system ends up with a Satguru meditator or even a Marie Osmond fan.

## front page



Dr. Hubert C. Kennedy has "come out" and announced that he is gay. "I think the times really are changing...Perhaps I can be more honest."

## Gay Prof Speaks Kennedy Decides To Leave 'Closet'

by Diane Ducharme  
Features Staff  
[January 21, 1976]

Last December, Dr. Hubert C. Kennedy made an announcement to his Modern Algebra class. He "came out"—announced that he is gay. As sudden as the disclosure may have seemed to his students, it was in fact the result of long and careful thought.

"For me, it started last year, in Germany," he said. "I had wanted to 'break out of the closet' before that, and still was not sure of the reaction I would get, so when I went to Germany this past academic year, I tried to be open with my German colleagues, and discovered that some of them were gay, and that others were quite accepting anyway. So I was very pleased with the reactions I got there, and that determined me

to continue when I got back."

Dr. Kennedy was in Germany on his third Fulbright research grant. A recognized scholar in his field, the history of mathematics, he received his B.A. in mathematics from the University of Florida in 1952, his M.A. from the University of Michigan in 1957 from St. Louis University in 1961. He was also a novice in the Jesuit order for one year. He speaks fluent German and Italian, and reads both French and Russian.

His major research interest during the past several years has been the life and works of the Italian mathematician, Giuseppe Peano. He has authored several articles on and has translated the works of Peano, and is now engaged in the translation of the mathematical writings of Karl Marx.

His statement to his Modern Algebra class resulted in his receiving one anonymous letter, which he describes as "a small booklet, full of stereotypes. Someone like me needs to 'come out of the closet' and be seen, so that people won't continue their old stereotyping of gay people. I want to at least let some people know that one can be gay and still be a good teacher, a good researcher. I hope this will be an encouragement to students who are gay."

Kennedy stated that the reaction of those to whom he has talked "has been almost uniformly positive. I've been very, very pleased. Of course, when I've discussed it with them I have been positive—I'm not apologetic about it—and that has perhaps influenced the positive reactions."

He feels that the students will also react positively. "I really believe that most students will say, 'That's your life-style, okay.'" It appears to me that students are, perhaps, more accepting of alternative life-styles than the 'old guard.' Of course, there are going to be people who are opposed, but I believe the times are changing."

As an example of the changing times, Kennedy cited the attendance of Birch Bayh, Fred Harris and Milton Schapp, three Presidential candidates, at a champagne reception sponsored by the Gay Political Union last November. "These people have all said that they support Bella Abzug's bill, which is before the House—the Gay Civil Rights Bill. It's this kind of acceptance of the gay community, even the courting of gay votes, that you didn't see ten years ago."

It is estimated that there are approximately 11 million homosexuals in this country, or roughly five percent of the population. And this five percent is

considerably more outspoken and organized than it was ten years ago, working through groups such as the Gay Political Union.

Kennedy is a member of Gay Community Services, a Providence-based organization, and the Gay Academic union, whose third annual conference he attended last November at Columbia University in New York City. This year, more than a thousand gay professors and students attended the gathering.

While the gay community has gained more acceptance over the years, they still face many legal and social difficulties. In Rhode Island, for instance, one could technically put the five percent behind bars—state law defines "crimes against nature" as punishable criminal offenses, although this law is generally regarded as a dead letter.

Kennedy would like to see such laws off the books. "I would like also to see a more positive thing," he stated, "which is gay civil rights legislation, to say that people can't be fired from their jobs, or denied housing, simply because they are gay."

Until recently, the American Psychiatric Association defined homosexuality as a "mental disorder" and a "sexual deviation", resulting from a failure in sexual identity in early childhood. Furthermore, it was ranked with sadism, masochism, and fetishism, and was held to be curable "It's just nonsense," Kennedy remarked.

But he did accept the prevailing attitude, and considered himself "sick" at one time. "I think one can use the word 'normal' only in reference to statistical norms, when dealing with this type of situation."

The Vatican last week also announced its latest position on the subject: "the incurable homosexual must be treated with understanding and sustained in the hope of being able to fit into society," according to the Decree on Sexual Ethics. "My reaction to this," said Kennedy, "is that it indicated a lack of understanding. I don't consider myself sick," so it is impossible that they should 'cure' me."

Despite the apparent shift in opinion over the last decade, it was still a difficult decision to "come out". "It's not easily done," Kennedy said. "I've lived a very long time 'in my closet,' making my own adjustments along the way, and have felt uncomfortable most of the time. But now I think I'm established enough, secure enough in my own life—and I think the times really are changing—so that finally, perhaps, I can be more honest."

## Letter to the Editor Homosexuality is a Sin, But Kennedy Must be Loved

by Geraldine W. O'Connell  
Graduate Student  
[February 11, 1976]

To the Editor:

Mr. Kennedy has declared that he decided to "come out of the closet" and disclose his homosexuality because he was sure of finding a "positive" reception. My question is did he find a "positive" reception? If he did, what of setting up an abortion clinic in Slavin Center? What of selling contraceptives in dormitories?

Homosexuality is an abomination before the Lord (Lev 18:22). It is as much against the laws of God and nature as is abortion. The recent message of Pope Paul adds nothing new in this regard. The Pope reiterates what has always been taught in Jewish and Christian tradition.

Let us not water down the ill we are here facing, with a mere show of numbers. We could also quote the millions presently in prison, which would not make their crimes less grievous.

Let us rather consider the number of parents who have entrusted their children, by dint of many sacrifices, to Providence College that they would receive not only a good education but also a firm Christian foundation.

It gives me pause to question the value of the Christian Ethics which are being taught.

Jesus has told us to hate sin but love the sinner. Mr. Kennedy, I love you. In my love for you I lift you up to Him who has borne our infirmities. May He who created you in His image and likeness restore the image and likeness to wholeness. May you turn to Jesus and in the light of His love be healed.

## Letter to the Editor Dirty Linen Washed in Public

by Joseph L. Lennon, O.P.  
[March 10, 1976]

Dear Editor:

Geraldine O'Connell's letter to *The Cow* induces me to make these comments concerning homosexuality:

One must distinguish between a homosexual state and homosexual acts. Homosexual acts are not essential to the condition of homosexuality. A man or woman may experience almost exclusive attraction to members of the same sex, yet never in his or her whole life indulge in homosexual behavior. At a certain age, because of who knows what precise causes, an individual simply becomes aware that he

or she is homosexual.

Regarding homosexual acts, one again must make a distinction between objective morality and subjective morality. Objectively, these acts are morally wrong. According to Judeo-Christian teaching, they are opposed to God's revealed plan for the proper use of the sexual faculties. Sexual acts between persons of the same sex defeat one of the basic purposes of human sexuality. Catholic moral teaching is clear and consistent: the deliberate seeking or arousing of sexual pleasure outside marriage is a serious violation of God's law.

However, men do not live in a purely objective world. Subjective morality asks: Have these immoral acts been fully deliberate? For sin, one must have sufficient knowledge of the evil and one must have sufficient freedom to act otherwise. A defect in knowledge of freedom will ordinarily imply some lessening of responsibility. Does the homosexual have sufficient moral freedom to be responsible for his actions? Or is he a victim of psychological compulsions so strong that his moral freedom is greatly reduced or even destroyed?

There is no absolute and definitive answer to these questions. One cannot glibly assert that "homosexuals are not responsible for their sexual acts." Neither can one assert that all homosexuals are completely responsible for all their sexual acts. Each individual's personality and moral freedom must

cont. on next page

be examined. Ordinarily this can best be done by the invert himself working closely with a counselor, psychiatrist or confessor.

The point that I wish to make is that nobody should make general, all embracing statements about the subjective responsibility of homosexuals. Pope Paul tell us: "Their culpability will be judged with prudence."

Nobody should feel that he is a great sinner simply because he has become aware that he has homosexual tendencies and temptations. Neither should he pretend that there are no objective standards of morality which govern homosexual behavior. Such acts are indeed morally wrong. In trying to judge his own subjective guilt, he should seek help from others who will be able to throw light on the problem.

If the homosexual wants help with his problem, the first step is to admit to himself that he is homosexual. To make this candid admission to oneself or to another who can help is a wholesome procedure; to declare it to the world, however, is to wash one's dirty linen in public. But this would be thought so only if one recognized the same scale in judging homosexual acts. To wear an "I'm gay and proud" pendant is tantamount to denying the Christian sexual ethic and substituting different standards in its place. Or can it be that the homosexual fears that his rights are in jeopardy and "coming out of the closet" will serve to protect them?

Presuming the homosexual is motivated by Christian values, he is obliged to avoid the proximate occasions of sin, e.g., declining membership in homosexual organizations, staying away from gay hangouts, gay parties, etc. Hagmaier, speaking of the Catholic homosexual says: "Where the invert honestly faces up to the problem, avoiding the avoidable occasions of sin, has the determination to get well, prays constantly for the grace of God, confesses and receives communion frequently, formulates a plan of ascetical striving and cooperates closely with priest and psychiatrist—then he can validly hope for a fruitful, meritorious and happy life."

## Letter to the Editor Kennedy Is Right: Pamphlet Illogical

by Bob Trudeau  
[April 7, 1976]

Dear Editor,

Bravo, Hubert Kennedy. Your letter hits the matter squarely: so often, self-righteous critics ignore the serious biases of their philosophical premises while they overwhelm us with their unshakable logic.

While the political movement for the liberation of gay folk is important, a separate and serious task is our liberation from the blinders imposed by any particular philosophy, especially when that philosophy is taught so exclusively, as is the Aristotelian—Thomist variety. Personally, although I'm a dilettante, I've always cheered for the Sophists.

I also enjoyed the quotations from "When The Girls Come." I've long contended that opening the pamphlet randomly will produce paragraphs "guaranteed to blow your mind." After reading your letter, I randomly picked two fragments, to wit:

"Moreover, women's reluctance to speak (sic), may be connected with the fact that in a large class their voices are so light they simply do not carry very far...But get a girl in a situation where speaking up may make her look bad in the eyes of a man she is trying to impress and you won't hear a peep out of her." (page 16).

"Why should a Catholic girl go to college when her non-college sister has (statistically) almost four times as great a chance to marry as she?" (page 25).

Yes indeed, logic can take us to strange places. Calling homosexuality a problem is like blaming the blacks for racial tension. "Jesus, if they'd only go away, what a great country (college, male ego) we'd have."

So brave, Ken. Stay proud. It was appropriate that your letter appeared on April Fool's Day, for the spirit of the Fool, the Lunatic, is clearly revealed in the Tarot deck (Mary Dodge, take note) to be the springtime's chance for meaningful change and progress, but that this will be achieved only at the "risk" (it's a compliment, actually) of being identified as a "lunatic." Scholasticists may have problems with Tarot, but you know what I mean.

## Letter to the Editor Kennedy: Fr. Lennon's Biases Not Unexpected

by Hubert Kennedy  
[March 31, 1976]

Dear Editor:

The letter from Geraldine O'Connell regarding my homosexuality (*Cowl*, February 11, 1976, p. 4) showed muddled thinking, but also showed compassion. The logic in the letter of Joseph L. Lennon, O.P., on the same subject (*Cowl*, March 10, 1976, p. 7), reaches its loveless conclusion by starting from very biased premises. It is philosophically and religiously biased and ignores the findings of modern science.

Lennon's bias toward the philosophy of scholastic realism' is not unexpected and is evident in his very first sentence: "One must distinguish between a homosexual state and homosexual acts." I hold another philosophical viewpoint and feel no compulsion to make such distinctions.

Even less unexpected is his bias toward the Judeo-Christian tradition. Nor will it come as a surprise to anyone that I reject "the Christian ethic" as he has described it. I shall continue to wear the pin that proclaims that I am "Gay and Proud."

If doing this is, in Lennon's words, "to wash one's dirty linen in public," then one can reply, equally tritely, that ugliness, like beauty, is often in the eyes of the beholder.

But Lennon shows real insight when he follows this with the question: "Or can it be that the homosexual fears that his rights are in jeopardy and 'coming out of the closet' will serve to protect them?"

Yes, indeed. It is precisely the suppression of rights that is accomplished by isolating individuals in their closets. Fortunately there are many homosexual organizations engaged in the struggle for human rights. But Lennon says that we are "obliged" to decline membership in them!

Lenon's opposition to Gay Liberation will come as no surprise to readers of his pamphlet of a few years ago entitled "When the Girls Come". This pamphlet is now hard to find (Why does the PC Library not have a copy?) So perhaps a couple of quotations may be allowed here to show what I mean.

Regarding the goals of women: "Wedding bells chime at an earlier date for the woman who realizes she can't go too far in buttering up the big-fat-male ego...Not just coeds. What woman isn't looking for a man?" (For starters, not the ten per cent who are lesbian.) Regarding women in sports: "But how could women ever be admitted to body-contact sports? Anybody who has played hockey, soccer, and basketball knows they are quite rough (Tell it to the Lady Friars!)"

Finally, regarding Women's Liberation: "As I see it, however, most women liberationists are the female equivalents of bombthrowing freaks like Abbie Hoffman and Jerry Rubin. They're the lunatic fringe."

With these views, he no doubt sees Gay Liberation as the most lunatic of all fringes. (But being in the lunatic fringe is nothing new to me. Back in 1963, when I was still a Catholic, the late Bishop McViney wrote me a personal letter telling me that I was in the lunatic fringe because I advocated the use of English in the liturgy!)

The sexism of that pamphlet is unrelieved by his 'different, but equal' doctrine and the stereotyping of expected male and female roles goes on and on, never once admitting that any students are homosexual; the "Kinsey charts" are apparently just another dirty book, like those "of Ralph Ginzburg and Henry Miller."

Only once does he mention homosexuality, when he asks the question: "Should we pass along the scuttlebutt that Professor Lavendar was nailed by the police in a homosexual tavern?" We learn his answer when we read that women are more inclined than men to answer 'yes' to this question because coeds "are more morally sensitive than male students."

But nowhere do Lennon's prejudices show more in his letter than in the archaic and pseudoscientific jargon with which he describes the "problem" of the "invert," quoting Hagmaier's advice to the homosexual to have a "determination to get well." Even the conservative American Psychiatric Association has removed homosexuality from its list of mental diseases!

The 'problem' is not homosexuality; the problem is the hatred of homosexuals that exists in modern society that leads to suppression of personal freedom, that at its worst led to the mass murders that exterminated thousands of homosexuals in the Nazi gas ovens, and at its best leads to the substitution of prudence for love as the cardinal virtue.

I close my reply to Lennon's letter with one more quotation from his pamphlet, and this time I agree with it. "Critical comments like this tell us more about the people who make them than about the object of their contempt."

## Big Brothers and Sisters Hike Efforts to Buy Van

by Dave Sprague  
News Staff  
[March 31, 1976]

The Big Brothers and Sisters of Providence College are intensifying its drive for funds to purchase a 12-passenger van for use in its activities...The children, aged 6-17, with whom the organization works, reside at the Patrick I. O'Rourke Children's Center about two miles from the campus. Inclement weather, and dark winter nights have often made the distance a difficult obstacle with younger children..."The treatment at O'Rourke is deplorable," says Adams. He produced a copy of the R.I. Senate Committee on HEW Resolution No. 76-S2058, which passed in January. Its purpose is to form a subcommittee to investigate instances of abuse by "houseparents" that work there. This following list of child abuse incidents stated in the resolution were compiled by concerned social workers at the institution in 1974 and 1975: verbal assault and swearing at children; physical beatings such as dragging and slapping of children and pulling their hair; homosexual solicitations of children by their "houseparents"; alcoholism among the staff; stealing children's money; paying children to perform tasks assigned to "houseparents"; dropping cigar ashes in children's hair; and attempts to rub children's faces in feces.

## Forum on Human Sexuality: PC Steps Forward

[October 6, 1976]

Last week's Forum on Human Sexuality is a positive step for Providence College. Never before has this subject been dealt with in such magnitude on this campus.

Sponsored by the Women's Liaison Committee in conjunction with the Chaplain's Office, the forum confronted the issues from the physiological position as well as from the Christian viewpoint. The balance achieved between factual information and the morality of the subject is what made the series unique.

The tendency in today's society is adoption of cynicism in relation to religious matters. Providence College, being a Catholic institution, is under an obligation to present and uphold the theological viewpoint, often in the face of student criticism.

Much of what was said in regards to the moral side of sexual relationships was predictable. Many people feel that they have heard it before, yet a true understanding of morality based on Catholic teachings is often lacking. Therefore, a presentation of sexual information, because of its personal nature, is complemented by clarification of Christian morality.

The Forum on Human Sexuality handled the topic in a manner that is often absent in our "how to" society. Taking an honest approach to the biological aspects, it also recognized the emotional side of sex, approaching it in the context of the totality of human experience. Theology was the instrument of understanding this totality.

In a sense, the series lacked objectivity. The forum could have been improved by presenting opposing views. Having a homosexual speak at the lecture on homosexuality, a pro-abortionist on the abortion panel, would have widened the scope of understanding.

Doing such would have turned the forum into a debate, said Sr. Kathleen O'Connor, O.P., chairwoman for the series. However, it is the opinion of the Editorial Board that through presentation of divergent views, rather than factual and moral information exclusively, the level of sophistication achieved by the forum would have been increased.

Student reception to the forum was favorable. Thus, the Committee being assured of a mature response from the participants, should turn to some of the topics in-depth.

The Forum on Human Sexuality, being the first of its kind in size and nature, is a start for Providence College. It has established a basis for future discussions and, hopefully, debate.

## Homosexual Talk: Analysis

by Frank Fortin  
Managing Editor  
[October 6, 1976]

One of the most controversial and sensitive topics in the realm of sexuality, homosexuality, was discussed rather sedately last Wednesday afternoon in one of the Forums on Human Sexuality.

Before about 150 people in the audience, Father John F. Cunningham, O.P., and Dr. John Prochaska gave talks on the subject. Father Cunningham is a professor of modern philosophy and ethics at PC, while Prochaska is from the psychology department at the University of Rhode Island.

M. Millard Miller, chairman of the forum, prefaced the forum by saying that the majority of questions among young adults concerning homosexuality "revolve on behavior...the guilt response is common among men."

Father Cunningham theorized in his talk that the probable admonitions against homosexuality in Jewish law are related to the mission which they felt were called upon to accomplish: procreate and perpetuate God's chosen race. Sexual acts connected with homosexuality do not aid in procreating, and as such, the Jews felt they were not doing God's will.

Concerning the traditional church view on homosexuality, Father Cunningham said, "I am clearly led to the conclusion that human sexuality has its proper meaning in terms of the love union of man and woman."

The traditional view, derived from Aquinas, said Father Cunningham, is "the view that

homosexuality goes against the Christian understanding of human sexuality and its meaning."

Father Cunningham also discussed what he called a "Mediating position". This view holds that homosexual acts are wrong while acknowledging that homosexual behavior for some persons might not be subject to moral condemnation.

Father Cunningham explained that this argument reasons that since Catholicism makes heirarchical distinctions in terms of sin (mortal and venial, less serious sins), it can be reasoned a faithful, love relationship between two of the same sex is in some places better than fornication and unfaithful love.

This compromise position "holds that the homosexual is not generally responsible for his or her condition. Heterosexual marital remain the ideal."

Prochaska discussed the process by which he changed from being one who thought homosexuality was a great error against nature to one which accepts homosexuality as an element in today's society.

Then he pointed out that homosexuality is not a category of two distinct categories, but a condition, where most people are primarily heterosexual in practice.

He also noted that those who he treats for psychological problems arising from an awareness of homosexuality do not always fit the "stereotype of the macho body-builders and the feminine more-traditional types."

He said, "The (psychological) damage has come from having been rejected as second-class citizens... The worst damage to mental health is the attitude that homosexuality is a mental illness."

## Letter to the Editor: Gay Forum 'Dismal'

by Hubert Kennedy  
[October 6, 1976]

Dear Editor,

What a dismal affair the Forum on Homosexuality was! It is probably good that no one from outside the college was allowed to attend: they would have learned how poorly things can be done at PC.

First of all, there appeared to be no coordination, as the chairman read a few quotations and said the speakers would comment on them—an invitation that was clearly ignored.

Father Cunningham then read a prepared statement that covered the spectrum of views on homosexuality from A to B. We need, he said, to hear from psychologists, sociologists, and especially theologians. Apparently he shares the view of the chaplain (who directed that no homosexuals were to be invited to speak) and thinks there is nothing to be learned about homosexuality from homosexuals.

Dr. Prochaska, too, managed to keep 'them' at a distance, while furnishing living proof that his youthful homophobia (expressed by beating up queers) had no ill effect on him and indeed, as he said, helped him define his identity.

This was followed by answers from the speakers to written questions from the audience. But only two questions were answered, while others, including the two I submitted, were ignored.

Granted, the Forum was not meant as a scientific search for truth. But I question the purpose of laying yet another fear and guilt trip on my gay sisters and brothers at PC.

## Conley Sees Merits of Post

by J. Richard Ratcliffe  
[October 20, 1976]

Dr. Patrick Conley, professor of history at Providence College, is also the Chairman of the Rhode Island Bicentennial Commission. He took over the position in 1974 after the former chairman, George McDonald, state senator from Cranston, pleaded guilty to the solicitation of a bribe...

"The only other thing that was that some special interest groups tried to exploit the Bicentennial. The most notorious were the Gays. The 'Toward a Gayer Bicentennial' Committee tried to exploit the Bicentennial. They had a 'Gay Pride' week which they hold annually and they tried to get the Bicentennial Commission to endorse it, which would have meant we would have had to furnish facilities for them, give them staff support and place them on our calendar.

"I fought them because I did not think that homosexuality has anything to do with the Bicentennial and I still don't.

"They took us into Federal Court and Judge Petine, who is nine steps to the left of Justice Douglas ruled in their favor, in what I considered an extremely unsound decision.

"We were able to avoid the impact of the decision because it came down a day before the event and it was impossible to call my commission together to comply with the decision, so it became a moot point and I feel we won a moral victory there.

"I have also been harassed—I don't know whether it was the gays or not—but it started around the time of this whole gay question

...

## Forum for Ideas

by Frederick L. Mason '78  
[October 26, 1977]

...

I believe this issue is another result of the Residence Office phobia of a male-female relationship. While its intent has been said to be security, I believe the Residence Office put much credence on the fact that it is a much more efficient way of monitoring parietals. (An interesting irony related to this is that while the vast majority of us wish to participate in a heterosexual relationship, but are faced with many "UNWRITTEN" rules and restrictive policies, a person with homosexual inclinations is not subject to these same regulations. This is surely a thought to be reckoned with.)

...



## Are you a Preppie Person?

by Kathy Hansen  
[March 1, 1978]

Are you a preppie?

What is a preppie, you may ask. A preppie is a fairly common sight on PC's campus. A preppie falls under the category of pig farmer and is the opposite of a mondo.

A preppie looks impeccable. A preppie looks pedigreed. A preppie looks like he's right off the boat-most likely uncle's yacht. In case you have begun to notice tell-tale signs such as alligators crawling across your shirt, or your collar sticking straight up, take this simple test, answering yes or no to each of the questions.

1.) There are 17 inches of snow on the ground. It is hailing. It is sleeting. Do you wear topsiders without socks?

2.) Are your pajamas, khakis and raincoat lined with plaid?

3.) Does a well-dressed couple at Ring Weekend mean a guy in "Charlie Alagero green" pants, with a tweed, elbow-patched smoking jacket, and a girl in a golf skirt and turtleneck?

4.) Do you have a turtleneck fetish 12 months a year?

5.) Do your shirts have fag tags?

6.) Do you have a Mickey Mouse watch with a striped watch band that matches your belt?

7.) Do you wear your striped belt with sweat pants, tennis shorts and tuxedo?

8.) Do you have 20-20 vision, but have a pair of glasses solely for the purpose of wearing them on top of your head?

9.) Do you wear golf shoes to Civ, the Wooden Naval, and the Rusty Scupper?

10.) Were you voted "Most Valuable Polo Player" your senior year in high school?

If you have answered yes to less than three of these dead giveaways, you are probably not even close to being a preppie. If you have answered yes to at least five, you are a borderline, sometimes called a "bi" preppie. More than five? A confirmed case.

## Forum for Ideas

by S.J.J. McGuire '83  
[April 23, 1980]

On March 29, the Sunday Magazine of the Providence Journal Bulletin featured a candid report on the "coming out" of PC's Dr. Hubert Kennedy. I am very sure that the article was met with a variety of reactions by various members of the Providence College community. One quote of Dr. Kennedy's in the article has disturbed me sufficiently to write this response. In conversations with people, he announced that he had become an atheist, and found this to be "much more acceptable at PC than being homosexual." Indeed, one must begin to wonder where our values are.

One must also wonder what lurks within the minds of the Christians that fill this campus, whether these Christians live in dormitory rooms on Upper Campus or occupy offices in Harkins Hall. One must marvel at the hypocritical view of the many who cannot accept this different lifestyle, who sneer at it, while professing their Christianity. Never again, after our four years here, will we find ourselves so neatly surrounded by those who share our values as we do now. It pains me to think that the reality of homosexuality and the realities of many other variations of the human experience will always be denied tolerance by the shallow minds of many of us. Come on, PC, can you really expect all to agree on your values?

As Americans, we pride ourselves on being members of a nation started under the premise that all persons have inalienable rights and the basic assumption that all men are equal. I wonder just how long it will be before we realize that a logical extension of these basic rights is to allow the gay community to share in them. The Gay Rights Movement has gone far, but there is only so much that they can do (by themselves) to earn the right to be treated equally. Equal treatment will come only when we, the straight majority, begin to treat the gay minority as equal human beings, deserving of the respect any and every human being should be treated with. Gay persons surely can "come out," but will that liberate them in a world where most straight people treat

cont. on next page

them as something less than equal, less than respectable?

One must understand, (or if not, at least sympathize with) Dr. Kennedy's decision to leave Catholicism, ironically, too, in the land that is the home of the Catholic Pope when those among his faith were seen to be those least ready to accept his lifestyle.

I cannot pretend to know what motivates a homosexual or causes homosexuality, but I am willing to state that true liberation will not be realized until the straight majority accepts the lifestyles of a different, but nonetheless equal minority. Although blacks and women have struggled valiently to achieve their equal rights, it has taken more than their sweat to reach equality. It has taken a white president and a male dominated society to bring about the progress made toward the liberation of these human beings. (However, judging from the Forum for Ideas in the last issue of *The Cowl*, we still have a long way to go and a lot of minds to enlighten.) It will take a tolerant, accepting heterosexual society to reach progress in the struggle towards gay liberation. How much longer can they be denied their rights?

Indeed, anybody that loves this school as much as I do would agree that the fire of its charm lies in the warm smiles one meets when he or she strolls across campus. Few freshmen enter without being warmly accepted. Can one, I must wonder, "come out" and still encounter that warmth? If you think so, maybe you'd better talk to Dr. Hubert Kennedy. Or better yet, just read the bathroom walls in the library.

## How Liberal Are You? Thoughts While Shaving

by S.J.J. McGuire '83

[March 10, 1982]

In order to judge one's "liberalism", one must know his relationship to his peers and his contemporaries. For this reason, this week I present to the PC community a series of questions designed to judge the attitudes we hold...One can only be properly called a fuddy-duddy in relationship with others; one can hardly consider himself radical if he marches to the same drummer as the majority of his contemporaries. By the way, just how liberal am I?

1— Strongly Agree, 2 — Agree, 2 — No Opinion, 4 — Disagree, 5 — Strongly Disagree.

1) More government assistance (e.g. increased welfare programs) should be designed for the poor.

2) Major corporations which affect the lives and lifestyles of all Americans should be government owned or controlled.

3) Our present free-enterprise system gives the worker a fair shake.

4) Less regulation of business would serve the national interest.

5) Too much money is already given to welfare: the poor man must learn to work like the rest of us.

6) The government has an obligation to reduce the gap between the rich and the poor.

7) The government should guarantee a job for everyone who wants one.

8) We must do more to protect our environment.

9) Our environmental problems are not as serious as we have been led to believe.

10) The E.R.A. is overdue.

11) Affirmative action in hiring and admittance to colleges should continue and be expanded.

12) Homosexuality is wrong.

13) Homosexuals have the right to teach in public schools.

14) Sexual practice should be monitored exclusively by the consenting adults involved.

15) Premarital sexual relations are immoral.

16) Adultery, (relations outside of a marriage, with or without the knowledge of one's spouse), is always wrong.

17) Abortion is wrong and must be prohibited.

18) Abortion is a choice each woman, not society, must make according to her own moral values.

19) American exploration of Third World nations has contributed to their poverty.

20) The Third World would be worse off without American help.

21) It is immoral for America to use the amount of the world's resources that it does.

22) The C.I.A. has no right to undermine foreign governments that are hostile to American interest.

23) America has the right to sell arms to whomever it chooses.

24) The government has an obligation to provide all students with loans and aid if they show need.

25) I want my wife/husband to have the same name as I.

## HAVE YOU EVER THOUGHT ABOUT YOUR RIGHTS?

Recently, **The American Civil Liberties Union of R.I.** has, in well-publicized cases, represented Rhode Island citizens who felt that their civil rights had been violated. Two cases in particular have increased people's awareness of their rights:

1. The controversy over the two homosexual male students of Cumberland, Rhode Island who originally were denied permission to attend their senior prom.
2. The debate over whether or not placing on City Hall grounds a nativity scene owned by the City of Pawtucket, Rhode Island, is a violation of the constitutional doctrine of separation of church and state.

If you are concerned about civil rights issues, attend the forum sponsored by the Providence College Political Science Club featuring Mr. Steven Brown, Director of the American Civil Liberties Union of Rhode Island

**Wednesday, January 20, at 7:00**

**in Room 113, Slavin Center.**

An advertisement which appeared in the January 20, 1982 issue of *The Cowl*.

## Joe Strikes Again? Effects of An Environment

by Joe Corradino, American

[October 6, 1983]

Last week the *Cowl* printed a letter by "Name With Held by Request" regarding civil disobedience. The writer takes a shot at Student Congress by stating that they are elected to represent the students, but implies that they don't. The writer is obviously one of these left-of-Lenin liberals who think that it is the proper function of government, be it civil or student, to solve every dilemma that confronts mankind. Bearing this in mind, let us examine the axiom promulgated by Secretary Watt: "There are two kinds of people in this country—liberals and Americans." Clearly, the writer is un-American.

A person like "Name Withheld by Request" is obviously a cowardly, liberal, free spending, socialist, atheist, homosexual-loving un-American pinko, and so we can dismiss his ravings the same way America dismissed George McGovern.

## Sex Education needed to instruct students.

[February 6, 1985]

Academic Education at the College is superb because it is accessible to everyone, everyday. But, education is lacking in one area here, sexual education. Many students are ignorant and unaware of ways to become educated in sexual matters such as: homosexuality, premarital sex, masturbation and other things that occur at the College very frequently, whether one chooses to believe it or not...

Students (and maybe some adults) need to be instructed in how to react when they encounter an unfamiliar situation. What should a couple do when they are on the verge of a long-term relationship? How should one react when one discovers that his or her friend or even roommate is a homosexual? How can a girl learn even the Catholic-backed natural family planning to prevent an unwanted pregnancy? Proper sexual education is the answer to all these questions. But the education must come beforehand, before the student encounters the unknown situations.

by Robert Mercer-Deruntz

[November 7, 1984]

In the wake of a few weird events last week, a beating and a trash can kicking spree among the more notable ones, I must question the bonds of our community. There is an inability to deal with the environmental problems here. The root of the problem comes from the mental approaches of many students.

First, there is an intolerance amongst students. Although not very noticeable, racism and homophobia pervade the attitudes of many students.

## From Other College Papers: Student Says Sexuality Not Basis for Bias

[February 6, 1985]

The past few issues of *The Archway* have had different controversial articles and items dealing with homosexuality. I'm sure many students at Bryant College feel it is rare that such people as homosexuals are at such a conservative college. This letter is specifically directed at the people who feel "offended" by other people's sexual preferences.

Ten percent of the American population are homosexual, so with 3000 students attending Bryant College that would mean potentially 300 students could be gay or lesbian. I am one of those students and I feel sympathy for my fellow students whose attitudes are negative or biased.

I refuse to go around exploiting my sexual preference just as any "straight" male or female wouldn't say who they made love with the previous night. A large majority of the students at Bryant College are extremely closeminded, refuse to face the facts, and have biased perception on the issue of homosexuality.

There appeared, in the November 30th issue of *The Archway*, an article written by an Assumption College student. A good point made was to look around and think who your friends and family are. How would you react if one of them told you that they were homosexual? The people whom I chose to tell were carefully selected and they have accepted me the way I am. I plan on escaping as much ridicule as I can. My sexuality is my private life and I wouldn't like the whole Bryant Community to know since it could hurt both my respected friends and

cont. on next page

myself. I don't give an open invitation to talk about my personal lifestyle.

I have heard rumors floating through the school that *The Archway* is turning into a homosexual newspaper. The objective of the newspaper's editorial staff, I'm sure, is to gear it towards more controversial reading. Once many of you leave Bryant College and enter into the working syndicate not everyone working around you will be a clone.

Not everyone is a white collar worker, heterosexual, and married with 2.3 children. There are many different cultured people out there. *The Archway* is just informing the readers of the happenings which are becoming more prevalent and brought out into the open through media and television.

Judge a person on their character and personality, not on their sexual preference. I'm not a "freak" nor am I "abnormal". All I have chosen was that my sexual desire be different from the majority and norm of the American population. I don't intend on imposing myself on anyone. In the future it will be hard for me because it is difficult for many people to accept a woman in the business world but to be a gay career woman will be twice as hard.

After reading this article many of you may have conceived different opinions, but think before you say anything. You alone can't conquer the elimination of homosexuality as if it were a disease, nor can you wipe it off the face of the earth. It's not my objective to decide people's own viewpoints but to just inform them of homosexuality. It's about time that the people at this college woke up and learned what is going on in their lifetime.

## Public Consensus and Morality

by Fr. Joseph Lennon, O.P.

[October 1, 1986]

Brian Dickinson is indignant with the U.S. Supreme Court for upholding a Georgia sodomy statue. Sounding the tocsin about "private homosexual conduct between consenting adults" will remain unprotected. (Sex, privacy and the Supreme Court, *Journal*, July 1).

But Peregrine Worsthorne rebuts: "It is impossible to conceive of a private act which might not, in the same circumstances, harm others. Just as low standards in personal hygiene can endanger public health, so low standards in private morals can endanger public welfare. It is misleading, therefore, to try to draw any theoretical line beyond which the law may not trespass. All human activity, however private, can legitimately be the law's business..."

Private behavior has more tangible social effects as well. Only a few years ago, sophisticated moralists could explain that the taboo against fornication was no longer valid because modern technology had obviated its greatest dangers—venereal disease and pregnancy. Now venereal disease has spread like wildfire and a spiraling unwanted-pregnancy rate has multiplied abortions.

Among "liberated" adults the belief is spreading that mature, free people can, and perhaps ought to, engage in what were formerly called "sexual aberrations" and that healthy individuals will feel neither guilt nor resentment. Yet for many persons this apparently adds an additional layer of guilt—at not being sufficiently "free" not to feel guilty. Meanwhile the new permissiveness, besides affecting the general moral climate, has measurable social effects in terms of divorces, emotional disturbances and troubled children—all of which are concealed behind the rhetorical "right to privacy" plea...

When laws dealing with morality—homosexuality, heroin use, prostitution, pornography etc.—are removed from the books, it is too often taken by many as a change in morality itself. People assume that if behavior is not unlawful, it is therefore not immoral. Legality is confused with morality.

The law must reflect public opinion. A problem arises in a pluralist society, when the moral consensus that once existed, and which supported certain laws, is breaking down. Today there is a growing demand for greater legal toleration of homosexuality, euthanasia, pornography and the like.

Believers in the Judaeo-Christian ethic concede that a law does not become desirable merely because it enforces a moral principle. But do they love freedom any less because they are religiously motivated to retain existing laws? The burden of proof falls on those who advocate change, not on those who oppose it. However, if the tide turns—as tides do—then the law must change or become a dead letter.

## Representative Jack Kemp—Is There Proof?

by Richard Cohen, a member of the Washington Post Writers Group

[March 25, 1986]

I know a womanizer. I know at least four who are drunks. I know a governor who beats his wife and I know several politicians—not to mention administration officials—who are gay. Would you like to know their names?

Well, I'm not going to tell you. In the first place, I'm not so sure it's any of your business. And in the second place—and more to the point—I really don't "know" the things I think I know. I merely have heard rumors. Washington, after all, is a company town.

But for some reason, the rules have been suspended for Rep. Jack Kemp (R-NY). At least three times recently he has been asked whether he has ever been a homosexual or had a homosexual experience. *Newsweek* has posed the question. *Vanity Fair* too. And just recently, the question was put to Kemp on the *Today* show where he was asked to "categorically" deny that he had ever had a homosexual experience. He did so—"categorically."

Each time Kemp says no. No—He is not a homosexual. No—he has not had a homosexual experience. Each time, in effect, he has been forced to respond to a rumor for which there is no proof—not even an accuser. All by himself, Kemp has become a victim of a new kind of journalistic excess—sexual McCarthyism. In a manner reminiscent of the late Joe McCarthy, he is asked to deny that he is now or ever has been a homosexual. Journalism has had prouder moments.

The rumor about Kemp stems from an incident that occurred during Ronald Reagan's first term as California governor. Kemp, a young GOP zealot (he is now an older zealot) and quarterback of the Buffalo Bills, was a part time Reagan aide and the co-owner of a vacation lodge. The other owner of the lodge, another Reagan aide, used the lodge for homosexual parties. There has never been any evidence that the lodge was anything other than what Kemp said it was—a real estate investment he never even visited.

## Baylor, Drew Reprimand Students For Anti-gay 'Jokes'

[December 10, 1986]

Baylor President Herbert Reynolds, who during the recent Welcome Week asserted there was no homosexuality at Baylor, last week told two dorm residents to stop making and selling "Herb Says No Homos" T shirts to help fund their "group", ZAQ, which stands for "Zoo Against Queers."

In New Jersey, a Drew U judicial board ruled the editors of "Anything But Monday," a campus satirical magazine, had violated the campus human rights policy by making fun of gays, blacks, women and various religious groups.

"It's a comedy magazine," co-editor Frank Nora said. "We really didn't think anyone would take us seriously."

## Pope John Paul vs. Ann Landers on Solitary Sex

by Fr. Joseph L. Lennon, OP

[February 11, 1987]

If self-gratification is approved, condoned and encouraged as laudable conduct, then homoeroticism (homosexual practices) deserves to be accepted. If homoeroticism is to be condemned because having sexual activity with a member of the same sex is against natural law, what about sexual activity without any partner or an imaginary one?

Nevertheless, the rumor persists.

For any politician, a rumor of homosexuality would be both troubling and damaging. But for Kemp, it could be curtains. His core constituency includes the pathologically conservative. For most Americans, homosexuality remains taboo, but for Kemp's people—their intolerance fanned by a gaggle of Bible-thumping bigots—it represents a kind of sexual communism. It's beyond the pale, beyond comprehension and, of course, beyond toleration.

Maybe Kemp is learning the hard way the price of intolerance.

If there were proof that Kemp is a homosexual, bisexual or once had been any of those things, then maybe it would be worth reporting—maybe. For some people, it would raise serious questions of character and they would look elsewhere for a candidate to support. (George Bush, can you categorically deny that, even once, even at camp...?) For others, it would raise questions about hypocrisy—character, again, I suppose. For still others, it would simply raise questions. What does it mean? After all, when it comes to sex, it's hard to say what matters. John Kennedy appears to have been a womanizer, but it's not clear that it affected his presidency. Richard Nixon, on the other hand, appears to have never cheated on his wife—just on the American people.

But in Kemp's case, the fact remains that there is no proof that he is anything other than a red-blooded American heterosexual—a husband and father of four children and a tax bill. All the rest is rumor—the same sort of rumor that says senator so and so is a drunk, that a certain governor beats his wife or that a member of the Reagan administration is gay. Merely to ask the question is to spread the rumor. The *Today* show interviewer, for instance, knew damn well what Kemp's answer would be and would have fallen out of her chair if Kemp had answered in the affirmative. She could just as well have asked him if he beat his wife.

The rules of journalism—if you concede there are such things—are changing. The White House press corps that looked the other way for John Kennedy would not similarly oblige a President nowadays. That's good. It is the obligation of the press to give the public facts so it can make its own decisions about character. But the key word is facts—not rumors. A lot has changed in journalism, but there is one standard still worth keeping: If you have the proof, write it. If not, shut up.

front page

## Frosh Nationwide Are a Bit More Liberal and Anti-Gay

[February 11, 1987]

College freshmen generally aim to go into business, harbor a curious blend of liberal and conservative ideologies and may or may not be getting as much help from Pell Grants as their predecessors of five years ago, a survey of 290,000 students from around the United States says.

Each year, UCLA and the American Council on Education survey entering freshman, and issue reports that in recent years have become the source for most commonly held notions about student attitudes...

Slightly more students than last year—24 percent—defined themselves as politically "liberal" or "far left."

Slightly fewer students than last year—20 percent—called themselves politically "conservative" or "far right."

Regardless of what they called themselves, however, big majorities of freshmen supported traditionally liberal positions like abortion rights, school busing for desegregation, a national healthcare plan and cohabitation prior to marriage.





**front page**

## Study Claims That College Students Are More 'Liberal'

[February 10, 1988]

In some areas, however, students have indeed become more conservative, Green said. They are less opposed to the death penalty than their predecessors, and most support laws prohibiting homosexual relations.

Astin thought "this continuing support for laws outlawing homosexuality may reflect the growing public concern about AIDS."

Yet AIDS fears haven't cooled students'

interest in sex. The proportion of freshmen who agree that "if 2 people really like each other, it's all right for them to have sex even if they have known each other only for a short time," reached a new high of 51.9 percent.

"This suggests that while young people may be concerned about AIDS, they may not be adequately informed about the virus and their potential risk to exposure," Astin said. "Indeed, you can look at these data and think that students have a 'can't happen to me' attitude about this disease."

**front page**

## Leftist Students Meet To Start A "New S.D.S."

by Jim Rubin

[February 17, 1988]

Leftist students are going to try to start a new national student group one more time at Rutgers University in early February, but people who have tried in the past wonder if it's a good idea...

Their aim...is to create a group to help coordinate nationwide student attention to issues like American foreign policy in Central America, Central Intelligence Agency, campus racism, sexism, and homophobia.

# An Open Letter to the Providence College community:

We, the undersigned faculty of Providence College, find acts of racial or sexual bigotry despicable and contrary to the principles that we embrace. Further, we pledge to do everything in our power to support affirmative action and feelings of mutual respect for all of the college community.

Clint D. Anderson  
Lida B. Aronne-Amestoy  
Carl D. Baer  
James Baker  
Edgar C. Bailey, Jr.  
William C. Barron, O.P.  
Peter M. Batts, O.P.  
Alice H.R.H. Beckwith  
Cyrus Bina  
Gina Bondi, O.P.  
Robert E. Bond, O.P.  
Theodore N. Bosack  
Gail Broome  
Mary Ellen Butcher, O.P.  
James M. Carlson  
Roger B. Carosino  
Salvatore Cappelletti  
Larry S. Carney  
Ronald Cerwonka  
Benedict J. Clements  
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Terrie Curran  
Marilyn Currier  
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Richard M. Deasy  
Robert L. Deasy  
Rodney Delasanta  
Clement L. DeMayo  
John DiCicco  
Mario R. DiNunzio  
Joseph H. Doherty  
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Bob Dorsett  
Richard N. Elkington  
Robert A. English  
Thomas F. Flaherty  
James F. Flanagan  
Mary Ann Follmar, T.O.P.  
William David Folsey, O.P.  
Francis P. Ford

Rene E. Fortin  
Zygmunt J. Friedemann  
Forrest Gander  
John Garrity  
Joseph A. Gemma  
Mac F. Given  
Richard B. Goldstein  
Ellen Goodman  
Edwin K. Gora  
Richard J. Grace  
Bruce E. Graver  
Robert H. Hamlin  
Nancy E. Hampshire  
John F. Hennedy  
Marie C. Hennedy  
Jeffrey T. Hoag  
William E. Hudson  
Mark S. Hyde  
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Judith Jamieson  
Paula Tella Jones  
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Richard A. Lambe  
Laura Landon, O.P.  
Richard Lavoie  
Patricia M. Lawlor  
Hugh F. Lena  
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Cornelius Riordan  
Joseph Robertshaw  
Margaret W. Roderick  
Neil Romans  
Josephine A. Ruggiero  
Mary E. Russell  
Lynne Ryan  
Ellen R. Salvatore  
Peter D. Salvatore  
George F. Sawdy  
Todd J. Schneider  
Mary Anne Sedney  
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John Shaw  
Raymond L. Sickinger  
William J. Simeone  
Nich Sofios  
Michael D. Spiegler  
Ann P. Stankiewicz, O.P.  
William M. Stokes  
Leslie Ellen Straub, O.P.  
Giacomo A. Striuli  
Edward A. Sullivan  
Edward F. Sweet  
Paul Trainor  
Vincent C. Trofi  
Lu Wang  
Diana R. Wisner  
Craig Wood

**front page**

## AIDS Information Conference

### Awakens PC Students

[March 23, 1988]

Providence College recently sponsored an AIDS information conference in '64 Hall. The lecture featured Rhode Island health specialist Dr. Barbara De Buono who spoke about the dangers of AIDS and gave many current statistics pertaining to the deadly disease.

The conference took place last Tuesday, March 22 and was well attended by students, faculty, and local Providence residents. Dr. De Buono was introduced and began her presentation which was accompanied by slides which illustrated how AIDS has spread throughout the United States in the past ten years.

According to Dr. De Buono, persons infected with the H.I.V. virus of AIDS currently number approximately 1.5 million in the United States alone. Those in the H.I.V. status are people who have the AIDS virus but are not necessarily affected by it as of yet. However H.I.V. people are definitely capable of transmitting the disease.

So far 30 to 40 percent of those diagnosed with H.I.V. have actually developed AIDS. The number of AIDS cases in the United States to day is about 55,000. According to DeBuono's information the amount of people with the actual AIDS virus doubles every fourteen months in this country. It is expected that by 1991, over 279,000 Americans will have come down with AIDS. It is also predicted that 179,000 of those patients will die of the disease and that Rhode Island will have about 1,000 AIDS victims.

Dr. De Buono presented statistics which gave the high risk groups for AIDS. 66 percent of recorded AIDS victims are homosexuals, 16 percent are intravenous needle (I.V.) drug users, and 14 percent are heterosexual. As far as race, 61 percent of AIDS victims are caucasians, 24 percent are black, and 14 percent are hispanic.

American cities that have the greatest amount of AIDS victims are San Francisco, Miami, Los Angeles, and New York. States dominant in the AIDS case category include Florida, New York, Texas, California, and Illinois. Rhode Island currently has 154 AIDS cases, most of which are among white, homosexual males.

People who are at a high risk for obtaining or already being infected with either AIDS or H.I.V. include homosexuals, drug abusers, transfusion recipients who received blood prior to 1985, heterosexuals with numerous sex partners or who engage in anal sex, and children of those infected with AIDS. Apparently blood used in transfusions from donors wasn't screened for AIDS before March of 1985 when AIDS became an apparent reality and had already spread significantly throughout the world.

Dr. De Buono re-emphasized the point that HIV carriers can be either immune carriers or infected victims. Apparently 30 to 40 percent of HIV carriers will be infected with AIDS within 7 years. "Most people who get AIDS die within one and a half years after being diagnosed," Dr. De Buono commented.

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The disease is transmitted through, blood, semen, saliva, vaginal secretions and is also found, less frequently, in breast milk, urine, tears, and brain tissue.

With all of these statistics and medical facts that Dr. De Buono gave the audience, she also presented many ways to drastically reduce people's risk of getting AIDS. Some of them included abstaining from sexual relations with high risk groups, using condoms when engaging in sex, and avoiding any object that could transmit anyone else's blood such as used needles (which is why so many IV drug abusers get AIDS).

Dr. De Buono also spoke of what her department has done to help Rhode Islanders cope with AIDS and the risk of getting it. The Health Department of Rhode Island has set up 3 free, anonymous test sights where

anyone can go to see if they have acquired the H.I.V. infection. The medics there never know the names of their patients and results can be learned within 2 weeks. People can also visit, write, or call the Health Department to ask question about AIDS or receive free information.

The doctor's presentation was followed by a 15 minute movie which explained how the AIDS virus works to destroy the immune system within a person and symptoms to look for. Some of the symptoms of AIDS include unnatural fatigue, night sweats, coated tongue, loss of appetite, and unexplainable weight loss.

The presentation ended with a brief questioning period.

## Public Behavior of Private Officials

by Fr. Joseph Lennon

[February 7, 1990]

At one time, Barney Frank's misdeed with a male prostitute would have evoked outcries of righteous indignation rather than encouraging applause and cheers as he paraded in Fall River—"We're all for you Barney...Hang in there, Barney." This favorable reaction heralds a change in the public's attitude toward so-called sexual deviance.

It also raises some serious questions. When should the private life of public officials become the matter of public concern? When may public officials claim that their private lives are none of the public's business? Former Massachusetts Senator Edward Brooke, while in the throes of a divorce, complained that the public had no right to intrude into "every bureau drawer, every clothes closet, every item in my checkbook, every intimate detail in my personal life."

In the past, members of Congress usually connived at the sexual improprieties of their colleagues, and even when they did not, the press rarely reported them. But since the summer of 1976, the public has been treated to an orgy of sex exposes of political leaders. Some episodes involved misuse of public funds and conflict of interest; others involved abuse of office and violations of the law.

When misbehavior was not illegal, the official sometimes argued that it was caused not by lack of integrity, but by weakness, bad judgement or naivete, and should not distract voters from more substantial issues of government or from the politician's history of accomplishment. Thus citizens are left to judge whether their leader's misdeed lessens his effectiveness or interferes with his duties, or whether in the long run, his political achievements redeem—or outweigh—his sexual misconduct or homosexual life style.

In some cultures, moral expectations about a leader's conduct may differ greatly from what Americans look for. Speaking of politics in Indonesia, J.D. Legge observes that Sukarno's "massive preoccupation with sex was a matter of admiration rather than disapproval—a demonstration, perhaps, of Sukarno's continuing virility and thus of his political potency as well."

But in America, individual virtue has always been considered crucial in maintaining responsive and legitimate government. Voters expect their political leaders to observe higher standards of personal morality than expressed in the least common denominator of society's standards. It is impossible to isolate effects of character from those of law and government structure, and society has always supported sanctions against the misbehavior of leaders.

Officials, by the example of their own private lives, can have an effect for good or ill on the way citizens conduct their personal lives. Public figures who deal

courageously with personal difficulties—wayward offspring, crumbling marriages, alcoholism, drug addiction, breast cancer, death of a loved one—not only excite admiration but invite imitation.

In 1987, Barney Frank came out of the gay closet. He was still re-elected despite his public declaration of homosexuality. But, in 1964, when Walter Jenkins, an aide to President Johnson, was charged with homosexual activity in the men's room of a Washington YMCA, the incident received wide publicity and Jenkins promptly resigned.

Frank is now undecided about running for a sixth congressional term. His decision will hinge on the public's reaction—whether voters consider his sexual preferences to be no one else's business and whether the Democratic party feels he is too great a risk or liability.

There is a moral ambiguity in the Frank case. Acts of fornication, adultery, and homosexuality are commonly classed as acts of private morality which do not directly affect an individual's ability to do a job. At the same time, they indirectly undermine citizens' confidence in elected officials, run counter to traditional morality and increase the possibility of black mail. The controversy over the alleged use of marijuana and other drugs by members of the White House staff illustrates the interplay between legal, moral, and political considerations in this area.

Not long ago, the courts upheld the dismissal of a homosexual public employee because he publicly pursued an "activist role in implementing his unconventional beliefs." On the other hand, they reinstated a fired employee because he did not "openly flaunt" his homosexuality. Yet some cities and states have enacted laws guaranteeing rights of job protection, etc. to homosexuals. Again, most states have abolished sodomy statutes, and where they still exist, they are rarely enforced.

All this adds up to a greater legal toleration of homosexuality. Notwithstanding, the thesis "it's his own private business" is basically spurious. A strictly private morality is impossible, if that term signifies personal behavior having no effect on the general society. Just as low standards in personal hygiene can endanger personal health, so low standards in private morals can endanger public welfare. All behavior, especially the conduct of political leaders, contributes to the creation of a moral climate in which children are raised and in which citizens carry out their daily life and business.

## "Knee-Jerk" Reactions to Political Correctness: Clouding the Issues

by Lisa Cyr

Editorial Editor

[February 27, 1991]

A recent debate surrounding political correctness has taken on an extremely personal tone. Political correctness is a liberal movement that has engulfed many college campuses. In an attempt to combat racism, sexism, homophobia, and a deteriorating environment, many students have assumed a line of thinking which has been characterized as slightly left of center. Multicultural, social, and economic issues are among those found on the politically correct agenda. People who adhere to politically correct thinking are continually voicing the disgruntlement of the minorities rarely heard in our society. Instead of this effort being commended and heralded, many "see them as a form of left-wing McCarthyism and as evidence that the liberal ideal of the university as a place of free inquiry has collapsed."

## Letter to the Editor Love Knows No Boundaries

by John Vico '91

[October 31, 1990]

Dear Editor:

Although I am heterosexual myself, I speak for a silent minority which needs to have an individual voice in the Providence College community.

A few weeks ago, in a religion class which I have been compelled to take, the teacher, who will remain anonymous, made a comment which I did not have the courage to confront. The instructor stated that homosexual activity was an aberration. By the normal codes of Christian conduct, homosexuality could not be placed within the categories of normal human intimacy, since it was a gross, animalistic, base, physical act completely alienated from the sacred role of love. I was disturbed by this and proceeded to write the instructor a letter, which again I did not have the courage to deliver. I never wanted to create a direct confrontation, that was not my purpose.

This is what I wrote:

You stated that homosexuality was somehow a perverted form of sexuality. Yet how can we judge this action to be wrong? We are humans, and we cannot (or very few of us can) see existence through the eyes of God. How do we know where love lies, and what form love chooses to take? If love can express itself through rivers and trees and frogs and birds and the wind and the sun and the child and the dreamer; if love can express itself through these things, can it not express itself through lovers of the same sex?

Ninety-nine percent of humanity has a notion that life must be possessed, that we must freeze our beliefs and thoughts into a system both stable and reassuring. We are frightened to let go and allow the spirit to move freely through us because of blind obedience to the laws of religion (any), society, and ourselves. These rules have nothing to do with love. They are razors of distinction which order (at their best), divide, and bind, (at their worst), the world. To rule and govern love is to rule and govern God, which is sacrilege.

By making the judgments that you have made, you are trusting your beliefs and all that has been taught to you, instead of trusting in God, who is beyond all judging and all bookish learning. It is natural to hold onto a belief for as long as it is sincerely true, yet to hold onto that thought any longer binds us to the realm of distinction. God exists beyond distinction, beyond the bounds of definitive name and form. To quote Benedict Spinoza: "the word of God is inscribed in the heart and mind of man," in those profound recesses of the soul untouchable by reason. We should place faith not in what has been carved in stone. Instead, we should realize that distinction belongs to man. It holds no kinship to the freedom and love which should exist as a basic cornerstone of man's relationship to the spirit, and all that lives through that spirit.

In regards to homosexuality, can we really develop laws to command where love, the embodiment of universal spirit, is allowed to rest? If we do, we are not only binding others, we are binding ourselves. Love should fall where God allows it to fall, ungoverned by the guidelines which man has created.

## Disgusted With Ultra-Liberal Views

by Walter Galas '91

[March 6, 1991]

It is actually painful for me to align myself with the A.C.L.U., but on one issue I must. Mr. Hann should not have been thrown out of Brown. His racial and anti-semitic remarks were ignorant, revolting, and unfortunately, but he has a clear First Amendment right to say them. Brown is a private institution, but it is chartered by the state. Since the state gives Brown its existence, Brown must abide by the laws of the state. Hence, Brown cannot do anything that is contrary to the Constitution. Brown being a private institution has no bearing. Brown cannot throw Mr. Hann out for the same reason that a private men's club can not prevent women from becoming members. It is simply unconstitutional.

You'll notice that I purposefully left out Mr. Hann's anti-homosexual comments because these I can understand. Since the birth of Christ, every major religion in the Western world has condemned the perversion of homosexuality. How, in these so-called "enlightened" times, everyone must embrace homosexuals as normal. Certainly, many people have a problem with doing this and I cannot condemn them. It goes against all of the morality which has been taught to them throughout their lifetime.

## The Irony of Political Correctness: Brown Vs. Douglas Hann

by Anne M. Lee

Assistant Editorial Editor

[February 21, 1991]

In an incident last October, Douglas Hann, a junior from Pittsburg, stood in the campus courtyard and unleashed a string of racist, anti-Semitic, and anti-homosexual slurs. Recently, Brown's Disciplinary Council, composed of faculty and students, decided to expel Hann, a move that was upheld by Brown President Vartan Gregorian. The Council felt his actions, committed while intoxicated and on two separate occasions, merited a strong response in the form of expulsion. Brown, it seems, has a "hate code," barring students from behavior which shows "flagrant disrespect for the well-being of others."

# From St. Patrick's Cathedral To Clearfield, PA

by Anne M. Lee  
Assistant Editorial Editor  
[April 11, 1991]

When writing my article this week, I wanted to recount my experiences over Spring Break in Appalachia, espousing the lessons I learned working with the needy in a rural Pennsylvania community. I have found a way to combine my enthusiasm for Appalachia with my indignance on an important issue.

Specifically, I'd like to address a recent development in The Catholic Church. In a *Providence Journal* article dated April 9, Cardinal O'Connor, together with several other church officials, complains of a media bias against Catholicism. Recent media criticism has been focused on The Church's anger at an Irish gay organization who marched in New York's annual St. Patrick's Day Parade.

Why should The Church in cite such fault finding? All of us are aware that The Church has a stance against homosexuality, considering it an evil and an anomaly. It is a pity that St. Patrick's Day, a day enjoyed by so many Irish-Americans (and many who can lay no claim to Gaelic heritage), must be marred by an example of Church prejudice. All these people, yes people, wanted to do was participate in a festive parade, expressing at the same time their sexual preference and their Irish pride. Instead of a day of celebration, they received rejection and humiliation from a body which hypothetically should be reaching out to the outcasts of society. The point has been raised to me that perhaps the marchers were using the celebration to advance their own political agenda. There have been incidences where homosexuals have deliberately incited the rage of the Catholic Church. How difficult it is for us to understand the anger and frustration homosexuals feel, to the extent that they express it in this way. More strikingly, how sad that the Church should turn on them, instead choosing to criticize the media for their supposedly anti-Catholic views.

Meanwhile, a few hundred miles away, elderly people sit alone in tar shacks, trying to survive alone in a depressed economy. The Appalachian region of the United States spans 13 states and

is characterized by poverty and the problems associated with it: domestic violence, alcoholism and crime, among them. Surviving on donations in the midst of the Clearfield, PA, is Caritas Mission, where 14 Providence College students spent their break.

The individuals who work there are dedicated volunteers, sacrificing for a life of simplicity, a life committed to helping the unfortunate. They, too share the Catholic faith, yet it is expressed in their ministry and their prayers. They take in people who need shelter, feed the hungry and clothe the poor. They visit nursing homes, sing to residents of mental institutions and shovel manure with rural farmers.

Now, if a person came to them and stated that they were a homosexual but offering to join in their work, do you think they would refuse them? No! What does it matter if someone prefers to share their love with someone of the same sex, as long as they are good people?

It cannot be said that the Church does not reach out to those in need, yet so many barriers still exist that it cheapens the true purpose of the Catholic faith. Observing the volunteers in Appalachia, working to help others, in observance of the ideals of Christ, reinforced my belief that what the Church is about is not rejecting those deemed unfit for service. Everyone is loved by God and everyone has the right to express this in their own way.

Every night at Caritas Mission, they pray. They pray for families and for friendship and for peace. They don't sit in some ivory tower, deciding who is acceptable, for everyone is acceptable in God's eyes. They don't cry about unfair treatment. Their message is a positive one.

For this reason, among others, I am glad I went to Appalachia for Spring Break. I remembered once again the true purpose of Christianity: Christ's message to us. It's unfortunate that Church officials offer a contrast to this message, when they prefer to reject homosexuals rather than reach out to them in their need.

## Church Right, Homosexuality Wrong

by Jerry Jellig '92  
[April 17, 1991]

I am writing this letter in response to Ms. Anne Lee's Editorial dated April 11, in which she complained about Cardinal O'Connor, as well as the Church, in regard to their treatment of homosexuals. Ms. Lee grossly misrepresented Cardinal O'Connor, and then proceeded to do the very thing about which he was complaining.

Cardinal O'Connor was up set with all of the "Catholic bashing" that we as devout Catholics have had to endure as a result of taking unpopular, though morally accurate stances. In the article she was addressing, Cardinal O'Connor was not protesting homosexuals or their shallow behavior. He was merely sympathizing with fellow Catholics, for he understands the criticism we all face. In fact, Cardinal O'Connor pleaded with the spectators at the St Patricks Day parade, not to mentally or physically abuse the gay marchers.

In a much more important defense, I'd like to explain the Church's position on homosexuality. All of what we believe, and strive to perform, is derived from the divinely inspired Bible. This Book set the parameters to which we as Catholics are subject.

Spiritually, genital sexual expressions are designed divinely, in the anatomy of men and women. Our anatomy is not accidental and, like every thing else under God, is has a purpose. While it may not always be the result, sexual acts are to be of a life-giving nature. Obviously, members of the same sex cannot procreate. Rev. Ronald Lawler, author of *Catholic Sexual Ethics*, explains that, "The Catholic Church's constant teaching on the morality of homosexuality acts is unequivocal: such acts are of their very nature seriously wrong, and this is based on Scripture and deeply rooted in the biblical understanding

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## Clarification and Further Explanation

by Jerry Jellig '92  
[April 25, 1991]

There's been an unfortunate misinterpretation of my April 17th article entitled, "Church Right, Homosexuality Wrong." While it may have appeared that I was attacking Ms. Lee, my intention was to show the readers, and Ms. Lee, that the Church had fundamental reasons for its' position.

I take personal offense to left-wing attacks on the Church, and will always defend the Catholic faith whenever possible. If it appeared that I was insulting Ms. Lee, understand that I was merely explaining why Cardinal O'Connor and the Church oppose homosexual acts. I respect her opinions.

I was fortunate enough to read a rebuttal located on pg 5, and I will now take this opportunity to show Laurie Hughes the light. You mentioned that perhaps I was not aware of the biblical teaching, "Whatsoever you do to the least of my brother, you do unto me." Adolf Hitler was perhaps the least of Jesus' brothers. Would you feel bad if I was around in 1945, and killed him? Or if I could have killed the terrorist who exploded the Marine Barracks in Lebanon before he took hundreds of lives?

But those are extreme situations. Well, homosexuality is an extreme act. If we applied that teaching to every scenario, there would be no justice in the world.

Lastly, I'd like to point out that one can be a homosexual without breaking Church teachings. There are alcoholics who abstain from drinking because they know that they are harming themselves and their families. If homosexuals restrain from acts of a homosexual nature, then there's no fault in their actions.

## Hipper Than Thou

[April 25, 1991]

The following article was dropped off in The Cowl office in response to Anne M. Lee's Cowl editorial of 4/10/91 entitled "From St. Patrick's Cathedral to Clearfield, PA." It is reprinted from the 4/4/91 edition of *The Wanderer*. Entitled "Hipper Than Thou," it was written by Joseph Sobran.

"Interesting that there seems to be no such word as 'philo-Catholic.' It would describe a good many non-Catholics who are sympathetic to the Church without possessing the Faith themselves; yet nobody has thought to coin such a term. (You read it here first).

This comes to mind in the wake of further controversy over the gay interlopers in the St. Patrick's Day Parade. Not to be outdone by Jimmy Breslin, Pete Hamill of *The New York Post* wrote a column assailing the gay hecklers as 'Terminal Donkeys' and 'puking suburban yahoos.' This brought such a flood of Irish ire that Hamill felt constrained to write another column explaining that he was neither anti-Irish nor anti-Catholic.

And I believe him. Like Breslin, he's the liberal's stage-Irishman. And he gets his fun and his money by habitual narcissistic posturing, often at the expense of the Church. He'd never favor persecution: That's not the point. All he's doing is displaying what he fancies is his own moral and aesthetic superiority to the Church and his fellow Irish. His attitudinizing isn't even serious enough to be really anti Catholic. On the other hand, he can't afford to say, 'Lay off fellows, I'm only a lousy poseur.' So his follow-up column was a tangled attempt to show how much he respects the real Church and the majority of the Irish.

Real anti-Catholicism is another matter, and John Leo addresses it in the April 1st issue of *U.S. News and World Report*. Replying to Sydney Schanberg (whom I quoted here last week), Leo notes that there has been 'a straight-out hate campaign' against the Church, almost totally ignored by the media. He proceeds to describe the gay invasions of St. Patrick's, the desecrations of the Host, the obscene signs, the blasphemies, the queer 'humor'—all the things usually described by the press as 'peaceful demonstrations.'

'For instance,' he writes, 'an attempt by ACT-UP to drown out an ordination ceremony in Boston was described rather carefully in *The Boston Globe* as 'colorful, loud, and peaceful.' Readers were not told of the parody of the Communion rite that featured condoms as hosts, the mocking of the Sermon on the Mount as an endorsement of sodomy, the simulated anal and oral sex, and the level of harassment outside the church. Some of the ACT-UP anglies swarmed around one newly ordained young priest and his elderly mother, pelting them with condoms until police intervened and escorted them away.

Leo concludes: The media are having unusual trouble describing gay attacks on Catholics, much more trouble than they have with outrages toward other minorities. Famous newspapers and commentators who scour language for the faintest hint of insensitivity to gays, blacks, and women show little interest in this foot-stomping bigotry toward Catholics.'

Leo's charge is confirmed by a new report written by Robert Lichter, which I hope to discuss in detail in the near future. Oddly enough, the report in quoted and dismissed as confused by *Newsweek's* Kenneth Woodward, in a piece that underscores its theme. Ostensibly reporting the New York controversy, Woodward has no trouble finding the villain: 'To a large extent, [Cardinal] O'Connor has himself to blame.' He accuses the Cardinal of being a media hog and of 'feeling like an accused Jesus standing before Pontius Pilate.' As for the press, it's guilty of 'ignorance more than malice...For O'Connor, however, being ignored appears to be the cardinal sin.' Typically snide, Woodward himself has had little to say about the gay outrages. Is he ignorant, or merely ignoring? And would he say that gays, to a large extent, have themselves to blame—for the hostilities they encounter, for the diseases they suffer and transmit?

The core problem, of course, is not hatred of Catholics or even of the Church, but of God. Some people are regretful unbelievers: They think the idea of God is beautiful, majestic, and consoling, but simply lack faith. Others don't disbelieve so much as they hate and resent the thought of a Supreme Judge in whose eyes they are sinners. Naturally they will also hate the Church that speaks in His Name, and they'll insist that it is only the overbearing human institution they oppose. I'm sure that most of the virulently and violently anti-Catholic homosexuals were baptized as Catholics. Which reminds me that the first lapsed Catholic was Judas Iscariot."

of sexuality."

These writings can be found in both the Old and New Testament. The Lord entrusted these teachings to His most devout and precious servants. He tells Moses in Leviticus 18:22, "Thou shalt not lie with mankind as with womankind, because it is an abomination." In Genesis 19, Abraham is witness to the destruction of the cities Sodom and Gomorrah, by the Lord, as a result of homosexual acts. In the New Testament the Lord is equally clear. Romans 1:27 tells us, "In like manner, the men also, leaving the natural use of the women, have burned in their lusts one towards another, men and men, working that which is filthy, and receiving in themselves the recompense which was due to their error."

Thus, the position of the Church is deeply seeded in the direct teachings of the Lord, Jesus Christ. It was not created by the Pope, who in fact was very sympathetic to the members of the homosexual community during his tour of the United States in the 80's. To break with an outdated tradition is one thing. We as Catholics must never succumb to the abandonment of a fundamental, divine instruction set forth by God. The Catholic Church needs its congregation to defend its sacred teachings, so it remains uncompromised for posterity.

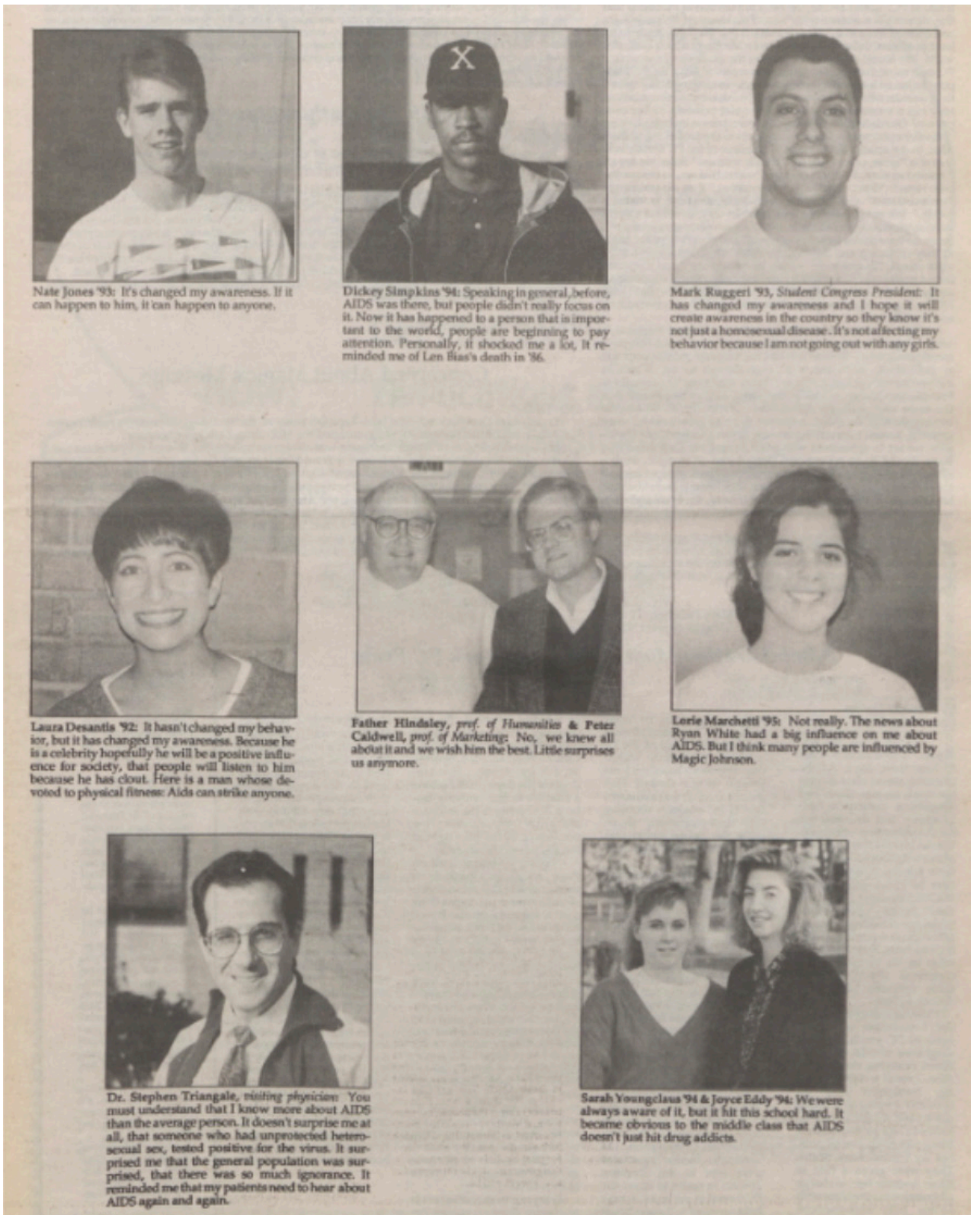
Hence, we must resist the callous temptation of those individuals, like Ms. Lee, who wish to undermine the very foundation of Catholic society. It's time for an end to this effusive, leftist demagoguery.

Take heed, Ms. Anne Lee, and fear not. The Lord will forgive you, for you know not what you do.

## Tabloid TV: Somebody Please Shoot Geraldo

by Kevin M. Mullaney  
Assistant Editorial Editor  
[October 10, 1991]

Talk shows fill the void between soap operas and the five o'clock news, if not accomplishing anything else. Sex isn't even the big topic any more. Now the talk shows deal with real-life people with warped senses of reality. Sex doesn't sell anymore unless it is accompanied by violence, homosexuality, or murder.



Members of the PC community respond to the question: "Has the news about Magic Johnson affected your awareness or behavior relating to AIDS, why/why not?" Responses published in the November 21, 1991 issue of The Cowl.

## AIDS Awareness

### PC students become involved in the fight against AIDS

by Michele Consiglio  
OCRO President  
[November 21, 1991]

- Three Facts:
- (1) 5,000 people each day worldwide become HIV positive.
  - (2) Already, 281,000 people in the US have AIDS.
  - (3) Shockingly, 1.1 million people in the US are HIV positive and DO NOT realize it.

These three facts are a few of the startling revelations made last Wednesday during an AIDS information session.

Father Tortorici, O.P., Dr. Guitano Ferrante, Dr. Karen Ferrante, and Dr. Jay Doweikl were four speakers who addressed about 40 students in Aquinas Lounge. Members of the AIDS committee include Alan Stillman, Ann Bellotti and Father Stanley Azaro, O.P. This first lecture is the product of a group of concerned students, headed by Richard Dye '92, who, along with an AIDS committee, have been steadfastly promoting AIDS awareness at PC. The comfortable atmosphere was not very reassuring compared to the facts presented.

A video presentation personifying the "It can't happen to me" syndrome began the evening. A female college freshman (portrayed in the video) was shattered to discover her HIV positive status after having unprotective sex with her "dream" boyfriend, a closet bisexual. Although seemingly unrealistic, we, the audience, were shocked to see the story had been true.

Dr. Karen Ferrante and Dr. Jay Doweikl followed the video with a factual lecture. They reiterated on three basic areas: statistical facts

on AIDS, the AIDS Spectrum and Prevention of AIDS.

The AIDS Spectrum consists of four stages. This deciphers into the fact that a person has various levels of sickness until becoming afflicted with full blown AIDS.

Lasting anywhere from 3-9 months, is the first stage where a person has acute verenia. This means that they may not be HIV positive, but the virus is in their system. This usually ends with a stage of acute conversion, or a state similar to acute mononucleosis.

The next stage, asymptomatic infectious, is the longest stage and can last up to 10-12 years, but not usually. The victim feels fine, but is infectious.

The AIDS related complex or ARC is the next stage. The victim suffers swollen glands, fever, night sweats, and fatigue. In is usually lasts 203 years before the victim technically has AIDS.

AIDS has many preventions. The most obvious is that an individual should not use intravenous

drugs and should abstain from sexual relations (heterosexual or homosexual).

Dr. Doweikl also cited two other forms of prevention. The first form is to know the person you will be having a sexual relation with (this means more than first name/last name, eye color, and favorite bar). Secondly, he advised condom usage with three reminders: latex condoms only, always use spermicide (since it does kill the HIV virus), and don't use old condoms (guys, throw out the unused ones that you have had since your senior prom).

Most importantly, AIDS testing was discussed. AIDS tests are anonymous and provide follow-up counseling, should a person be HIV positive. One important point to remember: the test looks for antibodies that are fighting the AIDS virus. The testee could have the AIDS virus, but might not be fighting it yet.

AIDS is spreading and a cure has still not yet been found. The information session presented made a lot of the audience start thinking about this deadly disease. Hopefully, these facts will make the entire PC campus seriously think about AIDS.

Members of the Student Congress attended this first lecture. As the Student Congress of Providence College, we are conscious of the threat of AIDS towards our student body and desire to keep the student body informed about this deadly disease.



# \*Facts About Homosexuality, As Told By Two PC Students

[January 30, 1992]

*These articles were received anonymously by The Cowl. We have allowed this anonymity due to their personal nature.*

The issue of homosexuality has always, and will probably continue to be, a taboo topic at a conservative Catholic college such as PC. I believe, however, that it is important to dispel the radical misconceptions that still exist among those who are un- or misinformed about this subject. It is ignorance which leads to prejudice.

Homosexuality is a natural reality. It exists in all societies and cultures, and it exists regardless of social acceptance. Approximately 10% of the world's population is gay. Many more also experience homosexual thoughts or emotions in varying degrees. (In fact, according to the Kinsey Report, only a small percent age of people experience exclusively heterosexual feelings). These figures have been constant throughout history. Homosexuality occurs everywhere: in every size community, at every social level, in every profession, and among people in every walk of life.

I am a student here at Providence College, and I happen to be gay. It was not my choice to be gay. I do not look or act gay, and there was no event in my life that would have somehow altered my sexuality to make me become homosexual. In fact, I am no different from any other heterosexual person, other than the fact that I am attracted to a person of the same sex. It has taken a while for me to accept these feelings. For years I have tried to deny them to conform to society, but recently I have learned to accept these feelings, and myself as I really am.

The reality of dealing with homosexuality is a difficult, but inevitable decision for many. The choice is not whether to feel these emotions or not, but whether to admit to them, or to suppress them. Admitting to homosexual feelings could possibly lead to prejudice, criticism and rejection from family, friends, the Church, and society. You

might be seen as "different," "queer," or "abnormal." This is wrong. Homosexuality is a natural part of humanity. For me, it was not a choice, and it was very difficult for me to accept myself for who I really am. Unfortunately, many people do not understand my situation, and continue to ostracize anyone who is different from them. This reaction only brings fear, hatred and loneliness into the world.

Suppressing homosexual feelings in order to live the 'accepted lifestyle' is the denial of one's needs as a human person. Loving and being loved is a critical aspect of living a complete, happy, fulfilled human life. Rejecting the need for these feelings means knowing that there is something in your life that cannot be fulfilled. This is a denial of humanity.

Sex is an act of love, and every person needs the love, support and companionship of another. Many gay relationships are long term, and are based on love, honesty and trust. This form of love is not evil or sinful, and it should not be criticized just because it is expressed in a way different from what we have been taught.

Homosexuality, like heterosexuality, is not a disease, a mental illness or a disorder. It is not 'a phase/something that can be caught, or 'worn off' to another person. Nor is it a black and white issue. While a person's sexuality is deep-seated, the majority of people, male and female, do experience varying degrees of homosexual feelings. The facts which determine one's sexual orientation, straight or gay, are still not understood today.

Physical appearances have nothing to do with an individual's sexual orientation. There are some homosexuals who do fit the stereotypical role of a gay man or a lesbian woman; however, the majority of homosexuals do not follow these stereotypes. We look and act just like individuals from the

heterosexual majority.

In addition, homosexuality is not a deviation in the moral or psychological fabric of a person. Many gay people are highly competent and live normal, varied lives, as do heterosexuals. There have been many highly respectable people in history including Julius Caesar, Alexander the Great, Leonardo Da Vinci, Socrates, Plato and Michaelangelo, among many others, who were gay. Today as well, there are many respectable people who are homosexuals, who continue to shape our world. Homosexuality has been a part of these people's lives, and should not be forgotten or omitted.

So why do so many people have a fear or hatred for homosexuals? Why is there such an anti-gay, homophobic sentiment in our society? I believe that much of this prejudice is caused by ignorance or refusal to examine this issue. Gays do not stand for the abolishment of the family or the promotion of homosexuality. We just want society to respect all human rights and not persecute us for being ourselves: the people whom God created.

The Catholic Church has traditionally taken a stand against homosexuality. This view, however, is not the message Jesus taught. Jesus preached about a society that welcomed all people, including the outcasts and oppressed. The Church to day should continue to follow this mission: to serve, to liberate, and to provide support for its people, rather than to exclude, criticize, and condemn.

It seems to me that we have enough hatred in the world already. Instead of putting up more lines of division and prejudice, we should concentrate on uniting our society. The only way we can do this is by understanding each other and by finding the similarities between us, instead of looking for differences.

I would like to address a problem that we have at PC. There are a lot of problems, but one that I have particularly noticed is a certain prejudice against a group on campus—the homosexuals. It may be hard to admit, but there are gays at Providence College. It is hard being gay at PC, because there is absolutely no tolerance at all for homosexuals here. It is especially hard when one is "coming out."

I am a senior now, and I "came out" when I was a sophomore, but it was very, very hard. There was no one that I could turn to, save the counseling center in Slavin, and though they tried very hard to help, I knew that they were the only ones that I could tell. I did tell a friend of mine—a girl—and she was very understanding, but I could not tell any of my male friends, for fear that I would be ostracized and hated by them. It is a feeling I look back on and shiver, because I still have not told any of my male friends. Because I was not able to really discuss my situation with any of my peers, I became frustrated and tried to suppress my homosexuality, but it did not work. It is what I am, and I cannot change that. I know that I am not a pervert, or some kind of societal deviate, but rather a caring, normal person. My wish is that I could tell people about myself without fear of being hated for something that is not even my fault.

One does not choose to be a homosexual. Instead, one simply IS a homosexual, and you have to deal with it. However, it is difficult to deal with it with any degree of success when there is such fear involved. I eventually went to one of the gay clubs in Providence, and happened to see someone I thought I recognized from PC. Later, I called that person and asked him right out if he was at the gay club. It turns out that he was, so I had finally met someone else who was having the same problem that I was. I talked to him, and he agreed that there is a severe lack of tolerance at PC, especially for homosexuals.

I feel put aside by the Church, also. I am a good

Catholic, and I not only go to Mass on Sundays, but I also try to live the teachings of Jesus as best as I can. I don't think that I should be persecuted because of my sexual preference.

Providence College has no club or organization for gay students, and I think that there should be one. But there is also a problem in finding other gay students, because they are afraid to come forward, which is very understandable. If there was such an organization, I think—know—that it would make life a lot easier for a great number of students, myself included.

I am not signing my name to this, for obvious reasons, but I very much hope that it is printed, because this is an issue that we cannot ignore any longer. I encourage other students with my situation to remain hopeful that there will soon be some sort of acceptance, however minimal, of homosexuals at PC. I am not asking for some great revolution, but rather a minimum of understanding from others, so that I, and others like me, will not feel like such outsiders. Thank you.

## \*For Gays, PC And Rutgers Are A World Apart

by Anne M. Lee '92  
Editorial Editor

[February 6, 1992]

The Monday, Feb. 3 edition of *The Wall Street Journal* featured an article entitled, "Campus Liberation: Gay Students Enjoy Programs, Protections at Rutgers University." This on the heels of the two articles in last week's *Cowl* on the hardships of being homosexual at Providence College. The stories present a striking contrast. What can account for the difference in school policy and student attitudes in two colleges composed of 18-22-year-olds, located only a few hours apart?

On our end, it seems that the prevailing attitude towards the disclosures of last week has been surprise, even incredulation. Yes, Virginia, there are gays at PC! To which some students will ask, "Well, who are these people? Do I know them? Could they be...even one of my friends?" I suppose they very well could be.

Meanwhile, in New Brunswick, NJ, students grapple with a whole separate set of issues. They can request a gay roommate, take a course in Gay Studies, or, if they are so inclined, participate in a "Coming Out Day." School administrators created the Select Committee for Lesbian and Gay Concerns in 1988. Rutgers also has an anti-insult policy which encompasses sexual orientation under its protective clauses.

These are the two extremes: ours, a campus where gay students remain totally "in the closet," and Rutgers, a campus where a note joking "You're a fag," landed a student doing 30 hours of janitorial work in violation of the insult policy. Both are problematic.

At PC, our first task is recognition of a homosexual community. Acceptance of this fact will help prepare us for our future in the real world. Judging from the answers in the Roving Photographer, this goal may not be so far off. With a few exceptions, respondents seemed charitable. I'd like to think we as students are a lot more openminded and tolerant than we are given credit for. It is only that we lack personal knowledge or experience. Articles such as those which appeared in *The Cowl* can go far in reversing this void.

I don't think we can lay blame solely at the feet of the college or the Catholic Church, although more could be done in both areas. It was heartening to read the comments of Rutgers' chaplain Father Stanley, who said of the gay movement, "I'm thrilled we're trying to help all people be themselves." Our parents are not at fault, either, in determining our attitudes towards the gay community. It is something each student must

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accept on their own. Awareness often occurs during our college years. If we went to Rutgers, recognition would hit us our first week at school. Here, it was not until my senior year that evidence of a different sexual orientation became apparent to the student body at large. Wherever we go to school, we all must realize that homosexuality is neither a choice nor a curse. It is just one of the many distinctions that mark the variegation of humankind.

## Can You Say H-O-M-O-S-E-X-U-A-L?

by Kevin M. Mullaney '92

Assistant Editorials Editor

[February 6, 1992]

We mock what we don't understand. Perhaps this is the reason that so many people choose to ridicule homosexuality—because they don't understand it.

In last week's issue of *The Cowl*, two unidentified PC students attested to being homosexual, which, not surprisingly, stirred many reactions from students. Comments ranged from, "Can you imagine, gay students at PC?" to people jokingly claiming to be the authors of the letters. Regardless of the reactions, homosexuality has been raising eyebrows on campuses across the nation. So many schools are accustomed to having homosexual students that are "out in the open" with their sexual status. At some schools, seeing two men or two women walking hand in hand is as common as seeing a heterosexual couple doing the same. While I could never imagine, under present circumstances, open homosexuality at PC, there is definitely a need for social maturity at PC, and, furthermore, acceptance of the fact that gay people attend Providence College.

Some students don't want to even acknowledge that gays exist—not only at PC, but anywhere. Others are discomforted being around gay people and tend to avoid situations in which they might encounter homosexuals, though they don't have much to worry about at PC. Most, however, don't know what to think. At a school such as this, in which we study various cultures and experience a range of topics, it's surprising, and even disappointing, to realize that some students are still culturally ignorant. We must learn to grow out of this "social retardation" that is hindering our human advancement. After all, a textbook education can only go so far.

Most seniors, upon graduation, will be starting their professional careers. Some of the jobs that seniors have accepted are located in cities such as Boston and New York, which both have large gay populations. I can't imagine the culture shock that some might experience living in these cities. Many PC students come from middle-class Catholic back grounds, and live in suburban towns. These same students typically attended either public schools in their own towns, or private high schools. Unfortunately, these ingredients don't always foster the most culturally aware individuals.

Homosexuality is very often treated with humour. While it is obvious that homophobia exists at PC, it is not fair to say that making gay jokes is a symptom of homophobia. Many people make fun of gay people, just as they would poke fun at many different people of various races, religions, ethnicities, etc. You have to admit, In Living Color's "Men on Film" is hilarious. There are some very liberal students who believe that even those who make fun of homosexuality are in the wrong. Not so. Many gay people don't have a problem with gay jokes. After all, if you can't laugh at yourselves, then what can you laugh at. "Gaybashing," on the other hand, is cruel and immature. The difference between the two should be obvious.

Social awareness of homosexuality at PC could evolve into another generic, two-sided argument, just as the DWC debate has. Sides could be labeled liberal or conservative, good or bad, right or wrong. There is no right or wrong in this area as far as we should be concerned. We don't have to "understand" why homosexuality exists, we only have to accept that it does. If we plan on being socially aware, mature individuals, then we must learn to accept people as they are.



Jen Gismondi '93: Yes, I did read the article and I at first was really surprised. It was surprising because you never see any hype about this subject on this campus, unlike other ones. I definitely would have to be put in that situation with my roommate if I answered how I felt honestly.

Jay Queenin '93: Yes, I did read the articles and I admire the writers' courage for dealing with the subject in a mature manner considering the conservative environment in which we live. I don't believe that I would have a problem if my roommate were homosexual but I cannot say for sure.

Sabina Fuerst '94: Yes, I found the articles pretty daring, especially because homosexuality seems to be a hushed up topic on this campus. Ideally, I would like to say that it would not bother me, but then reality sets in—and honestly, I'd be a little bit uncomfortable.

Phil Olson '92: Yes. I felt confused... What is my reaction? I could answer an easier question?

Charlie Stanley '93: No, I did not read the articles. If my roommate told me he was homosexual, I would run out to the store and buy soap on a rope.

Daniel DeGuzman '92: I was quite surprised that the conservative *Cowl* would print letters on this subject. But, homosexuality is a way of life for a large portion of society and homophobia needs to be deterred. Also, a person should be judged by his character, generosity, and honesty, not by his homosexual preference. So, it would be my own personal decision, let alone my duty to society, not to be offended if my roommate admitted he was gay.

Michael Christian '93: Yes, I read the articles and I was disappointed these students feel so uncomfortable with their situation at school. But if they want and demand respect of themselves, they should have signed their names instead of making anonymous accusations at the student body. I have nothing against homosexuals that demand respect for themselves. (I'd check his room for a habitrail.)

Members of the PC community respond to the questions: "Did you read the two articles by homosexual students in last week's *Cowl*? How did you feel about it? What would your reaction be if your roommate told you that he/she was homosexual?" Responses published in the February 6, 1992 issue of *The Cowl*.

### Letter to the Editor

#### Professor Cites Homosexual Letters As *Cowl* Landmark

by Forrest Gander

Assistant Professor of English

[February 6, 1992]

Dear Editor:

The two anonymous letters concerning homosexuality mark a significant moment in *The Cowl's* history and may encourage students at PC to consider and reconsider their capacity for tolerance and love, their ability to transcend stereotyping and homophobia. If gay and lesbian students should ever find it opportune to organize—there are Lambda Societies on most college campuses I know—I would be glad to serve as faculty advisor.

### Shooting From The Hip...Again

by Mike Saucier and Chuckie Potatos

Staff Cynics

[March 5, 1992]

Why don't graffiti writers think up some new original insults? Who cares about "who's gay" and such? Also: mother jokes are getting lame...

How many of you have made jokes about yourself or somebody else being the one who wrote the homosexual letters; if you have, maybe you shouldn't, because it's people like you who perpetuate myths and stereotypes surrounding homosexuality.

...

### Letter to the Editor

#### Student Says Thanks For Support

[February 12, 1992]

This letter is being printed with the name withheld, as it was written by the same author as the first such letter. All other letters should be submitted with names, as per the Editorial Policy.

Dear Editor:

First, I would like to thank the *Cowl* for printing my letter and the letter of the other student in the Jan. 30 edition. I believe that it has opened up a lot of people's eyes, and helped them to realize that being gay is not a disease or some kind of deliberate social deviation. I am also encouraged by the articles written in last week's edition and by (most of) the responses in the Roving Photographer section. It was somewhat disappointing to read the immature last remarks of Mr. Stanley and Mr. Christian, but I suppose that is only to be expected when people do not fully understand what homosexuality is. It is not a deviation, but rather a different lifestyle that many people find difficult, if not impossible to understand and/or accept.

I would like to quote Kevin Mullaney's article, where he says, "awareness of homosexuality could evolve into another generic, two-sided argument, just as the the DWC debate has." This is something that I fear may happen, and I hope that it does not, because it is not a simple, black-and-white issue that can be iced over and then put aside until it goes away. It does

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### In Perspective: Fr. Fergus, PC's Off Campus Minister

by Colleen Carson

Editor-in-Chief

[February 12, 1992]

...

The most unusual aspect of his campus ministry he said occurred during the early 70s when he was at Old Dominion University in Norfolk, VA. "It was a ministry to gay people occasioned by a young man who wished to receive the sacrament of reconciliation. I learned how deep rooted among people is the fear, prejudice, and hatred of gay people. Much of my work involved dealing with the police. No group of people have ever been so appreciative of my ministry among them as the gays." The subject of homosexuality has become a widely discussed topic around campus since two letters from homosexual students were printed in the January 30 edition of *The Cowl*. Fr. Fergus wished to address this topic by stating that because of his past experience in ministry with gay students, he could be a source of advice and counsel to any student.

...

not "go away," and wishing it away won't help much. When I wrote the other letter, I wrote that I had not told any of my male friends that I am gay. That has since changed.

The first person that I told was one of my apartment-mates. I wasn't sure how he would react, but I was pleasantly surprised. He was very accepting, and said, "I don't look at it as you're one of my gay friends, but rather as one of my friends who just happens to be gay. Then I faced the task of having to tell my roommate. I was extremely anxious about telling him, but I felt that I had to. I was anxious because at various times in the past, he had (or so I thought) been of the opinion "put 'em all on an island and nuke 'em." Before I actually got a chance to tell him, he said, "I know." It turns out that he knew for about a month before I told him, and I hadn't seen any marked changes in his attitude towards me. Even now, he is very accepting of the idea. He doesn't particularly embrace the idea of homosexuality, but he hasn't shunned me at all. I am saying this for the benefit of other students who are in the same situation that I'm in. You never really know how someone will react until you tell them, and if they really are your friends, then it shouldn't make much of a difference anyway.

I would like to end this by encouraging those in my situation to remain hopeful, and also to implore others to be more accepting of this situation. I would be remiss if I did not thank Professor Forrest Gander for his letter to the *Cowl*. Perhaps some of us should see Professor Gander and maybe take him up on his offer to act as an advisor for a gay organization on campus. I know I'm going to seek him out, and I firmly believe that others should also, as he seems more than willing to help, and that is something that's hard to come by in any situation, let alone this one. Together, we can combat homophobia, and get more acceptance here at PC, and any gains would be noteworthy. Thank you.

## Letter to the Editor RI Network For Gay Student Alliances Offers Support

by Terry Sapp  
RISD LGBA, R.I. Network  
[March 5, 1992]

Dear Editor:

It was with great interest that I read the articles on homosexuality at PC. There is an outlet for discussion available—I recently formed the Rhode Island Network of Gay Student Alliances. Gay students are not the only members of these organizations—heterosexuals as well as gays can get involved in a support system for the gay college community.

Even if PC cannot get involved in a gay student organization on campus, I encourage the members of your college community who are interested to contact the Network. Confidentiality is assured—Network meetings float from campus to campus. Contact us through RISD's Lesbian Gay Bisexual Alliance: RISD LGBA Attn: RI Network, RISD Box E-6, Two College St., Providence, RI 02903.

## Letter to the Editor Don't Judge My Reaction!

by Michael Christian '93  
[March 5, 1992]

Dear Editor:

First, I would like to start off by quoting part of *The Cowl* Editorial Policy IV: "The staff respectfully requests that all articles and letters contain no personal attacks." I would like for the anonymous gay student who wrote "It was somewhat disappointing to read the immature last remarks of Mr. Stanley and Mr. Christian" in the Feb. 12 edition of *The Cowl* to read that part of the policy once again before handling in another letter, anonymous no doubt, labeling people immature. Having consulted Mr. Stanley, we feel that no one's reactions should be put under scrutiny by an anonymous student, or anyone else for that matter. Mr. Stanley and I have just as much right to react to a question as you do to be gay. So I say to you, my anonymous peer, criticize if you must, but do not stand in judgment where you do not belong. To end this I would like to take a quotation from Kevin Mullaney's article "Can You Say HOMOSEXUAL?" in the Feb. 6 edition in *The Cowl*: "Homosexuality is very often treated with humor...it is not fair to say that making gay jokes is a symptom of homophobia," nor, I might add, is it a sign of immaturity.

## Letter to the Editor Response To Gays Not All Favorable

by Brendan Hanlon '94  
Editorial Editor  
[March 5, 1992]

Dear Editor:

How noble of us. "Come out!" "Come out!" "We'll respect you!" What a heartwarming sentiment from such a conservative school.

Everyone is shocked that there are "even gays at PC." I've got news for all of you. There are probably close to 400 gays here. Statistics show that 10% of the population is gay. Not all homosexuals are the stereotypical "queens" or "bulls" and many come from the same background that most PC students come from. It's really not their choice. Gays were merely born with a sexual orientation that is different from "normal" people. Homosexuals are not dirty, nor are they sinners. They are people, just like you, with one difference.

Ms. Lee, you are a fine journalist. You are very objective, articulate, and open-minded, but the article "For Gays, PC and Rutgers are a World Apart" (*The Cowl*, Feb. 6) gives credit where none is due. Let me give you a sample of some of the comments I've heard since the letters were published. "Man, fags around here?" "Maybe I'll transfer." "Fudgepackers at PC, wow." "What did you think of that fag article?" Not particularly encouraging, is it? Granted, there are some open-minded people here, but you would find these people anywhere. The majority are close-minded bigots. I've been hassled, not because I'm gay, but because I have gay friends. If someone who associates with gays has problems, how do you think the homosexuals themselves will be treated? Does the term "gaybashing" mean anything to you? I wish it was otherwise and homosexuals could come out, because, quite frankly, gay men are, in many cases, more fun to hang out with than straight men. Sadly, however, it is not reasonable to expect that the student body at large will accept them.

I'm sure that many of us would like to think that we're open minded but when it comes down to it, we can't escape what our parents and society have taught us.

## Letter to the Editor Sexual Identity Shouldn't Be An Issue

by Brian Dunn '92  
[March 12, 1992]

Dear Editor:

This letter is meant neither to condemn nor condone, but rather to state a person's view on a hotly debated topic. The issue to which I refer is that of homosexuality.

I don't believe that a person should be judged by his/her sexuality, yet every time the issue is brought up, it seems that the homosexual groups demand to be accepted and addressed according to their sexuality. Why is it so important for these people to "come out of the closet" and ask to be identified by their sexual orientation? I can somewhat sympathize with the point that they are striving to end the prejudice and discrimination against homosexuals. The fact of the matter is, however, that the great majority of people in our society have been raised in environments where they are taught that their sexuality is to be expressed behind closed doors, and in most cases, between two consenting adults of the opposite sex. If an individual decides to express his/her sexuality with a man, woman, or by themselves, then so be it, and let no one judge but God. The point is, it should take place behind closed doors, and there it should remain.

It appears that the entire persona of the homosexual is dominated by his/her sexuality. For instance, when I hear the term "gay rights" I can't help but ask myself, Why? These people have the exact same rights as every other person in the United States until they start demanding to be addressed by their sexual orientation, and even then I can't think of any inalienable rights that they are losing. Why do the homosexuals deserve something above and beyond what they receive when they are simply classified as "citizens"?

In closing, I would just say that one's sexuality is a private matter. No person will either reject or accept another person according to his/her sexuality unless the individual is forced to do so, which often seems to be the case!

## An Inquiring Solution

by Brian Cappello  
Assistant Features Editor  
[March 5, 1992]

In the recent months, a vast array of controversial issues have surfaced on the seemingly carefree PC campus. Such issues have ranged from the diversity of Civ to the "homosexuals: Do they really exist at PC or is this all just a cruel hoax" debate. Oddly enough, rather than commending students for bringing these topics to light, it seems that the administration just wishes they'd all just pipe down.

I'm sure almost everyone has heard the old saying that goes something like, "the only thing that doesn't change is change itself." While this statement is seemingly impossible to refute, it seems the PC administration consistently tries to do so through their actions. They seem quite content with their present beliefs and practices, and it appears the only thing on campus they ever plan to consider changing is their underwear. So who are these people disturbing the pastoral peace by insisting that the administration recognize the "few" years that have passed since the turn of the 15th century? For instance, why would homosexuals come to a school that does not care to recognize them? Well, aside from the benefit of single-sex dorms, I'm not really sure. And since ideally, everyone should have heard of the core of the Western Civ program long before entering PC, why do some still complain about its contents? Well, perhaps the reasons for this phenomenon is that everyone isn't aware of exactly what they're getting into upon entering the wonderful world of Providence College.

So perhaps it's time PC took steps to make the potential student more aware of its fundamentals. For starters, perhaps they could rework the school's bulletin/guidebook. First, they could outline the school's modern views on the first two lines, and then use the remaining sixty pages to overview its more primitive outlooks. Along with that, perhaps the Friars Club could make the school sound a little less like a Utopia and a little more like a monastery. And perhaps the most effective way to educate the prospective students would be for the school to administer the following questionnaire:

1) Have you ever experienced a liberal thought at any point in your life?

2) Have you ever been anything but repulsed by the sight of the naked body of a member of the same sex?

3) Do you have a problem with co-habiting solely with members of the same sex thus leading to a setting where the only true "sober" male-female interaction is within the classroom?

4) Do you have a problem with being fined hundreds of dollars for simply trying to make the most of your college years?

5) Would you expect to have a security force consisting of young (friendly) trained professionals? (great job keeping commuters out of the commuter lot, by the way)

6) If you knew of a seemingly controversial issue, would you expect it to be brought to light rather than simply ignored?

7) Would you object to taking a few classes that while sounding "LOGICAL" and "ETHICAL" are actually quite useless? (according to a survey of 98% of all students)

8) Are you aware that the word parietals starts with the same three letters as the word parents because it basically means you're still living with them?

9) Would you mind if a school unifying event such as Spring Weekend was, say, banned for life?

To minorities:

10) Would you object to being forced to study nothing but the history of the majority day in and day out for two years?

At the end of this questionnaire, the school need only stipulate that those responding "yes" to any of the questions might be better suited at another school. And if they still agree to come to this school, then they must come willing to "quietly" accept the school along with its fundamentals. While the whole idea may sound a bit absurd, the fact is if the school is going to stick by their primitive outlook, they should take steps to make the potential student more aware. While that may send their enrollment figures plummeting, it should bring an end to any further controversies.

# Questioning Fears of Homosexuality

by Amy Gray '94  
[March 12, 1992]

Dear Editor:

I have read the letters dealing with homosexuality and have heard the responses on campus and I have just one question: what is everyone so afraid of? Let's say a good friend of yours does admit he or she is gay. What changes? The things you liked and admired in your friend are still intact. He or she is not going to "attack" you sexually because 1) he or she is aware of your sexual preference and 2) he or she will want to become involved with someone who loves them back with the same intensity. (And all the "men" out there who are worried about the threat to their masculinity should think about this: masculinity is not defined by sexual prowess but rather by individuality and inner strength). The desire to be loved is not a disease; it is a basic human need. How can we, as individuals, cast judgements on others searching for the things we seek ourselves—love and acceptance.

## Just A Word Before I Go

by Anne M. Lee  
Editorial Editor  
[March 12, 1992]

My last editorial! Or should I say, my last editorial in *The Cowl*. If I get to Africa and back without dying of malaria, you may be reading my articles when I take over for Anna Quindlen in the *New York Times*.

My inclination is to sum up for experiences on *The Cowl* and tell you how much I will miss all my friends, my professors, and all the good times, ad nauseum. However, in light of recent events (read *Cowl*/administration tension) I do not feel at liberty to trivialize.

Staff morale is probably equivalent to that of Vietnam veterans. Battle weary, our urge is to get the last issue printed and get the heck out of here. People keep asking, "What's going on with *The Cowl*?" Here's what's going on. We are reflecting student concerns with off-campus violence. We think that a black underclassman being called "nigger" outside a campus dorm might warrant a story, despite lack of information. Last semester, we decided to print letters by homosexual students, albeit anonymous, because their voices needed to be heard.

And I will not put down my pen (or, in modern days, to turn off my Macintosh) without broaching the most taboo of subjects. Rape, introduced cautiously by Assistant Editorial Peggy Sonner in last week's issue, is the one problem that is never discussed here. It is buried in the deepest of all PC closets. In my experience, *The Cowl* has never covered a rape on or off-campus involving Providence College students. It is the most glaring omission of information to the student body. It is an omission, because, let's not be stupid, several women have been raped here in the past four years. I know rape victims, other staff members know them, and the school definitely handles these cases under wraps of the judicial board.

This is not an administration-bashing editorial; please don't misconstrue it. It's simply a desperation move to try to get some admission of this serious problem here. Several times this year, *The Cowl* has felt like it was beating its head against a wall trying to publish something, anything, regarding rape. But our pages have remained blank and recorded violence has been limited to fists and broken jaws.

## Letter to the Editor

### Hillary Spoke...But Said Nothing

by Michael F. Rush '95  
[October 8, 1992]

In response to the editorial "Hillary Speaks...and We All Should Listen" in the October 1st issue of *The Cowl*, I, too, attended the "rally" outside the State House and heard Mrs. Clinton speak, but she said nothing. The editor was quite impressed by what the presidential candidate's wife had to say about how great her hubby is. The more she spoke, the more sure the editor became of how America needs Bill and Hillary Clinton in the White House. I guess I never realized that the First Lady had such an important role in the formulating of public policy for the United States. Let's go Hillary...

As I stood in the midst of people holding pro-Clinton/pro-choice, HIV for Clinton, not to mention the large group of gays and lesbians in support Clinton, I guess I didn't realize just how much the Clinton's are trying to help the country...no thanks.

# Lessons On Homosexuality From Bryant

by Elizabeth Egan '92  
President, Students for Gender Equality  
[March 26, 1992]

I am concerned and disheartened by the judgmental and degrading comments I have heard on this campus concerning the topic of homosexuality. Why should our fellow students have to live in fear of disclosure because of the rejection and humiliation they could face? One out of every ten individuals is gay, so most likely you will know many homosexuals in your lifetime. When making homosexual jokes or degrading remarks, you could be hurting one of your friends, family members or fellow workers who have not yet "come out" to you.

Last week I attended a very informative panel discussion at Bryant College, given by the RISD LGBA (Lesbian Gay Bisexual Alliance). This event was sponsored by the Bryant Residence Board for their R.A.s, to address how they can help support the gay students on their campus and let their available resources and support be known. This educational experience further displayed to me the very basic humanity and equality everyone in our society deserves.

Much of the discussion centered around civil rights, which has not yet been discussed in recent commentary in *The Cowl*. In our society, why should individuals be subject to discrimination just because of their gender, race, or sexual orientation? The civil rights movement for gays is struggling. Only five states have civil rights acts protecting gay citizens. Therefore, in most of the country, it is legitimate to be fired from one's job or evicted from one's home or apartment for being gay.

Do you think it is fair to be subject to violence only because of one's sexual orientation? Gay bashing is very prevalent and is very feared by the gay community. This is why many individuals march, lobby and fight for their civil rights. They are not flaunting their sexuality, but only want the same rights as heterosexuals. We often take these rights for granted. Homosexuals want to be able to walk down the street without the fear of being beaten or harassed. They want to have simple pleasures, such as putting pictures of their loved ones on their desks at work.

Homosexual individuals are no different than any one of us and the stereotypes must be broken. If Providence College hosts an educational panel such as the one put on at Bryant, the need for homosexuals' civil rights will be made apparent to those here who may be unaware of the intense discrimination they face.

## WE ARE PC!

by Lisa Carroll  
Assistant Editorials Editor  
[April 30, 1992]

The question remains then, how far will the administration go to keep things from us? There is no violence. There is no racial tension. Civ is fine the way it is. Rapes do not occur. Homosexuals do not attend PC. How much longer will they try to cover up the very real problems facing the PC community? How long will they deny our reality for the sake of the "PC image"?

I don't think the administration realizes how frightening it is to experience these things and to then be ignored. So, if you did not hear the pleas on Monday night, hear it now. Stop shutting your eyes to us. We are here, willing and eager to listen as well as be heard.

## Think Before You Speak

by Patricia E. Connolly  
Editor-in-chief  
[October 8, 1992]

Perhaps what infuriated me the most was a letter from Michael Rush that appeared in last week's *Cowl*. In one small but glaring statement, Mr. Rush expressed his extreme disgust for Clinton's endorsement of a federal homosexual rights bill that guarantees gays and lesbians the right to marry, adopt, and act as camp counselors, teachers, etc. For some reason, Mr. Rush finds this idea rather humorous. But he doesn't stop there; in another letter this week, he adopts his sarcastic gay-bashing stance: "As I stood in the midst of people holding HIV for Clinton signs, not to mention the large group of gays and lesbians in support of Clinton, I guess I didn't realize just how much the Clinton's are trying to help the country...no thanks." Yet another one of these minority groups of Americans don't fit into Mr. Rush's and Mr. Quayle's neat-and-clean idea of traditional family values...wake up boys, this is 1992. Let's try to keep an open mind here.

# Sexual Assault: A Concern For All A Statewide Task Force Studies R.I. Campuses

by Jacqueline Kiernan MacKay  
Dean of the Student Development Center  
[April 30, 1992]

All of us—administrators, faculty, and students need to come together on this topic. Some of the ways we might do this include:

1.) A statement from the chief officer of the college concerning non-acceptable standards of behavior at PC. A strong stand needs to be taken against all types of violence and hatred including physical assault, sexual assault, sexual harassment, racial harassment, and gay bashing. Condemning the act sends a message to the victim that "we support you!" It also lets potential offenders know that "we will not tolerate you!"

## front page RIC's Paper Delivers More

### Than Just The News: Comments On The Condom, And An Update on PC's AIDS Agenda

by Kate Malloy  
News Editor  
[November 5, 1992]

It's not often that the humble world of college journalism makes news itself. Last week, our neighbors at Rhode Island College had the local media buzzing by enclosing a condom in all 5,000 copies of their student-run newspaper, *The Anchor*. As it read in huge letters above the masthead, the condom was discreetly buried inside *The Anchor*'s "Special 'Safe Sex' Issue."

Jeffrey Wallace, the Executive Editor of the newspaper relayed how the thousands of copies disappeared from the campus in a matter of hours. "We tried to play down the condom itself," said Mr. Wallace during a telephone interview last week. "The information in the paper was the most important thing. We're not necessarily promoting condoms, but we are promoting badly needed information about AIDS and other dangers associated with sex."

In keeping with Wallace's remarks, little mention of the actual condom could be found in the paper. Instead, the issue was filled with articles addressing the deadly serious threat of sexually transmitted diseases.

"I was overwhelmed by the positive response," said Wallace. "I'm sure that some people out there are snickering, but they're in the minority. Most people seem to respect the message we're trying to convey."

Ironically, much of the front page was occupied by an article which warned of the fallibility of condoms. Dr. James Scanlan, Director of Health Services at RIC, was quoted as saying "Safe sex is an oxymoron. When anyone engages in sexual activity, with or without the use of a condom, they run the risk of contracting any one of a host of STD's."

The article went on to quote Dr. Scanlan as saying, "The value of condoms is not fully approved."

In an obvious attempt to present a well-rounded issue, various articles tackled AIDS from different approaches. Also appearing on the front page was "...a fictionalized account of someone who is afraid and waiting." Brain Sheehan, the Managing Editor of *The Anchor*, took a creative approach, by depicting a college-age man who is waiting for the results of a blood test.

As anyone associated with Providence College knows, something as rash as condom distribution would never occur at our Catholic school. However, Fr. Jack Reid, who is the Chaplain at PC, applauded the RIC students for their concern about AIDS. While he had many positive comments about *The Anchor*'s choice of articles and the seriousness in which they were presented, Fr. Reid naturally could not condone their choice to distribute condoms: "Today it is the fashion of many to say that people do not have the intelligence or personal control to make wise decisions. I seriously object on both the moral plane, which is determinative, and on the plane of applied science, which is secondary, to the distribution of condoms as a viable alternative to abstinence in general, and chastity in marriage."

Fr. Reid was also quick to concur with Dr. Scanlan. "I have the highest praise for Dr. James Scanlan's article concerning the validity of condom effectiveness," he said.

The impression given from their newspaper suggests that Rhode Island College has taken an active stance in addressing AIDS as a concern for college

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students. Comparably, with a series of Sexuality Forums, the Pastoral Council and the Chaplain's Office have launched ambitious efforts here at PC to "wake up" students about the threat of AIDS.

A brief summary of their work includes a Sexuality Forum held on October 6th entitled "AIDS and Providence College" which Sr. Zita Fleming, Director of AIDS Ministry for the Archdiocese of Boston spoke with approximately 200 members of the college community. The most stirring aspect of the forum was a realistic and frightening first-hand account of being HIV positive, by AIDS patient, Robert McBride. During his powerful talk, he made it abundantly clear that no sex is "safe" and that condoms are not foolproof protection.

Also during the Sexuality Forums, St. Anne's Hospital in Fall River donated over 3,000 pamphlets which addressed the causes, symptoms, spread and testing for AIDS. Students have also taken an active role at PC to address the reality of AIDS. The Pastoral Council has formed an AIDS Awareness Committee chaired by Gina Moretti, class of '93, and Eileen McCabe, class of '95, the members of which are presently scheduled to meet with Fr. McPhail, Vice President for Student Services, and Fr. Tortorici, Director of Residence Life. Their plans include a follow-up to the AIDS forum by having meetings with each dormitory to review the tape of the presentation, the handouts, and the discussion. While we may not be passing out condoms in *The Cowl*, Providence College is definitely acknowledging the scary truth about the rampant spread of AIDS in the US today. Fr. Reid also provided this reminder: "AIDS is a problem for the entire community; it is not localized to simply needle users, the gay community, or any particular group. It must be addressed by everyone in the community with sensitivity and mutual support, and I think we are attempting this here at PC."

# 1993

## They Do Not Want What They Already Have

by Lisa Carroll  
Editorial Editor  
[February 11, 1993]

*"No man, for any considerable period, can wear one face to himself, and another to the multitude, without finally getting bewildered as to which may be the true."*

—Nathaniel Hawthorne

These past few weeks have been incredibly frustrating to a lot of people, myself included. You see, I'm what one of my professors calls a "cynical-idealist." I can envision how wonderful and easy it could be to achieve harmony. Yet, it seems that whenever there's a chance for good things to happen, something or someone prevents them. This causes me to become in credibly cynical.

However, as I write this, I am riding a wave of optimism, spurred by President Clinton's recent decision to eventually lift the ban against homosexuals in the military. For now, though, he is planning an order to the Pentagon to stop asking soldiers about their sexual orientations, end investigations of suspected homosexuals and to stop discharging suspected or acknowledged homosexuals. This is so long overdue, it's embarrassing. This should be a simple procedure. Then why such an uproar of opposition? This is the question I've been dealing with for the past few weeks, and I've found that the opposition's reasoning is based on nothing more than unfounded fears and misconceptions.

According to *The Providence Journal-Bulletin*, Gen. Colin L. Powell, chairman of the Joint Chiefs of Staff, stated that Clinton's proposal would "seriously undermine morale and discipline, disrupt military readiness and threaten recruiting." Yet, he offers no concrete evidence of how, exactly, this would happen. Am I the only person who realizes how desperately ridiculous these accusations sound? I find it incredibly disconcerting that someone like Gen. Powell can say things like this, knowing full well that homosexuals are already in the military, always have been and always will be, regardless of any bans. His defense, along with the other officers of the Joint Chiefs, is that "to acknowledge that fact would inject an element of sexual tension and anxiety that would undermine the team work and cohesion necessary for efficient military operations." Call me crazy, but doesn't the fact that everyone concedes the truth of homosexuals already being on active duty constitute an acknowledgment of that fact?

One person who would not call me crazy is Randy Shilts, author of an article in the latest issue of *Newsweek* regarding the history of homosexuals in the military. The article describes how gays in the military found not only acceptance among their units, but were informed and shown through example that the gay ban is not always enforced. In fact according to Shilts, during wartime, the homosexual ban is virtually non-existent. Says Shilts, "The behavior of military officials in accepting gays during these wars also suggests that the generals themselves know their arguments are fallacious. At no time is good order, discipline and morale more crucial for a fighting unit than in time of combat; at no time have the military's regulations against gays been more roundly ignored than in periods when troops were sent out to fight."

Given this, it is difficult to understand why there is such an outcry against the lifting of the ban. Especially since Gen. Powell said on CNN today that "the US military is the most flexible and robust institution in America today." If this is flexible, I am truly scared of what rigid is. Obviously, the military officials are digging themselves deeper into their hypocrisy. As Hawthorne stated, once you start putting on a different face for the public, it's easy to become lost and confused, or even completely closed to the facts.

One such fact is that the US military as we know it today was the brainchild of the homosexual Baron Frederick William von Steuben. Among other contributions, says Shilts, "His plans for

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**Frank "Cheech" Cardona '93:** It would give a new meaning to the word "trench" warfare!

**Brian Hutchens '94:** I think the military should remain as pure, wholesome and homogenous as this here dairy product.

**Eric Pearson '94 and Mike Parlosky '94:** The fact that there have been gays in the military for years seems to justify allowing more gays in.

**Mike Theis (pronounced Tice) '93 and Steve "Kind Bud" Kelly '93:** Yes, because our career ambitions are to become Naval Officers.

**Maggie Demcsak '95 and Jen Dangler '95:** No, because it would be a distraction in combat situations and would break tradition.

**Richard M. Deasy - Associate Professor, Dept. of History:** No, I would not recommend it.

**Rosemary McAneny '96 and Kristen Schuster '96:** Yes, why should someone be discriminated against because of something they might have been born with?

**Michelle Ursino '95 and Maggie Barszcz '94:** No, because if we were in the military we would not want to be in close quarters with gay people.

**Linda Campell '96 and Lisa Shawcross '96:** We will never know if they cause problems unless we allow them into the military.

Members of the PC community respond to the question: "Do you think President Clinton should allow gays in the military?" Responses published in the February 4, 1993 issue of *The Cowl*.

a military academy became embodied in West Point." Isn't it ironic that the anti-gay policies that are being defended in the name of order and discipline are the work of a gay man?

What I mean to show by these citations is that the uproar of opposition over the lifting of the ban is void of any real substance. The military has wrapped itself so tightly in this image of publicly adhering to policies that they cannot see that what the ban says and what actually occurs does not coincide; or, they do see it, and because of who knows what (fear?), they refuse to publicly acknowledge it.

They seem to not realize that defending this ban is defending blatant prejudice. It feeds into the already existing fears surrounding homosexuality. It leads to incidents such as the recent beating of a gay male in North Carolina by three Marines.

An executive order will not miraculously turn around the current homophobic tendencies of the military or society in general, but it will be a start. It will send a powerful message of acceptance to every one. I, for one, hope that more people begin to realize the hypocrisy surrounding the arguments of those who defend the ban, and they themselves will become more accepting.

I'm still on the crest of the optimism wave, in hopes that it won't come crashing down on the shore of cynicism. Maybe this time around, things will be different.

## Letter to the Editor Acceptable Prejudice?

by Dawn DeMattos '92

[February 18, 1993]

To the Editor:

What is acceptable prejudice? How would you like someone to define who or what you are simply based on your sexual preference? I am writing in response to the Roving Photographer question, "Do you think President Clinton should allow gays in the military?," featured in the February 4th edition of *The Cowl*.

Instead of providing intelligent answers to this controversial question, some of the students merely emphasized their own immaturity and ignorance. For example, two female students replied that if they were in the military, they would not want to live in "close quarters" with homosexuals. What is the reasoning behind this statement? Do they actually believe that living in "close quarters" with homosexuals would threaten their own sexuality? Or are they afraid that some people still restrict homosexuals to this closed-minded stereotype.

Another student commented that homosexuals should not be allowed in the military because "it would break with tradition." What tradition is this student supporting? Does this student mean the "tradition" of discriminating against a group of people simply because of who they are? If any progress can be made, then this "tradition" must be broken.

Why is gay-bashing acceptable in our society when similar behavior towards other minorities is frowned upon? If the question had been, "Should President Clinton allow more blacks in the military?," would *The Cowl* have printed a picture of two white males wearing blackface and eating watermelon? If the answer to the above question is an obvious "no," then how can *The Cowl* justify printing such derogatory statements about homosexuals?

I understand that the Roving Photographer is a section of *The Cowl* which highlights humorous, and sometimes witty, remarks made by the student body about a current topic. However, these comments were neither humorous or witty. Instead of providing thought-provoking responses to this serious question, most of the students resorted to homophobic jokes and tasteless statements. Until these individuals abandon their outdated view points about homosexuals, and people in general who "break with tradition," they will be forced to live under the shadow of their own label: Prejudiced.

## Don't Believe The Hype! \*front page Addressing Homosexuality

by John J. Olohan '95  
Editorial Writer

[November 18, 1993]

Lately there have been many allegations of sexual abuse by priests. The reason for such extensive media coverage of the allegations goes way beyond the heinousness of the alleged acts. These allegations are a way for the media and the "updaters" to attack the Catholic Church.

An allegation is simply that, an allegation. There are situations that abuse actually did occur. There are probably just as many cases where abuse never occurred. In the eyes of society, the accused are guilty until they can prove their innocence.

Everyone needs a cause of some sort. Why this one? Why would anyone subject themselves to public scrutiny? Why not? Everyone else is doing it. If one does come forward with an allegation, the media gives them all the air time they desire. The media loves these sexual abuse allegations because the media has an affinity for the defamation of the Catholic Church. Look at the David Koresh's of the world, who knows what makes them tick? There are many sick people in the world who have no problem denigrating others.

Why doesn't the media cover sexual abuse cases by the "out of closet" homosexuals? One does not have to look far to uncover those stories. The media chooses not to cover those stories because it is not politically correct to do so. But it is politically correct to discredit and bash the Catholic Church.

A person that acts in such an immoral fashion is not acting according to the teachings of the Catholic Church. There is no one in the Church that will condone sexual abuse. Actual offenders are sick individuals, that does not mean that all accused priests are guilty. It is sad, but every institution has its bad apples.

Why does the media dislike the Catholic Church so much? The Catholic Church is the one institution in the world that does not sway to meet the demands of the special interest groups. The Catholic Church does not believe in the materialism and instant gratification that secular society foists upon us. The Catholic Church in the eyes of the media is bad because it holds fast to morality.

The Catholic Church is authentic. All Protestant religions have taken bits and pieces of the Catholic religion to fit their own agendas.

Those who are so involved with attempts to "update" and "liberate" the Catholic Church have a false sense of importance. Do they personally know what God wants? Do they have some sort of telephone line with Him? No, they don't. These "liberators" know what they want for themselves. What they want is 2000 years of Church doctrine to conform to their own personal lifestyles. That strikes me as being very arrogant.

The media thrives on the vilification of Catholics. There is no reason why Catholics should be ashamed of their religion. In fact, Catholics should be proud of their religion. Catholics can find safety in numbers because the Roman Catholic Church has 1,010,352,000 members.

The nineties, so far, have been very rough. Statistics show that almost everything that we would like to see get better is getting worse. The Catholic Church has workable solutions to society's problems. The Catholic Church is an altruistic institution that does not get the respect that it deserves.

## Citadel Shouldn't Change... Just For Women

by Jamie Lantenin '97  
Editorial Writer

[October 13, 1994]

...

In principle, most of us believe in freedom for all, but there are some traditions that are difficult to break. We have the same type of problem with homosexuals marching in public parades. After all, if anyone can join a parade, what's to prevent the Irish Charles Manson Supporters of America to take to the pavement on Saint Patrick's Day as well?

...

## \*front page Addressing Homosexuality First Homosexuality Lecture at PC Held Ever

by Christina Burgmyer '96  
News Writer

[April 14, 1994]

Last Wednesday PC hosted two speakers, Heidi Sjoberg and Joe Caplan, to talk about what it was like to come out and admit to being a homosexual on a college campus. This event can be considered a watershed moment at PC. According to Chris Stanley, an RA in Stephen Hall, it was a "first in history".

The lecture was entitled, "Out of the Closet and into the Hall", and received an audience of about 30 students. It was a good start but still small in comparison to the student body. The faculty included such members as Fr. Tortorici and Dr. Topel, both of whom backed the program as an educational experience. Dr. Topel was so supportive that she announced to her CIV classes that it was going to be held.

Joe Caplan, who is a student at Merrimack College, spoke of the amount of homophobia he encountered in his own home. Heidi Sjoberg, a resident director at Merrimack, found the audience receptive. In fact, she stated that the "only people who went were the ones who wanted to know." She stated that she would be happy to return to PC next year.

The lecture was not meant to promote or criticize homosexuality, but to simply inform the public about the subject. Jen Bailey, an RA who helped set up the program, thought it was an educational experience. Both RAs involved received the idea for this program from a RA conference called Bacha RA Consortium. Chris Stanley stressed that the program was held to inform people who are otherwise ignorant on the subject of homosexuality. Both RAs found tension on campus and in a male dorm there was even hostility. Stanley frequently had to replace torn down signs and he also heard degrading names being called out at the signs.

The lecture concentrated on what it was like to be a homosexual in a society that is still not accepting to the lifestyle. It also gave the impression that you are born a homosexual and it is not something you choose. Many students made indications that they were interested in going, but were scared to be associated with homosexuals for fear they themselves would be thought gay. Stanley agreed with this and found that many people immediately asked him if he was gay because of his involvement, but those who know him know he is not.

Homophobia, or the fear of homosexuals, is present on PC's campus which can often be considered conservative. The message coming out of the lecture was that people should not be intimidated by homosexuals because, after all, they are just people. People may be different than you or I, but that does not give anyone the right to hate someone because of their sexual orientation. Doing so is a form of prejudice. Matthew Albanese '94 stated, "It was an opportunity to gain insight into a different perspective. Clearly, it was a revolutionary program for PC. The program was more or less there to heighten the awareness of the different people within our own community. It wasn't promoting or criticizing an alternative lifestyle."

Jen Bailey stated that "conversation came out of the program and raised the issue on campus. People have to talk in order to get along." Many heterosexuals feel that communication is the most important aspect. Danielle Darrow '97 stated, "Until we open our minds and our hearts no one is going to be opening their closet doors."

This very well may be true. According to one hall director there is an underground homosexual organization here at PC. The organization is not considered a club and therefore receives no money from Student Congress and can hang no signs on campus. These people are not going to come forward if all they have to come forward to is hostility.

## \*Correction

[April 21, 1994]

Also, one of last week's headlines stated that the Homosexuality lecture held on April 13 was the first ever held at PC. The information was incorrect. Other similar lectures, including one given in 1976 by President Cunningham, have taken place.

# front page ✦ Not in a Christian Community ✦ Letter to the Editor

by Erin Piorek '96

News Writer

[November 10, 1994]

On March 26, 1992, an article appeared in *The Cowl* expressing concern with the way homosexuality is regarded on the PC campus. The major issue was civil rights. The author stated that no individual should "be subject to discrimination just because of their gender, race, or sexual orientation." Since this article was published, nothing has changed here at PC concerning homosexuality. Why isn't there a support group on campus for gays, lesbians, and bisexual students?

Avoiding the fact that homosexuality is present on campus simply because Providence College is a Catholic school, is ignorant and cruel. There are gay Catholics in the world and on this campus, and they need love and support just like everyone else.

In the September 23, 1994 issue of the supplement to *The Providence Journal*, there was a short article describing National Coming Out Day and acknowledging a group called Dignity. Dignity is a national religious group for gay Catholics that has existed for 24 years. The local chapter, Dignity/Providence, is located in Pawtucket, Rhode Island.

Many people go to Dignity in search of a way to integrate their religious upbringing with the fact that they are gay or lesbian. Others have already "come out" and go in search of a support group or a place where they can worship in an accepting, affirming environment.

Dignity recognizes the fact that homosexuality is not a chosen condition. Brother Ron shutters at the term "sexual preference." He prefers to call it an "affectional orientation" because it is much more than a sexual orientation. He is disturbed and disheartened that the Catholic Church does not support homosexuals. But why doesn't it?

Brother Ron informed me that since Vatican II,

the Catholic Church has recognized that people are homosexual through no fault of their own. This is in the New Catechism. At the same time, however, the Church holds that any sexual expression that is not engaged in by a heterosexual couple in marriage is forbidden. So if the Church accepts that people are gay and recognizes that it is not their "fault," [which is a negative, deceptive term in itself], why aren't gays permitted by the Church to express their love in the same way heterosexuals are allowed to?

Brother Ron feels that the Diocese is refusing to acknowledge that about one out of every 10 individuals is gay. PC seems to be ignoring this fact as well.

Last October, students initiated a Coming Out Day here at PC. Forrest Gander, a professor of English at PC, offered to be moderator of a support group for homosexuals if students would be interested. As a result of his offer, students called, wrote letters, and stopped by his office to talk about feelings of loneliness and isolation that they were experiencing on campus. Sadly, a group was never started because homosexual students feared that they would be shunned by their fellow students and teachers. Their fears, although sad, are valid.

Those of us who are quick to judge others, have all the answers, but don't ask any of the questions. As Brother Ron said, "Nobody will remember deciding they were gay, but many will remember discovering they were gay." We should be careful not to disregard the reality of who people are. No one should have to feel shame, guilt, or fear for who they are. "It's hard enough to come out," Brother Ron said. "It's even more difficult to be out among family and friends in a Catholic environment." It shouldn't be. Not in a Christian Community.

With this whole mess finally behind him, Dr. Robert Gallo is still moving forward with his AIDS research. He has devised new approaches to this deadly disease, one of which is gene therapy. Gallo sees great promise in the future of AIDS research. He states that a decade ago, there were only a handful of research groups. Now, there is worldwide interest in AIDS research, and there is increasing involvement of pharmaceutical companies in the research process.

Gallo still maintains that education is the key when it comes to understanding and preventing AIDS. He begs us not to become complacent with this disease just because it may not affect us personally. Dr. Gallo stresses that AIDS has the power to wipe out whole societies, and we must help in halting the spread of it. Between our continuing education on AIDS and Dr. Gallo's ongoing research, it is very possible that one day AIDS will no longer be such a prevalent word in our vocabulary.

## The Religious Right and their politics of hate

by Mike Sullivan '97

Editorial Writer

[January 26, 1995]

So extreme are the views of the Religious Right, that in 1994 the Anti Defamation League, a Jewish group that monitors hate groups such as the KKK, the Nazi movement, and the Aryan Nation, felt compelled to do a report on the Religious Right. The report, entitled "The Religious Right: The Assault on Tolerance and Pluralism in America," exposes the group's ringleaders as the dangerous fanatics that they are. The report details how the group has shown hateful intolerance towards gays, Jews and anyone else who doesn't conform to their version of morality in a way reminiscent of 1939 Berlin...

Never did Jesus say that birth control was wrong, that gay-rights was immoral or that sex ed. shouldn't be taught in schools. The pseudo-Christians of the Religious Right would have you believe otherwise. I call them pseudo-Christians because they aren't real Christians; they've totally disregarded everything Jesus said and did. Jesus treated everyone as His equal, even the lowliest sinner. Never was He as self-righteous or self-glorifying as the Religious Right.

...

by Fr. Joseph Barranger, O.P.

[November 17, 1994]

To the Editor:

Here at Providence College, Chaplains and peer ministers lend encouragement, strength, support, and perspective to students seeking to understand who they are and where they are going. The Chaplains extend support and care to each person who comes to us discouraged, disappointed, and fearful because of the direction of their lives. This includes persons questioning their sexual identity, rebuilding a life from the ruins of abuse, coping with painful family situations, and other down-to-earth challenges to living the faith. In fact, that is what we spend most of our time doing.

As Chaplains, we can attest that young men and women have opened their hearts to us with their struggles in dealing with the above issues.

Providence College is neither "ignorant nor cruel," (COWL, Nov. 10, "Not in a Christian Community"), nor avoiding ministry to gay and lesbian students. To the larger Providence community, a more critical issue is that of homophobia. We have ministered to students who have been victims of verbal and physical assault. Homophobia is sinful and degrading. Condemned by Church teaching, homophobia is non-Christian, for the true dignity of the human being, made in the image of God, is denied or denigrated.

Through the Office of the Chaplain/Campus Ministry, a group has existed on an ad hoc basis helping homosexual students deal with their faith life, sexual identity discussing the issue with family and friends, and other related concerns. If there is any PC student who feels that such a group would be helpful to him or her, please call 6087. Strict confidentiality is assured.

Jesus' life was characterized by his outreach to the marginalized and suffering within his own society. The response of Jesus was personal, respectful, and filled with compassion and love. His mission raised every member of society to the status of son or daughter of God. This is what characterizes the Church that Jesus left behind. We in Campus Ministry see this as our mission.

Yes, Erin, there is a Christian community at Providence College where anyone, whatever their sexual identity or personal struggle, can find love, support, and the respect that is theirs by right, in a compassionate setting. The Office of the Chaplain/Campus Ministry in Slavin 211 is one of the places where such community can be found, and its doors are open to all.

## Open mouth, insert foot

by Robert Mendes '95

Editorial Writer

[February 2, 1995]

...

The House Majority Leader Dick Arme of Texas referred to Rep. Barney Frank of Massachusetts, who is homosexual, as a fag. Once again, if he had considered his remarks thoughtfully beforehand, he probably would not have hurt his own credibility so badly.

...

## AIDS: Living with the Disease

by Mike Dever '98

News Writer

[October 19, 1995]

✦ AIDS. The four letter acronym for a disease that has killed millions and strikes fear in the hearts of millions more. Despite constant attention from the media and other sources, misinformation abounds about this frightening illness.

To provide straightforward information, Campus Ministry annually sponsors an AIDS Awareness Night in order to bring about understanding of the virus, the ways it can be transmitted and the effects it has on the lives of people who deal with it.

This year's seminar was attended by over 200 students and was lauded as a great success by the College Chaplain's staff. Father Joseph Barranger, O.P., Chaplain of the College, stated the goal of the event, "We sponsor this talk not just to provide education and information, but to raise consciousness about the plight and suffering of people with AIDS." The seminar was directed by Sister Zita Fleming, who works for the AIDS ministry

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## ✦ PC grad involved in AIDS discovery

by Robin L. Erickson '97

News Writer

[January 26, 1995]

A decade ago, Providence College alumnus Dr. Robert C. Gallo made an incredible discovery about AIDS. Gallo and his team at the National Cancer Institute found and identified the virus that causes AIDS—a virtually unknown disease ten years ago. What followed this discovery was the outpouring of money and research into this deadly virus. But all was not well. Shortly following this amazing finding, a horrible scandal arose. It was discovered that the virus Gallo detected was almost exactly like the one French researchers had discovered just one year earlier.

What resulted was ten years of arguments with the French to decide who could claim the rights to the patent for the AIDS blood test. These ongoing disputes blemished Gallo's image and career—a career that has seen remarkable achievements. Dr. Gallo is no stranger to success. He is also credited with identifying the first cancer-causing virus to be found in humans. Dr. Robert C. Gallo was born in Waterbury, Connecticut and is a 1959 graduate of Providence College. He says PC definitely played a role in his career by teaching him to work hard to achieve success.

Recently, Gallo visited Rhode Island Hospital in Providence to address doctors and other health professionals on the latest findings at the National Cancer Institute. During a later interview, it was easy to see that Dr. Gallo is still very bitter about the decade-long scandal. He feels he lost precious time and money, as did American taxpayers.

So, whatever happened to this big scandal? Well, the way Gallo figures it, in the race to identify the AIDS virus, both researchers from France and America were exchanging samples and ideas. It is very probable that one of these samples contaminated Gallo's cultures, unbeknownst to him. He claims he had no reason to "steal" the French virus, since he had already made great discoveries on his own.

Nevertheless, Dr. Gallo was accused of scientific misconduct by federal investigators. They said he fails to give proper credit to researchers in his 1984 paper. Last year, however, the charges were dropped, and just last summer, French and American health agencies reapportioned the royalties from the AIDS blood test to allow the French to cash in on the finding.

in the Archdiocese of Boston. The AIDS ministry helps people with the virus and their families by helping them to improve their relationship with God and deal with the daily trials they face. Adam Barrett, also from the AIDS ministry, was an especially powerful presence at the seminar. Barrett has full blown AIDS. Fleming and Barrett provided information on methods of transmission and the devastating health effects of AIDS and discussed popular myths about the disease and ways to avoid infection.

Barrett's words were certainly the most powerful. Barranger recounted Barrett's opening, "He said, 'Looking out at you tonight reminds me of why I get up every morning. If by being here with you I could help to prevent even one of you from putting yourself at risk, then everything I've been going through with this disease will have been worth it.'" Barrett spoke of friends dying before his eyes, feeling the effects of the virus and planning for a future that may never come. "He wanted to talk about what AIDS was like," stated Barranger. "He did not want people's knowledge to be limited to a pamphlet." Barranger praised Barrett's courage, "He put a human face on a disease that inspires fear and prejudice in the hearts of many." Erin McDonald, who attended the talk, thought the event was very effective, "It was great to listen to someone who had the disease. It's important that people know the realities of AIDS." McDonald believes that the most important lesson people could learn from the seminar is "AIDS does not affect certain people, it affects all of us, even at Providence College." McDonald serves as a counselor in Camp Heartland, a summer camp for kids with AIDS and kids with relatives who have the disease. She recounted that she saw a lot of the same hopes and fears in Adam as she did in kids at the camp. McDonald stated that she would recommend the talk to anyone, "Putting it simply, it opens your eyes."

## The Pope is a Liberal

by Mike Sullivan '97  
Editorial Writer  
[October 19, 1995]

For the small number of conservative Catholics, the real measure of morality is not whether or not you help the least of your brothers, as Jesus said. For them the real measure of morality is where you stand on sexual issues. The only thing they care about is whether or not you oppose legalized abortion, birth-control and gay rights. When given a choice between a candidate who follows the Church's position on sex and a candidate who follows the Church's teaching on social justice, they will always pick the former because to them sexual issues are more important. If they put half as much energy into fighting child abuse and high infant mortality rates as they did fighting gay couples, the world would be a much better place. But this is asking far too much from them. Maybe they will someday realize that most of Jesus' preaching was about helping others and not about birth control or sex. Until then these conservatives are merely proving the old saying that the Bible is the most talked about but least read book in Christianity.

## GSW - LTC An Awkward Transition

by Mike Sablone '98  
A&E Writer  
[December 7, 1995]

Lead singer Kay Hanley's vocals were very polished, going from usual whisper-to-a-scream very effectively. She interacted a lot with the crowd, most of whom seemed to want her. She excited the crowd inadvertently when she told them, "sorry, I'm gay."

## Letter to the Editor Do Not Belittle Moral Issues

by Andrea Mazzacua '98  
[October 26, 1995]

To the Editor,

I am writing in response to Mike Sullivan's article, "The Pope is a Liberal," which appeared in the October 19 issue of *The Owl*. Sullivan makes an excellent point when he writes, "Americans...have a moral responsibility to help the less fortunate." But later in the article he addresses another side of Catholicism in a different tone. He writes, "For [conservative Catholics] the real measure of morality is where you stand on sexual issues," such as "legalized abortion, birth-control and gay rights."

First, let us not deny that the Pope is a source of spiritual guidance, and sexual issues are important moral issues. God has entrusted us with the ability to reproduce and have children—children formed in His image. When sex is misused, God's trust is betrayed.

Second, legalized abortion is not primarily a "sexual issue." Nor is it a feminist issue, as suggested by the Pro-Choice movement. It is not even an issue of Choice. The person most affected by abortion is the unborn person in his mother's womb. And he has no choice. He is not given the option of living. Abortion is an issue of life and death.

Gay rights is more than a sexual issue, too. And it is an issue on which the Church is often misinterpreted. Sullivan appears to think the Church does not support the rights of homosexuals. The Church rejects homosexuality, true. But it does recognize the rights of homosexuals. We should not forget that the Church is Catholic, or universal.

The Church works to teach its members how to live morally. We do have the "moral responsibility" which Sullivan urges us to recognize. And that responsibility does include providing for the poor. But while we provide for the poor, let us not belittle the other moral issues. They require our attention as well.

condoms, cowboy boots, cremation ashes, human hair, jeans, jewelry, Legos, love letters, photographs, pins, stuffed animals, and wedding rings.

The idea for the NAMES Project AIDS Memorial Quilt was conceived in 1985 by San Francisco gay rights activist Cleve Jones. When he learned the death toll due to AIDS complications had risen over one thousand in San Francisco alone, he and a group of activists took action. They placed the names of friends, families, or lovers who had lost their lives to AIDS on placards and, in a candlelight service, taped these cards to the walls of the San Francisco Federal Building. To Jones, it resembled a patchwork quilt. He decided to plan a larger memorial and over a year later, that is just what he had done. He created the first panel for the NAMES Project AIDS Memorial Quilt in honor of his friend Marvin Feldman, to whom the Quilt is dedicated. Presently, portions of the quilt are on display throughout the world. It serves as a strong visual remembrance of the fastest spreading disease in America.

Females are at the highest risk to catch this disease right now. Rhode Island alone ranks sixteenth in the country for having the highest total number of AIDS cases per 100,000 people. It is estimated that the total number of cases will soon reach 1,400. Our state also has the ninth highest number of female AIDS cases. In 1994, twenty six percent of all AIDS cases in RI were female. Heterosexual sex and intravenous drug use are the fastest rising causes of AIDS in RI. As of June 15, 1995, fifty-seven percent of the 1386 AIDS cases in RI have died of related complications.

## front page AIDS Quilt Visits Campus

by Robin L. Erickson '98  
News Writer  
[November 30, 1995]

To commemorate AIDS Awareness Week, a portion of the nationally recognized symbol of the AIDS epidemic, the NAMES Project AIDS Memorial Quilt, came to PC. Two panels of the Quilt was displayed for viewing in '64 Hall Wednesday and Thursday at 9 a.m. until 4 p.m. They were hung for students to view at their leisure. Each portion is twelve feet long by twelve feet wide and contains eight panels, measuring three feet by six feet, which symbolize one individual life lost to the epidemic. To get a feel how large this Quilt is in its entirety, one must picture eighteen football fields with every inch covered by the Quilt—that is how enormous it is. There are over 31,000 panels on the quilt, and they represent only eleven percent of all AIDS related deaths in the United States.

Each year, over five and a half million people have the opportunity to view the Quilt, which weighs more than forty one tons. Because of its size, it is no longer able to be laid out all at once because there is no place physically able to accommodate it. It was laid out in its entirety at the Mall in Washington, DC several years ago. Sadly, the Quilt grows by over 5-6,000 panels per year, making it larger and larger and incapable of being shown at once.

A combined effort between the Student Health Center and the Student Social Work Organization brought the quilt to PC. Various members of these organizations volunteered their time to stay with the Quilt while it was being shown. Someone must be in the presence of the Quilt at all times to ensure its safety. There is also no smoking, drinking, or eating allowed in its presence. The Quilt is seen by many students, even as young as elementary school. Dr. Marian Mattison, of the Social Work department, was available to answer questions and provide a background on the Quilt. She feels it is beneficial for kids to get a glimpse of this disease early in their lives so they understand the enormity of it. "For kids to see something is much stronger a message." She feels now that "there's a much better understanding and acceptability about AIDS." She makes the point that while many of the panels commemorate deceased males, there are a growing number of panels dedicated to women and children.

Every state is represented on the Quilt, as well as thirty-eight additional countries. Famous



Stephanie Kraus '96 views a panel from the AIDS quilt

personalities such as Ryan White, Arthur Ashe, Rock Hudson, Liberace, Freddy "Mercury" Bulsara of Queen, actor Anthony Perkins, Washington Redskin Jerry Smith, and Pedro Zamora of MTV's popular show *Real World III*, are memorialized on the Quilt by families, friends, and loved ones. Various items are displayed on the Quilt, such as: Barbie dolls, car keys,



## Mr. Bubba's Opus

by Amy Rodrigues '97  
Editorial Writer  
[January 25, 1996]

...  
This issue regarding teachers and what they do in their private lives has surfaced before concerning those who feel that people who are homosexual are unfit and unbecoming teachers. I am not sure if the people who feel this way are scared that their children will run to become homosexuals (or porno stars, for that matter) or if they are just scared that issues or conversations dealing with topics parents today are not comfortable to deal with will arise with a student's teacher being gay. However, as long as teachers abide by the rules and laws governing all of us, not just teachers, what they do in their own time away from their teaching careers is their own business.  
...

## Leftovers

by Beth Danesco '96  
Editorial Writer  
[April 18, 1996]

...  
While I'm on the topic of biblical values, anyone who hates, wants to do violence to, or otherwise seeks to ostracize another human being because that other human being is gay is violating many more biblical principles in doing so than a gay person might by being gay. Do we really believe Jesus would say "All homosexuals should be burned"? As a matter of fact, Jesus doesn't mention sexual orientation at all in the Gospels. Hmm, have we perhaps made this issue a heck of a lot more central to Christianity than it actually is? Have we chosen to hide our own un-Christian bigotry behind "fraternal correction"?  
...

## "Black Is...Black Ain't"

by Sarah Antoniello '98  
Features Writer  
[October 31, 1996]

On Wednesday, October 30, the Black Studies Program presented *Black Is...Black Ain't*, A Documentary by Marlon Riggs. The film is "a personal journey through black identity." Issues such as language, conception of "looking black," the power of silence, black masculinity, and black homosexuality are brought up and creatively intertwined throughout the documentary.

Moore Hall was filled near to capacity with students, faculty, and members of the Providence community. The film lasted 90 minutes and a discussion, led by Susan Pires '98 and Alda Farlow '98, followed.

The documentary was made in memory of Marlon Riggs who died of AIDS in 1994. Marlon Riggs is remembered and honored in the film as "challenging racism and homophobia." The issue of being black and being homosexual is raised throughout the film. Black religious institutions that accept black homosexuality are contrasted with those who do not. Leaders who advocate equal rights for black members of society, but not for gays are brought up against those who strive for equality for everyone. The documentary brings to attention the struggle of a man not only fighting racism, but homophobia as well.  
...

## front page

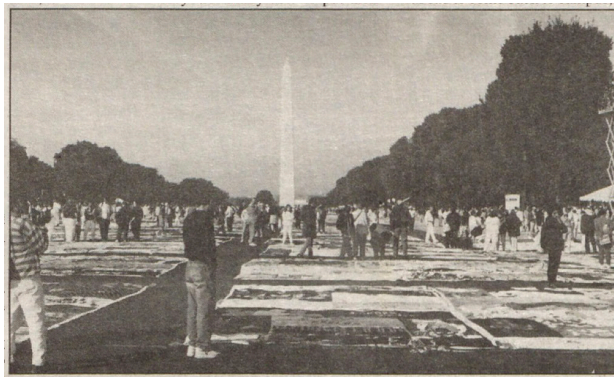
### Threads of Hope for AIDS

#### *The Faces of AIDS*

by Erin R. King '98  
News Editor  
[October 31, 1996]

"The experience of visiting the AIDS Quilt in Washington, D.C. was one of the most powerful of my life. Tens of thousands of statistics were in a moment given names, faces, and families seen by the panels of the quilt. AIDS is a battle which is killing millions, and the weapons that are fighting it are hope, love, and education... all manifested by the NAMES Project of which we were lucky enough to be a part." -Margi Clifford '97

This past Columbus Day Weekend, on October



recalled. All the work finally paid off three weeks ago.

Most people who saw the Quilt in Washington have difficulty expressing the wide range of intense emotions they feel after the experience. [For the purposes of this article, I will do my best to recreate what people have said about the trip. I have noted that many times, sentences drift off before they are finished. I suggest that to get a better picture of what it was like to be there, talk to one of the participants. You will find that when they are finally able to put their feelings into words, the resulting statements are wonderfully articulate.— Editor's Note]

Patrick McNiff, Service Learning Coordinator for the Feinstein Institute, remembers feeling every type of emotion when looking at the individual quilt panels. "[You are] unsure of what to feel... You are looking at people's lives, [and] there is a lot of joy in people's lives."

Stoltzfus agrees. "When you are looking at a single panel, you focus on one person's life. [Then you] look up and see thousands more."

A comment which reverberated throughout the group was how people seemed comfortable with themselves. Both McNiff and Brian Matthews '98 saw that people were not ashamed to be seen; Kathy Saad '97 noted that there was a lot of gay pride at the display, and a lot of openness. "It was sad to come back to campus," she expressed.

"The numbers became individuals...each person had a mom, a dad, a brother, a sister, a lover..." Saad added.

One aspect of the weekend was the constant reading of names at the Quilt. There were five stages from which names were read by volunteers, many



of whom had lost a loved one. When their shift was up, they would finish by adding that person's name to the list, prefacing it by stating their relationship.

Traci Okula '99 and Meg Stoltzfus both spoke of hearing the readers end with emotional statements like "...and my good friends...", "...and my lover of 15 years...", or "...and my son..."

Amy Peltier '97 and Ann Gawle '98 were both able to participate in the name reading in a unique way; by signing the names for the hearing impaired. Gawle recalled standing on the stage next to the reader. "Just to see them get tears in their eyes as they said the names..." Liza Pappas '98 shared that it was "very comforting to have professors and fellow students there with me."

Stoltzfus felt that education is what the Quilt is all about. "It is a monstrous effort to move the Quilt around, all for educating [people]," she said.

Gawle attended several events which were focused on AIDS education and awareness. There was the Wellness Pavilion, hosted by Stadtlanders Pharmacy. Also, for part of the time, a stage was dedicated to educating the children visiting the Quilt.

The Feinstein Institute is planning to continue the fight against AIDS by actually making a panel for the Quilt. Also, a class to be team-taught by Dr. Battistoni and Dr. Hugh Lena next semester, entitled "The Politics of Risk: AIDS Community Public Policy" (PSP 490) will deal with issues associated with the epidemic. For more information, contact the Institute at 865-2786.

- There are 41 chapters of the NAMES Project in the United States, including the Rhode Island chapter in Newport.

- The following 35 countries have chapters of the NAMES Project: Argentina, Australia, Belgium, Brazil, Canada, Chile, Denmark, France, Germany, Guatemala, Hong Kong, Ireland, Israel, Italy, Japan, Mexico, Northern Ireland, Netherlands, New Zealand, Nigeria, Peru, Romania, Russia, South Africa, Spain, Suriname, Sweden, Switzerland, Taiwan, Thailand, Trinidad, United States, Uganda, Scotland, and Zambia.



A view of the NAMES Project Memory Quilt

Rick Battistoni, Director of the Feinstein Institute, recalled last November's World AIDS Day, when a portion of the Quilt was displayed in '64 Hall. Soon after, he heard that other local colleges were chartering buses to go to Washington for the display of the entire Quilt. The wheels began turning for the PC trip; Service Learning Coordinator Meg Stoltzfus became involved, as well as Jessica Riker '99.

Riker worked on the logistics of the trip. "We started planning in the beginning of summer," she

## Stay Strong! Be Proud!

by Erin R. King '98  
News Editor  
[November 7, 1996]

You probably have seen the signs. At the very least, you have seen the remnants of them. They are certainly hard to miss—fluorescent pink with bold print, with decidedly un-PC (That's PC as in Providence College; not "politically correct") statements like "Gay and Lesbian Pride=Gay and Lesbian Visibility!," and seemingly harmless assertions like "You are beautiful."

About a week ago, these signs began appearing around campus. However, they seem to be most often seen either torn or just as a thick square of duct tape with a few pink shreds hanging from the tape. This intrepid reporter set out not to seek the people who put the signs up—I think that would be unnecessary, unless they made a point of identifying themselves. I just wanted to know why they keep disappearing.

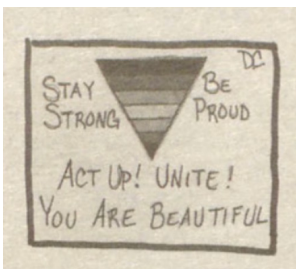
I first suspected that it had something to do with the fact that they were unapproved signs. Theoretically, any sign that has not been approved can be taken down by the appropriate authorities.

In Slavin, that authority belongs to Student Services. Sharon Hay, Director of Slavin Center, said that generally, unapproved signs in Slavin are taken down, as well as any signs incorrectly posted on designated noposter areas, such as the main entrance.

I am not inclined, however, to think that there is a Poster Patrol that goes around the classroom buildings and residence halls in the middle of the night, stealthily ripping signs to shreds. (If there is, it's probably just a band of irresponsible drunk people looking in the wrong place for a good time.) There are plenty of rules on this campus governing paper products, fire safety reasons among them. I'm not denying that they have not gone through the proper channels; there are plenty of legitimate reasons for their removal. What I really want to know is, are the posters being removed for good reason? Or are there students on this campus who just can't live with the idea of (gasp!) homosexuals on their campus?

Maybe I am just overly sensitive to the feelings of others. When I see that someone has presented their personal views on a piece of paper, just to have someone else with an opposing viewpoint eliminate their statements completely, I feel offended. Although I hate cliches like this...it leaves a bad taste in my mouth.

I understand that this is a Catholic college. I am the first person to say, "Hey, don't complain about [insert your particular peeve here], it's a Catholic school, it's a private school, and you knew that when you sent in your tuition payment." I just have a problem with the fact that people feel that they need to go underground in order to remind people that they are beautiful.



## Letter to the Editor "Act Up" Misinterpreted

By Lynn M. Souza '97  
[November 21, 1996]

To the Editor:

I have spoken personally with Father Martin Diggins about his letter to the Editor in last week's edition of the *Cowl*, and now I wish to "speak" to all of you. The words "Act Up" that were printed on the Gay/Lesbian/Bisexual pride signs were not meant to be associated with, nor condone the actions of that malicious group of that desecrated St. Patrick's Cathedral.

Indeed, "Act Up" was a harmless slogan to try to get the students of Providence College to unite and combat hatred towards homosexuals and bisexuals that exists, not only here at our beloved PC, but in our society as well. And, above all else, they were printed to provoke Providence College students to fight the apathy that seems to be swallowing us all up.

"Act up," "Be Strong," and "Be Proud." They are all synonymous slogans to try and make the community of Providence College realize that homosexuals and bisexuals do exist. And no matter how many signs disappear, the gay/lesbian/bisexual students here at P.C. will not.

## Letter to the Editor "Act Up!" Literature Hateful

by Fr. Martin Diggins, O.P. '88  
[November 14, 1996]

To the Editor:

I am writing in response to Erin King's News Feature on page 3 of the November 7, 1996 issue of the *Cowl* entitled "Stay strong! Be proud!" in which she described some signs posted anonymously around campus.

The signs were described as having "seemingly harmless assertions." I took down two of these signs because they contained the words "Act up!" This is not harmless. This is the name of a hate organization. For those who do not recognize this group, these are the individuals who desecrated St. Patrick's Cathedral in New York City. A young man from this organization approached a priest in the communion line, received the Body of Christ and said "This is what I think of your God," as he crushed the host and dropped it to the ground. This organization is responsible for disrupting the celebration of the mass at many times and in many places, by shouting and chanting during the liturgies. This organization disrupted a recent ordination in Boston by pelting the mothers of the new priests with condoms. This group is not neutral; they are hate-filled individuals who have specifically targeted the Catholic Church for its refusal to change the teachings of Jesus Christ. I will continue to take down hate literature, regardless of the group which is the target of hatred.

It is precisely the fidelity to the teachings of Jesus Christ which has led the Catholic Church to engage in an active outreach to those who are considering the homosexual lifestyle, find themselves involved in this culture, or are suffering from their engagement in this way of life. The Catholic Church will continue to preach what it has received from Christ: that all men and women have beauty and dignity as children of God made in the divine image and likeness, that all are called to live in true happiness and freedom, that the grace of Christ is available to all and effective in the struggles to faithfully live the Gospel, that human sexuality is a great gift to be used and appreciated rightly, and that all people are called to be fully alive in the life of Christ.

## Letter to the Editor In Response to "Act Up" Literature

by Liz Condon '98  
[November 21, 1996]

To the Editor:

First of all, although this is the editorial page, I believe we should attempt to be somewhat objective. The "hate organization", "Act Up!", which Fr. Martin Diggins described in his letter "Act up!" Literature Hateful, on November 14, is actually an AIDS activist group. The group consists of homosexual and heterosexual individuals inflicted with the AIDS virus. I researched the organization and discovered that it does have a reputation of using disruptive political tactics, but it is not a gay and lesbian organization.

From the sign I noticed briefly while rushing to class one morning, (it was torn down by the time I walked back) I received the message, simply, that gay and lesbians should be proud of who they are. Whether or not these signs were referring to the "Act up" organization I do not know. I do know that I have used the words "act up" before and I hope I was not assumed to have or been affiliated with those who threw condoms at priests' mothers.

What disturbs me most, however, is that this group made a nonbelligerent attempt (as innocent as the flyers we all post wishing our roommates a happy birthday) to reach out to others who may be struggling with their sexuality and their identity. Almost instantly, these attempts are ripped off walls and condemned as hateful. What does this say about our Christianity? Our morality?

Unfortunately, I did not read Erin King's article concerning the signs in the November 7th issue of the *Cowl*, although I am certain I would have agreed with it. It is reassuring to know that there are others who believe in the compassion and understanding our faith teaches. So, to those who posted the signs, and to all those who are struggling to be proud of the way God made them, I repeat, "Stay Strong! Be proud!"

## Letter to the Editor Some Unanswered Questions

by Gregory W. McGonigle '00  
[November 21, 1996]

To the Editor:

Having been somewhat pleased by the liberalism and controversialism of the gay/lesbian/bisexual propaganda appearing on this campus, I was further impressed that such a topic was treated in the *Cowl* with Erin King's feature of 7 November. While there are limitless things to be said about the topic and King's feature, I comment in brief on a few points presented (and not presented) in the feature that disturb me.

In the feature, King adopted as a mission the discovery of those responsible for taking down the signs, not of finding who posted it. That made sense to me, as I assumed that the posters were hung (like those for PC for Life or Stewart's) by advocates of the message of the posters. Why certain posters would prompt an unhealthy obsession to know exactly who posted them more than others seems absurd. The truly interesting part of the episode, as King purported, is the short-lived exhibition of these materials.

Though she made at least one interesting attempt (i.e. Sharon Hay), King not only did not accomplish her mission but seemed instead to ramble idly before her ultimate and unexplained contradiction of her original thesis. Did Hay or others remove the posters because the mounter(s) failed to follow the divinely-endowed, poster-hanging ritual? What are the 'plenty' of legitimate reasons for which such signage ought to be removed? Why does Catholicity justify apparent incongruities in an institution (i.e., the Christian law of love vs. acts of hatred)? Why, in her final sentence, does King turn on her original comfort with not knowing the posters' hanger(s)? Does King 'have a problem' with all anonymity (e.g., the Bible), or just this? Why is staying strong, being proud, acting up, uniting, and identifying beauty is so objectionable anyway? Why is it only 'seemingly' harmless? How did the 'intrepid' King grope to find the rapists? Did she experiment by posting a sign of her own and waiting for the law enforcers or dissenters to destroy it?

King's article placed a mere inconclusive scratch on the surface of a topic which deserves much more explanation. For starters, why were the posters removed? Was it, as one might imply, an act of intolerance, fear, animus? Why does PC's non-discrimination statement provide a sort of unutterable absence when it comes to affectional preference? What does the "less"-than heterosexual graffiti on toilet paper dispensers, walls, ceilings, and doors of male restrooms here (prevalent in the library, interestingly) say about the identity of Providence College? In the light of the Catechism's anomalous confession of ignorance on homosexuality but its clarion call for understanding (Catechism 2357-8), why do campus ministers not advertise outreach to these undeniably present subgroups of our community who 'feel that they need to go underground'? Do people here stand for freedom of expression only when they agree with what is being expressed? Why and how are Philips' new acquisitions (funded by tuition dollars, surrendered, after all, to the Roman church) being peppered with books on samesex marriage and "coming-out"? Why is our theater presenting The Children's Hour this season? In what vein do all of a student's classes (Symposium and Sappho in Civ, the Summoner and Pardoner in Chaucer, pederasty in Mythology, and David and Jonathan in Hebrew Bible) touch upon this realm? Why are Civ students admonished against political correctness (read: respect, sensitivity)? Does straightness demand narrowness?

# One World. One Hope. World AIDS Day 1996 Comes to PC

by Erin R. King '98  
News Editor

[December 5, 1996]

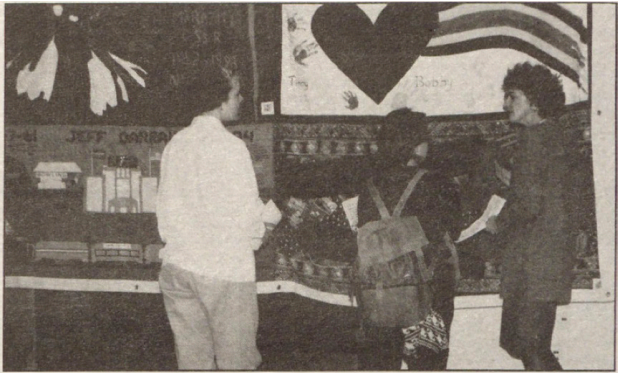
Recently, the Names Project AIDS Memorial Quilt was displayed in its entirety on the National Mall in Washington, DC. This week, as part of PC's contribution to World AIDS Week (December 1-7), thirty-two panels of the Quilt, many of them locally made, were exhibited in '64 Hall.

Although the Quilt was the focal point, several speakers, activities, and a Mass helped highlight the week's theme: "One World. One Hope." World AIDS Day, December 1, is recognized by 190 countries as a day to call attention to the AIDS epidemic.

"The aim of the theme is to emphasize the reality that we are all one world, for HIV knows no borders and affects us all," reads the Rhode Island World AIDS Day Calendar of Events.

The Quilt display and accompanying events were sponsored and planned by the Organization of Student Social Workers, Health Services, and the Pastoral Service Organization.

One activity which was new this year to PC's World AIDS Week events was the opportunity for members of the community to actually make a Quilt panel to commemorate a loved one. Dr. Marian Mattison of the Social Work department told how the making of a Quilt panel is often therapeutic for victims' families.



Dr. Marian Mattison talks with two students at the display of the AIDS Quilt

"We encourage students to take Quilt materials home to make a panel with their families," Dr. Mattison said. If you are interested in making a panel, contact Dr. Mattison in the Social Work department at 865-2526. She can provide you with official instructions as well as materials.

On Tuesday, December 3, the first of the two days PC hosted the Quilt panels, Mass was celebrated to memorialize victims of AIDS and their loved ones. After the service, three speakers, including Guest Lecturer Sister Zita Flemming addressed "The Changing Faces of AIDS."

Sister Annette Desmarais introduced Colleen Scanlon, a PC graduate who founded The House of Compassion, a home based on Christian ideals for people with AIDS. Scanlon related the obstacles she met as she tried to open The House of Compassion.



The Quilt was on display December 3 and 4

Just two years ago, in 1994, she encountered much ignorance.

Her insistence on providing a caring, Christian environment for the dying gave her story a hopeful ending. "We're beginning to see little miracles in this community," she shared. "Each person who has died in The House of Compassion has died in the light...of peace."

Sister Zita Flemming of the Boston AIDS Ministry spoke next. She told how one day, she said to the Cardinal, "The day I stop crying is the day I know I can no longer do this work." Like Scanlon, she too had known people who were remembered in Quilt panels hanging in '64 Hall, as well as the panel made by PC students in memory of Robert McBride. McBride spoke at PC a few years ago, and was fondly remembered by many members of the PC community. "If Bob were here physically—he's here in spirit—this would be his message," Sister Flemming said. "If you don't listen to the information, you're going to get AIDS...but you've got to listen. There's no room to be naive in relationships...We must stop, look, listen, and think before we do anything." Sister Flemming related the importance of education in the fight against this deadly virus. "People are afraid because they're not educated. Our job is to educate. You must leave here tonight and share a little bit about what you have heard."

After sharing her personal experiences through her work with the AIDS ministry, she gave a bit of advice. "The best gift you have is the gift of presence. Just to be there, to sit and listen to someone who can tell you their story."

She ended her lecture with a simple suggestion: "Bring the presence of love and comfort to encourage people."

Sister Flemming then introduced her friend and fellow lecturer Adam Barrett. Barrett, who

spoke at PC last year as well, is facing his 12-year anniversary of the discovery that he is HIV-positive.

Barrett told of how, in 1986, he made a commitment to himself that his death would not be the tragedy of his life—the tragedy would be to not do anything. He works full-time, speaking to teens. He believes that in his own life, he began making unhealthy decisions as a teenager, so he is committed to working with young people.

Perhaps the most important point Barrett made was that the epidemic is not over. He mentioned the cover of the December 2 Newsweek, which brazenly asks the question "The End of AIDS?" and features a photo of three AIDS medications with a light shining from behind.

Any unrealistic hope the cover brings is quickly lost in light of the facts Barrett shared. First, not all treatment options work for everybody. There is much interest in the latest combination of medications called "protease inhibitors." Right now, these three medications are the last line of defense for people who have not had success with other treatments. However, if someone is infected with HIV today, by a person who has taken protease inhibitors, they will be infected with a strain of the virus that is resistant to the drugs. "They won't work," Barrett stressed.

Barrett was grateful to PC for the "degree of awareness," in the community. "The conversation has to continue once we leave here," he said. "The trade-off is just not worth it."

Sister Flemming also shared her gratitude. "I want to thank you for the gift of faith that you share with us. Please keep us in your heart and in your prayers," she asked.

Father Barranger ended the evening with one request. "You have a mission," he said. "Last year, Adam said that it's all worth it if just one person is affected. Maybe we could make it our pledge tonight."



Sister Annette and volunteers construct a panel for the Quilt

## Rhode Island AIDS Facts

- \* Rhode Island has the ninth highest percentage of women with AIDS in the country.
- \* Rhode Island had the 16th highest AIDS caseload of the United States.
- \* Approximately 477 Rhode Island AIDS cases are in their 30's
- \* More than one-third of all Rhode Island AIDS cases are attributable to injection drug use.

as of November 21, 1995

## If You Put Your Head in the Lion's Mouth, it is Going to Bite

by Anita Morawski '98  
Editorials Staff

[October 2, 1997]

In the last year, there has been a sharp decline in the number of deaths caused by AIDS in the United States. This is due largely to new drugs called protease inhibitors which function somewhat like the "morning after" pill: taking a combination of drugs for four weeks may prevent HIV from taking hold if it is administered within a few days of exposure to the virus. The key word here is may. According to Newsweek Magazine (29 Sept. 97), a study showed that the odds of infection are reduced by 79%, which means there is still an unlucky 21% chance that one could still be infected. Another catch is that the new drug's effectiveness still has not been tested outside of a highly controlled hospital environment. The problem is, many homosexuals are already planning on using the drug, counting on the hope that the odds are in their favor.

What's scarier is a new phenomenon among homosexuals known as barebacking, or unprotected sex. Many feel that because of the 23% reduction in AIDS deaths last year, they can afford to finally enjoy sex without the "inconvenience" of condoms. Regarding "unsafe sex", one active participant admits that "the taboo has worn off", and that it's even easier to find partners willing to have unprotected sex. As twisted as Russian Roulette is, it seems as if it will always attract a daring few, only the daring few is growing in numbers. The mentality of these gamblers is: why not

finally enjoy sex, now that the risk is down?

Here comes the kill: many homosexuals are looking to get AIDS. The perverse attitude is that being infected is somehow erotic, and having sex with such a person is somewhat of an honor. Says one ex-barebacker who finally got his wits about him and quit the practice, "If someone has AIDS or HIV, that kind of lionizes them. It's heroic, like fighting the battle."

Well, unless the lion is anything like Dorothy's friend in The Wizard of Oz, it's a losing battle. If such a mentality is increasingly popularized, which is happening thanks to the Internet, the United States will see a dramatic rise in the incidence of HIV and AIDS. In 1995, the lion claimed 50,000 lives. After years of research and millions of dollars of spending (yes, tax payers, from your pockets), that figure has been brought down. Now, a growing part of the homosexual community responds by intentionally placing themselves at risk because it is erotic, relying on medical research to keep them from dying of AIDS.

Would anyone like to join me in smacking these people upside their heads? Why are US taxpayers funding the irresponsibility of homosexuals who purposely expose themselves to HIV? If they want it so badly, let them get it, but don't make the rest of us pay. Furthermore, it is time that the myth of "safe sex" be dispelled. For years, the American public at large has been fooled into believing that condoms are an effective way of preventing the spread of sexually transmitted diseases. Magazine articles, talk shows, health classes, books, even UN forums, are dispersing the ugly lie that we must protect ourselves

from unwanted diseases by using condoms. Even our great American President is grossly misinformed and perpetuates this fatal lie. Please be warned that CONDOMS ARE NOT AN EFFECTIVE MEASURE OF PREVENTING THE TRANSMISSION OF STDs. Latex condoms were designed to block the passage of sperm. HIV and other viruses are 400 times smaller than sperm cells, and may slip through the microscopic holes in the rubber barrier. If this is news to you, you are among the hundreds of million misinformed persons.

Safe sex is a myth. The only safe sex is no sex. The only reason we were all told in high school that we should use condoms is because our informers did not think that abstinence was even a likely possibility. They presumed us to be uncontrollable sex pots, who are going to have sex anyway, so may as well protect us. They did not think that we were humanly capable of simply saying no, and so they advised us to use condoms. They even gave them to us, for free, because they presumed we were incapable of living up to some moral standard. And they continue to do so.

It is time to prove that we are not animals in heat, but human beings with an intelligence to know that condoms are not the answer and a free will to choose abstinence.

As for the barebacker community, they have already made the conscious decision to stick their heads in the lion's mouth. Hopefully they will realize before it is too late that they are playing with a loaded cartridge.

## The "veritas" About Our "PC" Community

by Kim Cutrone '00  
Asst. Editorials Editor

[November 5, 1998]

Colleges and universities in the United States have been known throughout history for political activism. The history of collegiate life in America has provided an open foreign for free speech and the rejection of traditional modes of thought. Why is it that PC is devoid of these qualities and seems to provide limitations of opinion contrary to the freedom it should be providing?

Providence College is unlike many colleges and universities in America in one, very disappointing way. It seems that this school breeds passiveness. Why is it the only thing PC students become excited about are the J. Crew catalogs in the mailroom? There is more discussion about how much one drank over the weekend than about political issues and moral questions. Controversial issues occurring in the world are often discussed in class at PC but are rarely debated anywhere else. Yes, students, there is a world apart from our campus and as active members of society it is not only our right but our duty to care about what is going on in the world. It is pathetic and disappointing to witness such a lack of concern for issues which do not immediately affect students at PC. At a school which prides itself on volunteerism and preparing its student body for the "real world", it is disappointing to view such ignorance among the majority of its students.

Young adults in college are going through a process of self discovery. Events such as protests and sit ins are commonplace at other universities and colleges, yet at PC they are a rarity. It seems that the only way to arouse protest from a PC student is to effect them directly. Consider the controversy over Title IX. Petitions are being drawn and a wide variety of protests are being held because the problem is directly effecting students. That is perfectly respectable, but there are a myriad of other equally

important issues which exist outside of the campus boundaries which deserve the same attention. Such a narrowminded and selfish attitude is providing for a community of ignorance and a distortion of the world outside of PC.

The fact that PC is a Catholic institution does not give us the right to be ignorant toward subjects such as abortion and homosexuality. Although the catholic religion has its views on certain issues, these things still exist in the world and cannot be ignored. The tragic murder of Matthew Shepard, a gay college student in Wyoming, is rarely discussed here at PC even though it is a blatant case of injustice which was demonstrated against someone our own age. Just because a topic is controversial should deem it taboo. Whether we like it or not, controversial issues exist in the world as well as on our campus. It's time to wipe the cobwebs off our eyes and voice our opinions.

PC students are pathetic when it involves speaking out about one's opinions. Few students will stand up for what they believe in. This fact is rendering our school ignorant and boring. It seems as if conformity is a way of life here. It is a crime to look or say something different. PC is not only lacking diversity among race but among opinion as well. Outside of our campus people strive to be different while at PC people strive to be similar. It makes me happy to see flyer and petitions advocating controversial issues because it shows that our school has the potential to become a haven where students can voice their opinions. The only way to make this possible is through the voices of the students.

The difference between being influential instead of ordinary in this world lies in the strength of personal opinion and the willingness to take a stand. At this rate, PC is breeding a wishy-washy community of materialistic, socially ignorant individuals who can care less about the world around them. I applaud anyone who has the courage to openly voice their opinion at this school. Perhaps as an increasing amount of controversial issues arise on our campus, PC students will be jolted out of their penitential trance and will join the real world, which is gloriously imperfect.

## Certain Unalienable Rights

by Kimberly Cutrone '00  
Asst. Editorials Editor

[November 12, 1998]

Matthew Shepard was a college student who was brutally murdered because he was a homosexual. He was not only a homosexual, but a living breathing human being similar to every college student in this country. He had ambitions and dreams similar to many of our own. As a human being, he had the same rights to liberty and freedom of expression as do all American citizens. Yet, because he had a different sexual preference than many of his peers, he was unjustly murdered. The shocking fact is that some organizations and advocates in our country are justifying the harassment and hatred of homosexuals in this country because they interpret their religious beliefs as rendering homosexuals as "evil sinners" who are spreading their "disease" of homosexuality.

Some believe that the killing of Matthew Shepard was positive and view his murder as a "freeing of his soul." Should all people whose souls need supposed freedom be murdered? If we murdered every individual whose soul needed supposed "liberation" because they possessed a belief which contradicted the beliefs of a fanatic fringe in society then this world would be inhabited by coups of hatchet wielding soul liberators. Beliefs and religion are an individual's personal concern and should not be infringed upon by others. There is a separation of church and state in this country which gives everyone the right to "life, liberty and the pursuit of happiness." There were homosexuals when the Constitution was written as there are now. They have the right to possess all of the freedom that America has to offer. It is a sin to deny another person's rights. It is not a sin to express your identity.

Homophobia is an illness which is spreading its symptoms of ignorance throughout many of the states in our country. Some fanatics maintain websites on the internet advocating the brutalization of homosexuals and then ironically tag homosexuality as "lethal and immoral behavior." How can a fringe group of people who are supposedly rivaling for the cause of religion and love see murder as a justifiable practice? I hardly

cont. on next page



believe that God is going to descend upon the earth and crucify homosexuals. America is the home of the free, not the oppressed. If these liberators really believe strongly in their religion, why not advocate prayer instead of violence? Yes, the Bible deems homosexual behavior as a sin, but I don't remember the commandments containing anything about murder.

There are many opinions on homosexuality and religion is ultimately involved. I believe in religion, but I also believe in an individual's right of self expression. Every individual alive has the right to follow their sexual preferences regardless of what other people think and shouldn't have to fear for their lives. Years ago in American history the Civil Rights movement fought for equal rights among race and gender. An individual's sexual orientation is as much a part of their human personage as race or gender and therefore is an unalienable right. It is wrong to kill someone because they are African American or female. How is it justifiable to kill someone because of their sexuality? The prejudicial attitude toward homosexuals in this country is alarming. One should not have to fit a common mold in order to achieve freedom. If this were a reality, many of us would be oppressed.

There are many venerable individuals in our history as well as our daily lives who add a richness to our society and are also homosexual. Without difference this world would be a boring place. When Matthew Shepard was murdered, we were all murdered. His dreams and ambitions are our dreams and ambitions. He was being the human being that God created him to be. If it is a sin to be true to yourself, I am afraid that most of us are doomed to hell.

## Matthew 25

### Group Raises AIDS Awareness

by Kate Schartner '01  
News Staff

[December 10, 1998]

Fourteen hundred people are living with AIDS in the state of Rhode Island. Seven people have already died.

In honor of National AIDS Week, Rev. Daniel Trainor and Sister Angela Daniels of Assumption of the Blessed Virgin Mary Church came to Providence College last Thursday, December 4th, at 7 p.m. in Slavin 203 to speak about their AIDS ministry—Matthew 25.

Rev. Trainor explained the title by reading an excerpt from the scripture passage Matthew 25, where Jesus speaks of the last judgment and tells of rewards and punishments based on how people treat the poor.

"What would you do if a mother came up to you and asked you to come with her to the hospital because her son was dying with AIDS?", Rev. Trainor asked the audience. He spoke about how this one incident in 1992 brought about Matthew 25. He added that during that same year more and more mothers were coming to his doorstep with a plea for help.

As a result of these incidents, Matthew 25 was officially established in 1993 and consisted of about twelve "clients" infected with HIV or AIDS.

Today, Matthew 25 has 329 clients and about 180 who visit the ministry on a regular basis for support and food. The ministry also helps council children whose parents are infected with HIV or AIDS.

"We are located in kind of a socio-economical hodgepodge," said Rev. Trainor about the location of the ministry. He also pointed out that the majority of their clients come from this area and because of this they need all of the support they can get.

After Rev. Trainor spoke a bit about the history of Matthew 25, Sister Angela spoke about AIDS in general, and also about the many ways infected individuals may deal with it.

"I was shocked with how many people were willing to speak about their battle with AIDS and admit that they need help," said Sister Angela. "Especially since we are a Catholic church and many people with AIDS seem to reject the faith."

She pointed out, though, that even the clients who reject the Catholic faith need help. Because of that, she and Rev. Trainor will stand by them no matter what may happen.

Sister Angela stated many times that it does not matter where you live or whom you are friends with, anyone can contract AIDS. She spoke about the "It cannot happen to me theory," emphasizing the fact that it definitely can.

Another factor that Sister was concerned with was the lack of AIDS education going on in the schools. She explained that she has been trying to start up a program in local schools, but that school officials are very leery of this idea. They think of AIDS as being a private issue. An example Sister Angela used to explain this was

## Letter to the Editor

by PC For Life

[November 19, 1998]

To The Editor,

In a recent *Cowl* commentary entitled "The Veritas" About Our PC Community", the student body was branded as "pathetic," "narrowminded," and "socially ignorant." The article maintains that PC students are generally ignorant regarding controversial subjects as abortion and homosexuality. As a vibrant campus pro-life group, we feel obligated to respond to such blatant misrepresentations. The members of PC for Life stand firmly committed to respecting the sanctity of life in all forms. We express this commitment in both our words and our actions. Some examples of our activism regarding our position include the volunteering of our time at Spring House, a home for pregnant women in need of assistance and spiritual support. The group also attended a stirring presentation by Ms. Norma McCorvey, the lead plaintiff in the infamous Roe vs. Wade case which legalized abortion twenty-five years ago. Ms. McCorvey's recent conversion to the Pro-Life movement and the Catholic faith enlightened us regarding perspectives on both sides of the abortion issue

...

the response she received when proposing her AIDS education program to a local school principle.

"She started whispering as if someone were going to hear what she was talking about. She was clearly embarrassed to be discussing the topic AIDS on the phone with me," stated Sister Angela. It seemed to frustrate Sister Angela to see so many people ignorant of the illness.

Rev. Trainor also spoke about a house they are trying to purchase for the ministry. It would house all of the clients who could not take care of themselves and cannot afford to live anywhere else. Also, it would be a place for clients to spend time and get proper attention and counseling.

"Our office, right about now, is the size of a closet. If two people are in there, and a third walks in, one of the three has to leave," explained Sister Angela. "If we get this house we will have room for a much more accessible office."

The Matthew 25 ministry also works in collaboration with the Rhode Islanders Taking Action (RITA) Food Pantry. RITA is a non-profit organization which raises food, money, and even clothing for AIDS victims. The RITA Food Pantry donates large amounts of food regularly to Matthew 25 clients.

In their conclusion, Rev. Trainor and Sister Angela handed out a pamphlet with "True or False" facts about Acquired Immune Deficiency Syndrome and pointed out that they hope it informs all about the facts and myths about the illness.

In the Spring 1999 semester, the AIDS Outreach Committee of the Pastoral Service Organization will be holding a food drive to help collect food for the clients of Matthew 25. If anyone is interested in volunteering please, sign up in the Chaplain's Office located in Slavin 211.

## front page Women's Studies Celebrates

### Gender

by Jen Moran '02  
News Staff

[April 22, 1999]

On the afternoon of Friday, April 16, PC students, graduates, faculty and friends gathered for the second annual Celebration on Student Work on Gender. The Celebration was sponsored by the Women's Studies Program, under the chair of Dr. Mary Anne Sedney, Professor of Psychology.

The Celebration opened at 12:30 p.m. in Fourth Floor Feinstein with student presentations of class papers. The various gender issues brought up were then turned over to seven round table discussions where all who attended could voice their opinions.

The setting of the Celebration was very informal and relaxed. At least two students presented their papers at each designated table, and attendees could choose which discussion they wished to participate in. The issues varied widely from gender gap in wages to lesbian parenting.

According to Sedney, for several years there had been similar symposiums where students could present their papers from WMS classes. Starting last year she wanted to make the format more informal and laid back. Sedney felt, "I changed it into a more discussion-based format

## Cartoon Raises Question of Ethics

by Meghan Perry '01  
News Staff

[December 10, 1998]

The University of Rhode Island's student newspaper, The Good 5-Cent Cigar, is facing a shutdown after the publication of a controversial editorial cartoon last Wednesday...

Many were offended by the cartoon. Brothers United For Action, a minority group on campus protested following the cartoon's publication. They called for a retraction of the cartoon, resignation of the three editors, and The Cigar's shutdown. They suggested creating another student newspaper that would help "to end the racism, sexism, and homophobia" experienced at URI.

...

with food and music, a way for students to celebrate their work."

Heather Campisano '00 said, "I had written the paper for my class with Dr. Mary Bellhouse and when I got the paper back, she suggested that it would be a good idea for me to present it." Campisano wrote a paper entitled "Subverting the Body Project" in which she incorporated reading materials from her class with Bellhouse. Campisano felt the event to be worthwhile and stated, "I'm planning on becoming a Women's Studies Minor."

However, not all participants had to be directly associated with the Women's Studies Program. Gloria Anglon '99, who presented her paper Friday, has taken some WMS classes at PC but is currently a Black Studies Minor. Anglon wrote her paper on "Passing: The Intersection of Race, Class, Gender and Sexuality," which incorporated Black Studies issues with feminist theory. Anglon reflected, "In my group there were four white attendees, one male and three females...it was interesting to hear what everyone thought." Anglon also added, "Usually in my Black Studies classes people are very open and willing to talk." She found this also to be true for the attendees at her round table discussion.

Anglon felt the event was definitely worthwhile. She said, "I am going on to graduate school and this is great practice for the future." She felt the event was helpful for people planning to continue their schooling, as well as those wishing to perfect their presentation skills.

Each discussion table had a facilitator who introduced the student and kept track of time. Dr. Elaine Chaika, Professor of English, was the facilitator for Andrea Weyl '00 who presented her paper called "Confronting Our Own Ignorance: Homophobia and Female Athletes." In reaction to the presentation Chaika stated, "It never occurred to me that this was a problem."

Weyl addressed how female athletes are often criticized as being "butch" or "lesbian." She felt that, "It's a shame that homophobia can prevent female athletes from playing (sports)." Chaika felt that it is hard for women to balance society's desire for them to be ladylike and athletic. She commented, "A lady is [often looked upon as] a very refined, weak woman."

Like Weyl's paper, all the issues of the day were challenging and difficult. However, Sedney did not feel that PC, being a conservative, Catholic school, made it any harder to discuss them. She stated, "I don't know if it's harder...I want to call attention to how exciting



Dr. Mary Anne Sedney, Dr. Deborah Johnson, Rebecca Waggett '00, Dr. Charlotte O'Kelly, Dr. Jane Lunin Perel, Dr. Elaine Chaika at Friday's Celebration.

it is...they [gender issues] are even more exciting at PC." Sedney felt that the goal of the celebration was to stimulate people's minds. She said, "I wanted a sense of excitement and curiosity."

A refreshment break at 2:30 gave everyone the chance to introduce themselves and take a break from the heated issues they were discussing. Sedney also took the opportunity to hand out door prizes at the break. The prizes ranged from gift certificates to Barnes and Noble to homemade cookies baked by Sedney herself.

The PC Women's Chorus brought the event to a close with an arrangement of songs and music. The chorus was under the direction of Dr. Michelle Holt, chorale director. They sang six pieces and were accompanied by David Norfrey on piano.

## Local News Recap In headlines this week...

Compiled by Kristin Stanley '01

[October 14, 1999]

Noise and public drinking at a River Ave. residence, near Providence College lead to the arrest of five people on Saturday night. Police responded to a 10:15p.m. call where they found numerous guests intoxicated and uncooperative. Most of the estimated 40 guests were lesbian or gay. The guests whom had gathered for a housewarming party claim police used language derogatory to lesbians. According to the police report, officers were "surrounded by other females, obviously intoxicated, yelling and cursing at police to leave the premises, police reinforcements were summoned." Heather L. Graver complained of a rib injury she says was caused by the officers but refused medical treatment after her arrest. Another attendee was allegedly thrown "face down" onto the ground. The incident is currently under investigation by the mayor's liaison to the gay and lesbian community, W. Fitzgerald Himmelsbach. If the complaints are true, Himmelsbach predicted the officers involved would be disciplined...

A demonstration was held Thursday at the State House where more than 50 people including members of the NAACP, the alliance for Lesbian and Gay civil rights and the Rhode Island state council of Churches gathered to share personal stories of prejudice and issue a call to action. Thursday's rally was timed to coincide with the National Vigil Against Hate Crimes. Reverend Gwendolyn Howard, a member of the gay community accused the national organizations of deciding that one group of people are morally dangerous because of the people they love.

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## The World in brief...

### National

Compiled by Anna Kukowski

[April 27, 2000]

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As of Tuesday, Vermont became the first state to approve most rights and benefits of marriage to same-sex couples. A state house vote of 79 to 68 made it legal for same-sex couples to receive a certification of union as of July 1. Vermont Governor Howard Dean has yet to sign this "civic unions" bill. Dean called the bill a powerful message, "We tend to value people for who they are not what they are."

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## Countdown to VOTE: 50 days remaining

By Alicia Nidetz '02  
World Editor

[September 21, 2000]

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Gov. Bush believes that several issues are of the utmost importance in his campaign. On abortion, Bush is opposed to abortion, but would not pursue a pro-abortion amendment to the constitution. In terms of civil rights, Bush feels the government should reach out to minorities without quotas. However, he says hate-crime rules should not apply to gays. He also opposes homosexual adoption of children.

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## front page Warming the campus

Photo by John Englishmen '03  
[September 21, 2000]



In an effort to promote AIDS awareness on campus, the Organization of Student Social Workers and the Health Center co-sponsored the display of AIDS victim memorial quilts on Slavin Lawn Wednesday afternoon. "The quilts helped to show the human side of the disease," explained Theresa Hancock '01.

# McKinney faces trial and death

by Alicia Nidetz '02  
Cowl Staff

[October 14, 1999]

The trial of Aaron McKinney, 22, is underway. It has brought along with it a nationwide awareness that hate crimes are indeed alive and visible in the United States.

McKinney is being charged, along with the already convicted Russell Henderson, with the murder of twenty one year old Matthew Shepard. Shepard was freshman at the University of Wyoming. He died one year ago last Tuesday after being lured out of a bar, driven to a deserted prairie, tied to a fence and then pistol-whipped into a coma.

Prosecutors say this was a hate crime in which Henderson and McKinney targeted Shepard because he was gay. However, McKinney claims that he and Henderson chose Shepard only because they wanted to rob him of twenty dollars.

McKinney's attorney has planned the defense's case around the fact that, at the time of the beating, McKinney was under the heavy influence of alcohol and methamphetamines. McKinney is pleading guilty to his involvement in Shepard's beating but is hoping to show that he was not levelheaded at the scene of the crime. Henderson was found guilty of murder and kidnapping and is currently serving a life sentence in prison. If proven guilty, Aaron McKinney may face the death penalty.

Because the case of Matthew Shepard has not been the only recent hate related crime, it has brought millions of Americans to the realization that something needs to be done to eliminate hateful behavior. Aside from the murder of Matthew Shepard, other hate crimes include one committed on James Byrd of Texas. Byrd was tied to the back of a truck by three white supremacists, at which point the truck roared to a start and left Byrd to be dragged to death. Other hate crimes, which occurred more recently than Byrd's murder were the plague of shootings that invaded Illinois and Indiana just a few months ago.

## Longshot wants to be heard

by Mike Speight '03  
World Staff

[October 5, 2000]

This election year, like most others, is lacking a viable third party candidate. Consumer advocate Ralph Nader has chosen to run for president. He feels that the other two major party candidates are not addressing many issues of great importance to the American voters. He hopes that his candidacy will bring some of these issues to the forefront and force the candidates to cease avoiding them...

He supports civil unions for homosexuals and lesbians, similar to the recent ordinance passed in Vermont.

...

## Tangents and Tirades Gore flip update

by Dave Holman '03

[October 19, 2000]

Matt Drudge, head of the online news outlet The Drudge Report, has rummaged through Tennessee library archives to find Gore quotes from the somewhat "early days"—a mere sixteen years ago. In the midst of his first Senate race, Gore told The Tennessean, "I do not believe [homosexuality] is simply an acceptable alternative that society should affirm" and that he would not accept campaign funds from homosexual groups. Today, of course, Gore is found championing the gay community. Did Gore change his mind, or was he lying then? Who is the real Al Gore? Is there a real Al Gore?

This past summer, President Clinton urged for the House of Representatives to pass a bill that would add sexual orientation, gender, and disability to the groups of people protected under the Federal Hate Crime Law. As of yet, this bill only includes race, color, religion, or natural origin. Under current law, the Federal Government can prosecute for hate motivated crimes if the victim was on Federal property or participating in a federally protected event, such as attending school.

On October 9, Matthew Shepard's family joined Attorney General Janet Reno and James Byrd's family while they all took part in a campaign to persuade Congress to include attacks on gays and lesbians among other hate related crimes.

In San Francisco on October 11, activist Reverend Jerry Falwell was accused of promoting violence that was displayed in the Shepard case. Falwell led fellow Christians in urging gays to renounce their homosexuality. This "Come Out of Homosexuality" event was made to reach out to the homosexual community in a spirit of love. People did not view this as an attempt to help and several gay rights activists and Christian representatives were arrested. This includes one individual arrested for throwing a blueberry pie in the face of a demonstrating Christian.

In the mere beginning of Aaron McKinney's trial, no one knows what will come of his "under the influence" plea. Prosecutors will do their best to give McKinney the punishment he deserves for the crime. At the same time. Congress will debate over the passing of harsher hate crime laws, and families of victims hope that perpetrators will be punished for the hate crimes that were committed upon their loved ones. America will see that hate crimes do exist, and they exist nationwide.

## Tangents and Tirades

### Dreaming in Black and White

by Erin Simmeth '03

[November 9, 2000]

Rainbow Alliance Week was recently sponsored at the College of the Holy Cross by the school's gay-straight alliance, as well as the Student Programmers, Poetry Circle, and Residence Life. Chastity Bono, a celebrated lesbian activist, spoke about "The Courage to Come Out" to the Holy Cross campus, which has been determined to be the third-most homophobic campus in the country according to a recent poll. If Holy Cross is third, Providence College must be up there on the list too, as our school does not even have a gay-straight alliance, much less an entire week dedicated to respect or even awareness of homosexuality on campus. Holy Cross is a Catholic college just like PC is, and yet, our school is completely silent on gay issues. This is another instance of our school insisting on Catholic tradition over acceptance of the realities which exist in the world outside the chapel and our own insulated community.

## Local News Update

Compiled by Kristin Stanley '01

[November 9, 2000]

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In a letter to the Narragansett Council of Boy Scouts on Friday, the den leaders from Cub Scout Pack 88 became the first Rhode Island Scouting group to openly pledge that they will not enforce the policy banning gay youths and leaders and that they will ignore a Scout rule that bans anyone who doesn't believe in God. Approximately ten activists met on Sunday night in Providence with Fitzgerald Himmelsbach, Mayor Vincent A. Cianci Jr.'s liaison to the gay community. They plan to investigate the extent of which school districts and towns support the Boy Scouts through special building leases, free meeting space and other benefits.

— 2000

**front page**

## Barney Frank shares his witty, liberal views

by Laura Meneses '03  
Asst. News Editor  
[February 15, 2001]

Ideological disparities between the Republican and Democratic Parties were highlighted last Monday as unabashed liberal Congressman Barney Frank addressed a capacity audience in the Feinstein Academic Center. Specifically, Frank discussed controversy over President George Bush's current \$1.6 trillion tax cut plan...

Although some were surprised by the invitation of a liberal Democrat to speak on a Catholic campus, especially since he is openly homosexual, most enjoyed Frank's discussion. "He's honest and funny. I appreciated his frankness. His ability to teach within such a short speech says what a good contribution he is to Congress," said O'Dea. "I think he spoke his mind well. It makes the students more aware of the issues to have someone who is involved [in them] speak on campus," agreed Ed St. John '04. "His voice enhances our democracy," added Richard Battistoni, Professor of Political Science.



Congressman Frank discusses the negative effects of President Bush's tax plan.

## Tangents and Tirades Who is Barney Frank?

by Erin Simmeth '03  
[February 15, 2001]

This Monday, Barney Frank, a Massachusetts congressman, was invited by the Political Science department to address students about the state of the new Congress. Many politically active and interested students attended the conference to hear an insider's view on the new politics under George W. Bush, and those informed students probably knew that Barney Frank is also openly gay. Frank offered to address the school because a PC alumnus currently works for him. I commend the Political Science department for hosting a speaker who is not only a noted politician, but also a representative of the national gay community. Barney Frank is an example of the personal strength needed to take a professional risk by coming out, as well as of the growing national acceptance of homosexuality in politics, the media, and education.

## Quotables of the Week

[February 15, 2001]

Commentary lets Rep. Barney Frank do the talking from his PC visit

"I know the guy. His name is Jim Hormel, of the Hormel sausage family." (on Bill Clinton's homosexual appointee as Ambassador to Luxembourg)

"Bill Clinton, Newt Gingrich, and Henry Hyde: We should have a group called serial adulterers in Defense of Marriage." (on various supporters of the Defense of Marriage Act)

**front page**

## Homosexuality at PC How accepting is our campus?

by Ryan Ainscough '02  
News Editor  
[March 22, 2001]

When Keith Aguiar '01 came to Providence College in the fall of 1997, he was not yet comfortable with his sexuality. Now a senior looking forward to graduation, Aguiar has embraced his homosexuality. Unfortunately, he says, the rest of the campus has not.

"I've had random students call me a fag," he explained. Instead of being unrelated occurrences, however, these events point to an overall tone on the PC campus, according to Aguiar. "I see a lot of discomfort surrounding homosexuality," he said.

As a result, Aguiar has felt forced outside the college community. "I don't feel like a part of the student body at all," he said. He lives off campus and schedules his classes to spend the least amount of time at the school as possible. "I'm on campus six hours a week," he explained. "I don't want the looks."

### No place to go

Although isolated, Aguiar is not unique. There are other PC students, gay, lesbian and bisexual, who have faced the same environment. Many transfer. Those who stay find themselves "pushed back into the closet," according to Robbie Pratico, a student who transferred to UMass Amherst last year.

"There was a lot of homophobia on my floor," explained Pratico. "[The campus is] very closedminded." Pratico, who realized he wanted to transfer only three weeks into his freshman year, explained how often he received "looks that kill a person's self esteem," in the two years before he actually transferred. He explained, however, that the prejudice he saw at PC was due more to immaturity or ignorance than to any type of maliciousness.

Other students, unlike Pratico, decided to stay at PC because they found transferring difficult ' due to Western Civilization credits or because they decided the benefits of PC made up for the lack of acceptance.

"I was the token gay kid of my class," said Jason Gagnon '99, who graduated from PC two years ago and is now preparing for graduate school. "I think I was the first person out of the closet in a while."

Beyond being solitary, Gagnon felt isolated from the school's community. "We weren't part of that family vision, we weren't visible, we weren't acknowledged, we weren't cared for," he explained.

Gagnon and other gay students, however, were hesitant to make broad characterizations of the student body, labeling it either "accepting" or "unaccepting." "Loads of them are, but loads of them aren't," he explained. "Most students are disinterested."

In fact, Meghan, a sophomore lesbian, perceives most students as accepting of homosexuality. "Ninety-five percent have been very accepting, but there's definitely a group of people who don't understand. They've been rather hard on some people I know," she explained. Just this past weekend, every dry erase board in her dorm's hallway had homophobic comments scrawled across it, according to Meghan.

Kate Williams '99, a lesbian, said she herself was never the victim of a homophobic act, but that she often feared for the safety of her gay, male friends. "There's so many dangerous people on campus," she said.

However, from those who see the student body as homophobic to those who see it as mostly accepting, all of the gay students interviewed affirmed the need for increased visibility of homosexuals on campus and increased education on sexual orientation. "People may be accepting, but they still have underlying prejudices they don't know about," explained Meghan. Also, "there's really no place [for homosexuals] to go and be among people like them and their defenders," she explained.

### If it was put in the student body's face...

The philosophy behind this call for education is simple—increased awareness equals increased acceptance. Awareness could come in the form of forums, speakers, and a Gay and Lesbian club at PC, according to proponents.

"If it was put in the student body's face, maybe they would understand more and accept," explained Aguiar. "There's a lack of awareness on campus, which I think equals a lack of acceptance."

Julie Holstrom '03, a member of the Student Congress Committee for Diversity, agrees. "It's so quiet. It's not talked about throughout campus. People would have a more open mind if it were out in the open."

Meghan explained that while the Society Organized Against Racism can respond against racism and the Environmental Club can respond to violations of environmental consciousness, no such club can fight the mistreatment of homosexuals. "There's no one to step in," she explained.

Getting a club together at PC is more complicated than rounding up a group of interested students, however. Each club and organization that receives funding and recognition from the school must pass through "the proper channels." It must be approved by the Student Congress, and then approved by the Administration. According to the Diversity Committee of the Student Congress, the club would gain Student Congress support. "Given the direction of students that are part of Congress want to take, it would be accepted," said Cory Cabral '01, Head of the Diversity Committee.

Support from the administration, however, is less certain. In order to gain administrative approval, a club's constitution and mission statement must conform to the Mission Statement of Providence College.

### Set in their ways

For most, this criteria creates a dead end. "I don't think it would go through," said Cabral. Many others characterize the administration as "fearful" and "closed-minded" when it comes to sensitive issues such as homosexuality. "They don't really care about issues that aren't in direct conformity to the Catholic Church," said Williams. "They don't care about those students who aren't living the Catholic lifestyle."

Gagnon agreed. "The administration is disinterested in any kind of diversity," he said. "It's the trickle-down effect. It starts from the very top."

According to Rev. J. Stuart McPhail, O.P., Vice President of Student Services, however, what is often perceived as closed-mindedness is in fact adherence to doctrine. If a committed belief is an informed one, it should not be labeled "bigoted," he explained. "If someone is committed to something, don't you think that that person has given weight to this commitment?" he asked.

According to Fr. McPhail, compliance with the mission statement of the school could mean creating a group, but not being able to promote the homosexual lifestyle or deem it morally permissible.

That, however, is something many homosexuals are unwilling to accept. "If you're not going to be promoting self-awareness or campus awareness, then it's a support group or a group of self-loathing," said Aguiar.

Meghan agreed. "Support groups have a bad connotation," she explained. "I don't know if a straight-up support group is the answer." However, she also explained that a group limited to education only, rather than advocacy, is better than no club at all.

Many gay students disagree with this opinion, however. As a result, most students who have conceived of a Gay/Lesbian/Bisexual club or a Gay/Straight Alliance have given up hope. In fact, the formal process of administrative recognition has never even been attempted.

Past examples, according to Aguiar, show that the school is not eager to discuss such issues. After the tragic death of Matthew Shepard, a gay college student killed in Wyoming because of his sexuality, Aguiar created fliers and distributed them around campus. "Help raise

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gay awareness and tolerance at PC," the fliers read. Soon after being posted, however, the fliers were torn down. Friends who were found posting the fliers were brought to the PC Security Office and told they needed official permission to post before putting up any fliers around campus. Although it is true that all posters must be stamped with permission before posting, Aguiar believes the motivation to take down the posters was more complicated.

"We're walking down to Security past ads for bartending courses. I didn't see permission to post on any of those," he said.

"You don't really trust the Administration based on what they have done in the past," explained Aguiar.

In addition to the fliers, Aguiar cites other instances in which the College has been, in his opinion, closed minded. "[The administration] seems very much set in their ways," said Aguiar. "I don't feel like it's an accepting environment for any minority."

### A morally acceptable option

According to Fr. McPhail, what some construe as closed-mindedness is actually a desire to stand firm to Catholic doctrine. As expressed in the school's mission statement, "the College actively cultivates intellectual, spiritual, ethical and aesthetic values within the context of the Judaeo-Christian heritage."

"The College is committed to the view of the Catholic Church," explained Fr. McPhail. "We are a campus that prides itself on its values."

Along with this Judaeo-Christian heritage comes a very specific view of homosexuality. Throughout its history, the Catholic Church has condemned homosexual acts. Catholic doctrine on the issue has been defined and explained in various documents: The Truth and Meaning of Human Sexuality, created by the Pontifical Council for the Family, Letter to the Bishops of The Catholic Church on the Pastoral Care of Homosexual Persons, written by the Congregation for the Doctrine of the Faith, and Always Our Children: A Pastoral Message to Parents of Homosexual Children and Suggestions for Pastoral Ministers, by the Committee on Marriage and Family.

Although the recent documents concentrate on the acceptance of homosexuals, Catholic doctrine consistently condemns homosexual acts. Although not a sin, homosexual orientation is defined as a "disordered inclination," since it inclines one towards sinful acts. Scriptural passages from Sodom and Gomorrah all the way to the letters of St. Paul are cited in support of the Catholic stance.

"The Church celebrates our sexuality, but living that out is going to be within the context of marriage," explained Rev. Brendan Murphy, O.P., who was recently appointed Chaplain. "A couple shares love, but is also open to human life."

Fr. Murphy emphasized, however, that "the Church does not judge anyone with respect to their orientation. It's an important distinction. If there's one thing I can stress, it's that no one is judged when they walk in the door."

While not leveling judgement against homosexuals, however, church doctrine does have a definitive view of homosexuality and discrimination. "The number of men and women who have deep-seated homosexual tendencies is not negligible," reads the Catechism of the Catholic Church. "This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided."

This focus on acceptance is a shift from earlier documents. Although they too supported acceptance, these documents were more concerned with dispelling notions that the Catholic Church did in fact advocate the homosexual lifestyle: "Special concern and pastoral attention should be directed toward those who have this condition, lest they be led to believe that the living out of this orientation in homosexual activity is a morally acceptable option. It is not," reads On Pastoral Care of Homosexual Persons.

This document, in fact, explicitly forbids certain types of homosexuality awareness at Catholic colleges and universities; "Departure from the Church's teaching, or silence about it, in an effort to provide pastoral care is neither caring nor pastoral...All support should be withdrawn from any organizations which seek to undermine the teaching of the Church, which are ambiguous about it, or which neglect it entirely...Special attention should be given to...the use of Church buildings by these groups, including the facilities of Catholic schools and colleges."

In light of this doctrine, the administration is careful in its treatment of homosexuality. Fr. McPhail echoed the need for acceptance and understanding. "Sarcastic remarks and jokes are cruel and should not be associated

with anyone of the Roman Catholic faith," he explained. He admitted, however, that homosexuality is "a lifestyle that the Church has a concern with."

In light of this concern, Fr. McPhail refused to say whether or not a homosexual club would be permitted to exist on campus. "I'm not giving a flat answer because [the club is] hypothetical," he said, explaining that he cannot judge whether or not a club would be accepted until he has reviewed its actual mission statement and constitution. "What does the constitution say? What are its goals? What is its treatment of Catholics and its treatment of PC? Let's look at this together and see what you're saying."

While many homosexuals at PC have turned away from the Catholic Church as a result of their orientation, there are those who still see themselves as Catholics. "I'm Catholic; I go to church, but I haven't resolved myself [with the church teaching on homosexuality] yet," explained Meghan. "I rely on my faith more than the judgement of other people," she explained.

### Being associated with me

Resolving themselves with Catholic doctrine is not the only obstacle homosexuals at PC face, however. According to many, the apathy of the student body itself presents an obstacle to raising awareness.

"A lot of [students] are apathetic towards these issues," said Aguiar. "Unless more people are willing to get up and change things, there's no hope."

Although the primary aim of a club, forum, or other activity would be to curb this ignorance, many wonder if this apathetic atmosphere would prevent the activity from forming in the first place. "It's taboo. Since [homosexuality's] not socially acceptable here, [students] don't want to be associated with it," said Cabral.

For Aguiar, this unwillingness is very real. It even extends to members of the gay community at PC, according to Aguiar. "The other gay males on campus are very built up on straight acting," he explained. Since they are in the closet and Aguiar is not, they avoid him. "They know being associated with me on campus would be a bad thing."

Megan, Pratico, and others also cited examples of being ignored or shunned by fellow students.

Without a broad base of support, many feel that the prospects for a club are precarious at best. "They are afraid of what would happen," explained T.J. Luty '02, a member of the Committee for Diversity. "They would be labeled 'the homosexual.'"

"Even if there were a club, I don't think [most students] would feel comfortable being a part of the it," said Melissa Chaves '01, a member of the Committee for Diversity.

Aguiar explained, however, that a large number of members would not necessarily be required for the club to exist. "There's not going to be that many people that join. That's why it would be good at this campus to have a gay straight alliance." Other clubs, according to Aguiar survive on only five or ten members a year. "It's not a question of numbers. It's about having devoted people," he explained.

### Baby steps

Between Catholic doctrine and prevailing campus atmosphere, the prospects of increased homosexuality awareness seem dim at PC. The precedent set by other schools, however, suggests that these obstacles are not necessarily insurmountable at a small Catholic school.

When Chris Durocher arrived at Holy Cross his freshman year, there was a small club on campus known as ALLIES. This club is much like the type Aguiar fears will result if homosexuals at PC ever do receive administrative approval.

"It was designed to be as watered-down as possible," Durocher explained. "As part of its charter it had to talk about the Catholic perspective."

For Durocher, this was not enough. He saw homophobia all around him. "Outside of my group of friends, I wasn't really comfortable," he said. Although he can only cite one instance of an outwardly homophobic outburst, a student yelling fag at him from across campus, he said that homophobia existed nonetheless. "It was an undercurrent more than any overt acts," he said.

"It's partly a conception of traditional morality and how homosexuality is perceived, but mostly a macho atmosphere. In a way, like a boys' club."

In his junior year (the 1996-1997 school year) Durocher decided to do something about it. Durocher and other homosexuals proposed a club called ABIGAIL, which would more directly address the needs of gay, lesbian, and bisexual students without judging the morality of their lifestyle. The administration was "fearful," he said.

For the administration, two main forces affected their

decision, according to Durocher. "[The administration] thought they had to take a strong stand in affirming the traditional Catholic morality," he said. However, a movement was beginning to take shape on campus in opposition to this movement. "There was this kind of movement towards plurality and diversity," he explained.

First, Durocher and the group tried to pass the club through "the normal channels." "We hoped we could make it under the radar," he said. The administration refused their proposal.

To drum up student support and to put pressure on the administration, the group then organized a rally, which got the attention of the local media. After receiving negative press, the administration was ready to negotiate, according to Durocher.

"It was a lot of negotiations and meetings, trying to convince them that we weren't as dangerous as they thought we were," Durocher said. The meetings, in fact, occurred weekly for the next two months.

"They wanted us to have disclaimers on not advocating the lifestyle and homosexual activity, which is what we didn't want to do," Durocher said. "We were very firm to let them know that's not what we were about."

As a major part of their argument, the group contended that since Holy Cross did not require its students to be Catholic, they could not require them to live by Catholic standards. "There's nothing saying that every student has to embrace Catholic morality that goes to Holy Cross." As a result, they explained that "[the administration] didn't have to condone the organization. They could even openly disagree with our beliefs."

"We knew we wouldn't win by challenging Catholic doctrine," Durocher said.

In fact, the club's constitution does not deny Catholic doctrine, either. "We respect and honor our members decision to live their lives as they choose. We didn't want to exclude gay Catholics who believe in the doctrine, either."

After reaching a resolution with the Dean of Students, the proposal was then taken by the College President to the Board of Trustees, where it received approval. A full year had passed since the club was first proposed.

Durocher, now a student at Boston University's School of Law, says that PC students interested in starting a club must "take baby steps."

In addition to student and faculty support and a willingness to compromise, those who try to raise awareness must have patience, according to Durocher.

"It's going to take a couple of years at a small, conservative Catholic college," he said. "Start off realistically. See the big picture. See how the small steps can eventually get you to that place."

### The time was right

The advances made by homosexuals at Holy Cross seem to present hope for homosexuals who seek to establish a more liberal homosexual group at PC. Even so, it cannot be forgotten that PC and Holy Cross are two different schools with two distinct identities.

Although Fr. McPhail said that "in principle, something like a sexual diversity forum is fine," he was unwilling to approve of anything in the hypothetical. He explained that he must first research any speakers or learn all about any forum before it receives approval.

What Fr. McPhail has begun to do, however, is look into other ways of supporting homosexuals on campus. About a year ago, Fr. McPhail asked a small group to form and meet informally to discuss homosexuality at PC.

"The time was right to address how Student Services can assist students struggling with this," said Dr. Kirk Brague, Assistant to the Vice President of Student Services, who is a member of that informal committee. "It made a lot of sense to talk about [Student Services] being more supportive. If there was support out there, it was in isolated pockets and it wasn't easy for a student to figure out who to turn to."

To combat this situation, the group has made broad recommendations to the College. These ideas include more attention to sexual orientation issues during freshman orientation, more training for the Residence Life staff on how to deal with such issues, and the creation of a support group under the auspices of the Chaplain's Office.

The support group, according to Brague, would "bring students together who have questions, and who have a need to connect in a virtuous way."

To guide them in these recommendations, the group used Always Our Children as a guide. "We used that a lot," Brague explained. "We were quick to get to a theological basis."

"The document clearly said we as an institution

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## Congress approves new club to discuss homosexuality *SHEPARD* to raise awareness of sexual orientation issues

by Nicole McIntyre '02  
News Editor

[October 25, 2001]

Due to a unanimous vote in Student Congress, Providence College took a step towards joining other universities, including Catholic institutions such as the College of the Holy Cross, by allowing a club to discuss homosexuality to be formed on campus. The brainchild of Paige Parks '03 and Elizabeth Hansen '02, SHEPARD [Stopping Homophobia, Eliminating Prejudice, and Restoring Dignity] looks to end the alienation and fear those dealing with sexual orientation issues may feel by educating the campus about issues pertaining to homosexuality.

"Liz had the idea awhile ago," explained Parks. "Last semester when *The Cowl* article [about homosexuality at PC] came out, we discussed it some more. We were really excited about it, and it wasn't just us. The whole campus was excited about it."

After writing down some initial ideas, the pair approached friends and faculty about their plan and began to circulate a petition, eventually collecting 200 signatures. As the movement grew, word spread to Student Congress and action was taken to start up a new club.

According to Stephen Muzrall '02, President of Student Congress, the matter was initially brought up last year but could not be dealt with until the start of this school year. "We didn't have enough time to deal with it [last year], because it was a potentially touchy issue," he stated. "[Rev. J. Stuart McPhail, O.P., Vice President of Student Services] was very active in writing the [club's] constitution," Muzrall continued. "He basically worked on it all summer."

Both Parks and Hansen were pleased with the feedback they received from Fr. McPhail. "He did a wonderful job," Parks stated. "He totally kept in touch with what we wanted to do. It's a fine line for the school, especially with the Catholic tradition."

Keeping the goal of the club in line with the College's mission statement was the most difficult part for the

pair. "We faced a problem where everyone would be supportive, but then there was always that fine line between supporting [homosexuals] as people and not condoning a lifestyle," stated Hansen.

After much discussion with the administration, both Hansen and Parks believe that their club has been able to strike this balance. According to their mission statement, SHEPARD "will seek to educate the college community on the issue of sexual orientation [and] provide a supportive environment in which students can discuss the issue of sexual orientation openly and freely" while "keeping within the mission, ideals, and values imbedded in Providence College." Additionally, the club will "be dedicated to fostering a campus environment that encourages the respect or the essential dignity, freedom, and equality of every person regardless of sexual orientation."

While Parks and Hansen are still in the planning stages, they do have several ideas for upcoming events, including a Day of Silence, educating the campus through discussion groups and posters about violence against homosexuals, and bringing in speakers. The organization has already been approached by Dr. Michael Tkacik, Assistant Professor of Theology, about co-sponsoring a lecture about being a Catholic student and dealing with the issues of homophobia and homosexuality. "We're going to be giving him input on what these issues are on are campus," Parks explained.

Many students were surprised by, but supportive of, the action. "I didn't see a lot of things like this in the past. I didn't foresee it coming any time soon, either," stated Alexis Burgos '04. "A lot of people here are closed-minded," she continued, "and [the club] will help open things up."

Caitlin Robert '04 agreed. "I think it's an excellent idea because there is not enough diversity here. It'll bring something new forward," Robert stated.

## HOMOTOPICALITY

### Homosexuals in the armed forces

#### *What are you afraid of?*

by Sasha Gillin '04  
Commentary Staff

[November 1, 2001]

As the newspapers across the country are splashed with pictures of teary-eyed families kissing their loved ones in the armed forces goodbye before departing for service in this new war, we are again faced with an issue that has fallen back into the closet in the past few years—the issue of gays in the military.

A hot topic of debate that has remained a touchy subject for politicians, the issue of gays in the military dominated the presidential platform during and after the Gulf War. During peacetime it has been less of a pressing matter, yet the "don't ask, don't tell" policy of Clinton's cabinet is once again in the spotlight, and rightfully so. Not allowing gays to serve openly in the military is just plain queer.

Perhaps the most ludicrous part of this whole debate is the fact that it is no different from any of the other matters of civil rights through which we have already been. In the future, we will look back on our backwards attitudes towards homosexuals with the same embarrassment of our unequal treatment towards African-Americans and women. The difference is that the denial of homosexuals of their basic rights, including their right to serve openly in the military, revolves around the tension between gay and straight men, particularly stemming from fear. While in the past white men who had contact with blacks or women did not necessarily fear that they would become black or a woman, a widespread fear among straight men perhaps has something to do with the fear that having contact with gay men will somehow make them gay too.

Those who oppose gays serving in the military cite the possibility that homosexuals in the military will decrease the morale and unity of troops. They have said that men would feel uncomfortable sleeping, eating, and living among homosexuals. Some people may feel uncomfortable among people of different sexual orientations, but that is the problem of those paranoid soldiers and the rights of an entire community of people should not be restricted because of a homophobic few. In fact, a Gallup report found that those opposed to gays in the military were the minority, concluding that 72% of Americans support gays being allowed to serve.

Many opposed to gays serving have also cited their ridiculous fear that gays will be unable to control their

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## HOMOTOPICALITY

### TV's not all just Will and Grace *Pop culture skips that "moral ground"*

by John McHugh '03  
Commentary Staff

[November 1, 2001]

More often than not, trends in popular culture are solid indicators of the values and opinions that a society holds. Anytime one turns on the television or picks up a magazine, it is difficult not to notice social progressions that are evident in every facet of entertainment. The main problem with this natural pattern is that culture is in constant danger of reflecting and thereby reinforcing social changes without any regard for the possible negativity of their impression.

Of course this is not always the case, but often times many issues are presented without intelligent discourse. For example, homosexuality is no longer as socially taboo as it was ten or twenty years ago, and typical to its nature, art has imitated life. There are homosexual characters in a wide variety of popular shows. And it's really not that big a deal. Again, this is an example of pop culture acting as a mirror for the general attitude of society. Now that homosexual characters have assimilated into our usually narrow-minded television world, it is natural for television shows to deal with more of the social issues that homosexuality presents.

If anything, the people who produce shows that include gay main characters have a responsibility, especially to the gay community, to present these characters as people dealing with the real issues that are a part of a homosexual's life. Otherwise, the gay community has a right to point out the tokenism that other slighted demographics have attacked since the Television Age began.

This means, however, that the producers of these shows also have a responsibility to present homosexuality-related ethical dilemmas as the complicated problems that they actually are. The only catch is that this must often be done at the cost of political correctness.

It will be easier to see my point if I give an example. The other day, I randomly caught an episode of *Spin City*. In the episode, one guy begins dating his gay friend's female friend, just as the gay guy decides that he wants his woman friend to be a surrogate mother

for his child. The ensuing problem in the episode was whether or not the guy with the new girlfriend should stand in the way of his gay friend's wish to have a child.

There was talk about making sacrifices in the name of friendship, postponing short-term happiness in order to maintain long-term happiness, etc. — all admittedly serious themes. And yet, it's funny that not even once were the social and ethical implications of the decision considered.

Maybe I'm old-fashioned, but is the idea of a homosexual male raising a child so widely accepted that the show doesn't even have to address it as a problem, or at least as a difficult decision? I don't want to sound too harsh here, but come on. Single mothers get flack for having children out of wedlock, but apparently it's not a big deal if a single gay male chooses to raise a child.

Granted, the primary purpose of sitcoms like *Spin City* is to entertain, not to take moral stands. But then again, by presenting homosexual parenthood as morally sound, which is a viewpoint that is definitely not incontestable, isn't the show actually displaying some kind of political agenda?

Whether or not it is acceptable for a homosexual to parent a child is not a question I am looking to address right now. No matter what your opinion is on this issue, you would have to be logically blind not to see that there is, at least, an argument for both sides. It is not only ridiculous but it is also cowardly for the mass media to address this issue as if it is not even debatably wrong or not in the least bit controversial.

The way that popular culture has embraced tolerance and diversity is absolutely wonderful. As people change for the better, culture reflects this change and thereby reinforces it. But when popular culture presents a viewpoint that is, at best, ethically questionable, and presents it as if it is widely accepted, then the whole process becomes a vicious cycle. This is how we cease to determine our own values and allow a few liberal yuppie media moguls pick them for us.

So beware your television, kids. Just because it tells you that something is unanimously unequivocal does not mean that you should not question it.

flaming homosexual desires and will come on to them, perhaps resulting in a band of soldiers wearing tutus, talking with lisps, and trying to find ways to brighten up the camps with lace curtains and Venetian blinds. The idea that gay soldiers would be so distracted by their sexual orientation that they would ignore the dangers and risks of warfare to come on to straight men is absurd.

This sexual insecurity among straight men is really what breeds this homophobia, not the fear that gays have the undeniable power to make a straight man homosexual. Even if a gay man made a move toward a straight man, it is no different than a woman making an unwelcome move on a man, and should be handled in the same way. Could this insecurity perhaps have something to do with the receiver being unconfident in saying they are not interested? Or perhaps straight men feel that gay men look at other men similar to the way that straight men look at women, and the possibility of being on the receiving end of that relationship, which is often accompanied by inequality and harassment, is a fear in itself.

Instead of risking these hypotheticals becoming reality, those opposed to gays in the military have relied on the time-honored solution of repressing the distrusted party, as has often happened to other "minorities." Some more conservative thinkers have based their opposition of homosexuality on the thought that being gay is a choice, while other, more liberal thinkers have decided that it is not a choice and not something people can control. Both miss the key point to homosexual equal rights, which is that there is nothing wrong with being gay. This idea that gay people do not have a choice in their sexual orientation, implies that if they had a choice they would obviously choose not to be gay. This is a major drawback from their goal of sexual equality as it implies that there is something wrong with gay people and they should be respected for what they are, even if it is not the norm.

People in the military, as in every other part of our culture, should be judged on their service and abilities, not on their race, sex, religion, or sexual orientation. The military represents the strength of our nation, and inequality and prejudices within it are an embarrassment to our country.

## WILL SHEPARD TEND TO ITS FLOCK?

### Challenging more than a few mindsets

by Tylea Richard '04  
Commentary Staff  
[November 8, 2001]

Providence College saw the millennium come and go, remembering the Civil Rights movement and women's liberation, and still sat twiddling their thumbs about the possibility of a gay-straight alliance on campus. In fact, when a group of determined students began obtaining signatures last year for a petition aimed at developing such a club, signers frequently offered a pat on the back or words of encouragement, noting the monstrous task ahead. Yet, regardless of the struggle, SHEPARD has finally been given a place at PC.

The initiative, headed by Paige Parks '03 and Liz Hansen '02, was unanimously passed by Student Congress at the end of October. A memorial to Matthew Shepard, the gay student who was victimized by a brutal hate crime, it is also an acronym for Stopping Homophobia, Eliminating Prejudice, and Restoring Dignity. Although they were accepted into the community of PC, instead of a warm embrace and an apple pie, SHEPARD's welcoming committee promised a watchful eye and a gentle warning.

Why all the ambiguity? Well, maybe the administration had confused SHEPARD with groups like the Law Society or the Social Work Club. The latter organizations, which are typical on college campuses, provide support and practical advice for members seeking to be lawyers or social workers in the future. As well as networking with other pre-law students or social workers in the field, the organizations might theoretically also recruit other curious students to join the meetings.

Though they may not admit it, the administration was similarly wary that SHEPARD might promote homosexuality amongst the student body the way other groups might encourage careers like law or social work. Only after Rev. J. Stuart McPhail, O.P.'s (Vice President of Student Services) revisions and rewording of the constitution over the summer, was the club finally understood as an organization committed to the qualities heralded in the title, and not to the molding of curious students into homosexuals.

According to the mission statement, "SHEPARD will assist gay, lesbian, and bisexual students to feel secure and included in the Providence College family."

Months of challenging the traditional Church comfort zone involving homosexuality and the school's obligation to uphold the Catholic tradition while benefiting students,

## WILL SHEPARD TEND TO ITS FLOCK?

### It cannot tend to the right sheep

by James Kabala '02  
Commentary Staff  
[November 8, 2001]

SHEPARD has arrived on campus. With its initials standing for "Stopping Homophobia, Eliminating Prejudice, and Restoring Dignity," the group intends to "seek to educate the college community on the issue of sexual orientation [and] provide a supportive environment in which students can discuss the issue of sexual orientation openly and freely." In *Cowl* articles and otherwise, the club has been hailed as "an excellent idea because there is not enough diversity here" and PC's "joining the modern world."

I should note that the name SHEPARD, chosen in honor of hate crime victim Matthew Shepard, is too cloyingly sentimental for my taste. The name implies that anyone who has moral objections to homosexuality is cut from the same filthy cloth as the thugs who killed

## Tangents and Tirades

### Keeping it against the true homophobia

by Dave Holman '03  
[November 1, 2001]

SHEPARD, PC's first homosexual discussion club announced its goals last week, dedicating itself to "Stopping Homophobia, Eliminating Prejudices, and Restoring Dignity." These are all noble and legitimate objects, but the popular usage of the word "homophobia" needs some attention. Taken literally, the word denotes an aversion to homosexuals, or irrational discomfort surrounding homosexuals and their lifestyle. Popularly, though, it is tossed around freely as a blanket term for anyone against homosexuality as a lifestyle. There is a distinct difference between irrational misunderstanding, hate, and discrimination for homosexuality and moral disagreement with the homosexual lifestyle. The former ought to be condemned, as SHEPARD does, and the latter should be respected and understood as a legitimate belief, not derided into silence. Otherwise, discussion and understanding are replaced with the very alienation and ignorance against which we should all be fighting.

undoubtedly provided a tense atmosphere on the subject. Hopefully, the club will be able to dispel rumors about the alleged "pro-homosexual" movement seeping into mainstream society, refuting claims that by encouraging tolerance one must be encouraging participation.

Much of the apprehension about homosexual issues still revolves around the assumption that homosexuality is inherently disordered. Heavily circulated in the '80s and early '90s, with the explosion of HIV and AIDS, is the belief that gay individuals are sex-crazed and overall immoral people. This notion is disgustingly outdated and must be wholeheartedly rejected. There are an equal number of homosexuals engaging in indulgent and passion-driven behaviors as any other group in the world, including straight Christians. The action is only specific to humans in general, not particular bodies of people.

Clearly, Providence College does not want to feel as though it is promoting sexuality—regardless of orientation. Chastity is encouraged by the Church for all, homosexual or not. Premarital sex in college is equally forbidden by Church teaching for students who are gay, straight, cross-gender, or transsexual. Yet the references to homosexual behavior and homosexual tendencies are unfair and unfounded. When the administration cautioned against turning the club into a dating service, they most likely envisioned a room full of horny gay and lesbian students who had finally found each other without supervision.

And thus enters SHEPARD. The club recognizes that homosexuality is not universally accepted in the Church community and they have been warned about contradicting Church teaching. As long as the club holds fast to dispelling discrimination instead of promoting "skewed" ethics, so it says between the lines of its revised constitution, the group will stay active. And just in case there should be any problems, Rev. Brendan Murphy, O.P., the College Chaplain, was appointed faculty advisor to the club by Fr. McPhail.

Luckily, Providence College does also appreciate the importance of respecting human life and protecting the rights of all persons, hopefully making progress towards a tolerance that does not stop at sexual orientation. Only to this effect did SHEPARD launch its first year as a PC club. Through time, it is hoped that the club will improve the lives of all students and faculty by clearing up the presuppositions that plague common thought on this subject. One would hope they could tell the members of SHEPARD there is no pressure, but clearly the struggle is far from over.

Shepard. BMSA (the Board of Multicultural Student Affairs) and SOAR (Students Organized Against Racism) thrived on campus without choosing acronyms that spelled out the names of Emmett Till, Medgar Evers, or Martin Luther King, Jr. Furthermore, it is something of an injustice to other victims of violence against homosexuals, including some others who have been murdered, to single out only one victim as worthy of a memorial.

Poor though its choice of name may have been, SHEPARD will probably do more good than harm. Certainly no one of good will wants gay students to feel like complete outsiders on campus, as was chronicled in last spring's famous *Cowl* article. No student's sexual orientation should drive him or her to transfer. However, I wonder how long the group can keep to its avowed mission of not contradicting the Catholic Church's sexual teaching. After all, there are only so many events that can be held on the mere theme of "acceptance." Sooner or later, it seems to me, SHEPARD will feel the need to assert that homosexual behavior is not a sin.

This probability leads us to consider an important point. In my opinion, both the defenders of gay rights and the defenders of traditional virtue put too much emphasis on condemnation of homosexuality as the chief pillar of old-fashioned morality. The Church teaches that sex outside marriage is wrong for both heterosexuals and homosexuals, yet heterosexuals on this campus and elsewhere ignore that teaching all too frequently without facing the ostracism that can befall gay students.

Who are the chief perpetrators of anti-gay hate crimes? I suspect that contrary to the insinuations of the media, it is not religious people. However, this reflects even more poorly on the preaching of priests and ministers. The chief perpetrators of these crimes seem to be people who have absorbed just enough Christianity to consider homosexuality sinful, or at least abnormal, but not enough to realize that their own lives of promiscuous heterosexuality are equally, if not more, sinful.

It is unconscionable that homosexuals in most states can be and sometimes are fired for being gay. Unless employers are willing to follow the military's example and impose moral restrictions on the sex lives of both gay and straight, they should avoid a double standard and stay out of the sex lives of everyone.

The problems noted above are interconnected with the idea, never too far from the surface of the debate over homosexuality at PC, that the presence of SHEPARD on campus is a great blow against the stuffy Catholic Church. Reference has frequently been made to the presence of similar groups at such Catholic colleges as Holy Cross, with the implication that perhaps PC's Dominicans are even more behind-the-times than their Jesuit and other brethren.

SHEPARD will have little effect on the moral and religious tone of the campus. The heterosexual majority, not the homosexual minority, are the chief violators of the Church's sexual teachings on campus. The true Christian is not a fanatical hater of homosexuals. I would wager a large sum that those students on campus who are truly chaste and faithful to the Church's sexual teaching—and there are a number of them—are rarely the same people who use hateful epithets like "faggot" and so forth.

To take examples from the wider world, when do you think was the last time Andrew "Dice" Clay or Eminem set foot in church? Yet it is they, not John Paul II, and certainly not the late Cardinal O'Connor, a man who worked selflessly and without publicity with AIDS patients, who are truly anti-gay bigots. Therefore, while students on campus may pat themselves on the back for being tolerant and escaping the thrall of the Inquisitors, SHEPARD is likely to affect neither the good Christian student nor the yahoo.

## Tangents and Tirades

### Telemarketing Troops

by Erin Simmeth '03  
[November 8, 2001]

A proposed federal bill would require high schools to turn over the names, telephone numbers, and addresses of students to military recruiters. If passed, schools refusing to comply could lose substantial federal funds. The bill is strongly opposed by many who say it violates privacy law. Others suggest restricting recruiters in protest of the military's anti-homosexual policies. When the draft is a hot topic and the public is experiencing a runaway resurgence of nationalism, it would seem that there is already enough pressure for America's youth to enlist without recruiters knocking on their doors. Just wait for the first day of boot camp, they'll know where to find you.

## \* Students: Congress or progress? *Fall semester in review; higher hopes for the spring*

by Erin Simmeth '03  
Asst. Commentary Editor  
[February 7, 2002]

This is my challenge to Student Congress: do something.

Okay, Congress does some things. Without Congress, Rugby wouldn't have uniforms, Seniors wouldn't have Senior Nights, and April wouldn't have Christmas. But when you start looking at the real issues affecting the lives of PC students, Congress is often nowhere to be seen. According to its website, Student Congress is meant to represent students "in all facets of college life." Yet the Congress seems to fall short of this goal, forgetting about the "college" part and getting stuck on just "life." Whether the restraints on Student Congress are external or self-imposed is hard to say, but its result is a superficial and inefficient Congress that leaves students feeling powerless.

Like many groups at the College, the Student Congress suffers from financial restrictions, as well as the influence of a conservative administration. However, part of the problem stems from the student representatives themselves, who are tentative to take on controversy or tackle challenging schoolwide problems. "We hold ourselves back," claims Muzrall. "We say we don't want to get involved in that right now, and we get carried away by what affects us here and now."

Congress did take action last semester by approving the charter for SHEPARD, PC's organization for "stopping homophobia." Its creation was certainly a step forward for the school. However, credit is not simply due to the members of Congress who signed on the charter, but rather to those students who put time and effort into creating an acceptable constitution for the groundbreaking organization.

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## \* Based on a true story... *Blackfriars Theatre tackles the controversial Never the Sinner*

by Kelly Mack '04  
A&E Staff  
[February 14, 2002]

Never the Sinner, Blackfriars Theatre's upcoming presentation (directed by Mary Farrell), promises to be a more dramatic and intense experience than anything else this season has produced. It tells the true story of Nathan Leopold and Richard Loeb (played by Ryan Brown '02 and J.R. Poulin '03), two wealthy young men who were charged with murder in 1924 Chicago. The trial's famous characters include not only Leopold and Loeb, but also defense attorney Clarence Darrow (played by guest actor Mark Peckham, director of last year's Anything Goes'), who is most well-known for his participation in the Scopes monkey trial of 1925. His closing statement is one of law's most famous, and it is also known as one of the most moving monologues in theatre...

The play is centered mostly on the relationship that developed between Leopold and Loeb. The boys become friends because they are both alienated from their peers by their intelligence. On the surface, they seem different, as Leopold is almost anti-social and Loeb is very charming and gregarious. The bond that they create through their intense philosophy and genius, however, is what eventually leads them to their crime. The two get wrapped up in Nietzsche's philosophy of the ubermensch, or "superman," and together they plot to carry out the murder of a younger boy as an experiment. The play is given an added dimension in the homosexual undertones insinuated in the closeness between the two young men.

Implied homosexuality is not the only risqué theme of the play, however. Megan Peters '02, who plays the prosecuting attorney for the state, warns that people should come with open minds. "Never the Sinner is a wonderful work," says Peters, "but there is some subject matter [such as capital punishment] that people may find offensive. [Playgoers] just need to remember, though, that this is a piece based on a true story, and if you remember the time period it takes place in, it is even more risqué."

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even outraged by what took place in front of them. Instead, all I heard were laughs.

The more I thought about it the more it bothered me, not because what was being said, but because who was saying it. Although their 15 minutes of fame are diminished, Julie and Syrus still have influence on people, especially the MTV generation. They still find the mediums (i.e. this lecture) to educate, to persuade, and maybe even to inspire. Which is just how BOP advertised this lecture on their web page: "Julie and Syrus will be making an appearance to talk about Diversity and Alcohol Awareness." And it is also why Julie and Syrus do these lectures to begin with—to educate.

Syrus defended himself: "I don't want to see that. It's freedom of speech. I speak what I feel. With that situation there, I work with kids all my life. I don't think that's right to show kids that. That's my opinion. I'm entitled to my opinion like you're entitled to yours and that's fine."

Syrus is fully allowed to find homosexuality disgusting, but there's a time, place, and manner for his views. Speaking in a lecture about diversity is not the place to make anti-diverse comments that only enforce hatred, mocking, and segregation. Taking the open forum atmosphere into effect, it can be understood that Syrus was just meaning to entertain the audience through side comments and jokes (when discussing ex-cast member Genesis's cleanliness, Syrus explained that she was so nasty "he almost went gay"). However, in an event students paid to see, promoted as a lecture, no attendant should make such negative comments. Obviously, Syrus doesn't fully understand what diversity means.

They did have positive points to make. Syrus gave

cont. on next page

## \* Panel members share stories of discrimination front page

### *Students, faculty tell discuss discrimination in SOAR sponsored panel*

by Molly Hanlon '03  
News Staff  
[February 14, 2002]

On Wednesday, February 13, a panel of professionals and students joined together to raise awareness about discrimination. Presented by program Students Organization Against Racism (SOAR), the discussion shed light on a topic that is not always discussed—discrimination...

Discrimination, however, "comes in many different shapes, sizes and forms," according to Chris Butler,

Senior Compliance Officer for the Rhode Island Commission of Human Rights. Discrimination includes bias against people of certain races, religions, sexual orientations, disabilities, and genders. "At some point in your life you will all experience some form of discrimination," Butler noted. Responsible for the investigation of discriminatory cases in Rhode Island, Butler suggested a means to counteract this problem by "moving past equal treatment, where differences are ignored to equitable treatment, to one where differences are recognized..."

Discrimination has been tackled in the past on campus, the panel pointed out. Four years ago, the movement toward increasing the diversity pool began; three years ago, one could hear the rally against discrimination outside a dorm window; now, SHEPARD, a club dealing with homosexual issues, has been formed on campus in order to offer support for those who are discriminated against because of their sexual preference.

In the end, the panel emphasized the seriousness of discrimination through a quote by writer Margaret Atwood: "Repression involves a failure of the imagination: the failure to imagine the full humanity of other human beings."

## \* Alumni survey reveals PC's strengths and weaknesses front page

by Nicole McIntyre '02  
News Editor  
[March 21, 2002]

After a National Association of Schools and College's suggestion in 1997 that the College devise a more formal assessment program, Dr. Thomas Canavan, Vice President of Academic Administration, formed a committee to study "who [PC] students are, what they're involved in, and what they think about PC and why," explained Dr. Raymond Sickinger, a Special Assistant for Academic Administration. The committee, made up of Sickinger, Dr. Thomas Frank, Rev. Joseph Guido, O.P., Dr. Alice Beckwith, Dr. Jane Callahan, Dr. John Hogan, Dean Joseph Marina, and Dr. Lynne Lawson, took close to two years to develop a comprehensive survey to gauge the attitudes of PC grads. Upon completion, the survey was sent to the 901 members of the Class of 2000. From that mailing, 230 people, or 26% chose to respond...

For some, the PC experience was not as positive, with around five percent of students reporting negative feelings, including "over-zealous priests," "the ostracizing of homosexuals on campus," and "racist, self-indulgent" individuals. "There are two kinds of students who will respond to these surveys," Sickinger explained. "They are either very satisfied or very dissatisfied, and we did have some dissatisfied." Although this survey is the first of its kind, the committee hopes that it will not be the last. "We have plans to survey this class and the following classes at three years, five years, seven years [after graduation]," stated Sickinger. "It's a really important process," he continued. "There is really a beautiful but fragile equation at Providence College that involves faculty, staff, and students that truly care about each other and what they do. It will be a positive challenge to maintain."

## \* The Bottom Line *Syrus' Salacious Comment*

by Dave Quinn '04  
[April 11, 2002]

On Tuesday, Mar. 19th, two members of MTV's hit reality series The Real World gave an open forum lecture in '64 Hall. As the lecture began, Julie, from the Season 9 New Orleans cast, and Syrus, from the Season 6 Boston cast, explained why they applied and how they got on the show, as well as what their ex-cast members were up to now:

Julie: "Danny lives in Seattle with his boyfriend Paul. And I always tell people that Danny was good looking and everything but y'all did not see Paul. Paul was gorgeous. I'm telling you, watching them make out was better than any porno. They were cute. Imagine—two beautiful men, in love with each other. It's gorgeous. It's the most beautiful thing I could even imagine."

Syrus: "I'm about to lose my dinner."

I'd like to say that when that comment was made, every student in the audience took notice. I'd like to say that people looked at one another and questioned what they just witnessed. I'd like to say that all were offended,

advice on date rape and race relations, turning his experiences into a positive thing. Julie spoke very openly about drinking and her part in the anti-smoking, anti-tobacco Truth campaign. She preached about her involvement with the National Abstinence campaign and how abstinence prevents everything from pregnancy to STDs. "Two times as many people die from herpes than from HIV," she explained. "Sexual responsibility, limiting and eliminating partners, is safest."

Still, one negative message can tatter the positive ones. In response to Syrus's comment, one student explained, "I understand where you are coming from. I just think what we're getting at is that sometimes, in a school like this where there is a lack of diversity in many different ways, it is a little disturbing just hearing a comment like that in the way it was put."

After a student pointed out Syrus's comment, Julie explained that her original homophobia was due to more ill exposure and ill education. "I have beliefs about homosexuality but that doesn't mean that I would ever judge somebody about it. It's fun to joke around but when it comes down to it, I don't think anybody is a truly hateful person and I don't think anybody is out to be a hater about somebody on how they live their life," she explained. "If you're Christian, then you know Christ taught love. He taught by example and he taught about being compassionate and loving other people. Despite about how you feel about someone's lifestyle, from homosexuality to race to religion, despite what your differences are, when it comes down to it, accepting other people is the most important thing."

Unfortunately, it took negative and hurtful comments to teach that lesson. As Julie explained later, "I'm a walking hypocrite." The Mormon then sipped on her caffeine-filled Redbull, teaching us the most important lesson of the night: "The real world is not always p.c."

## SHEPARD Day of Silence speaks against prejudice

by Nicole McIntyre '02

News Editor  
[April 11, 2002]

Campus was a little quieter Wednesday, as members of SHEPARD (Stopping Homophobia Eliminating Prejudice And Restoring Dignity) and the Student Global AIDS campaign participated in the national "Day of Silence." Started in 1996 at the University of Virginia, the day is meant to represent the silence that surrounds issues of discrimination in society today, according to Paige Parks '03, Vice President of SHEPARD and one of the organizers of the event at PC. "It's about vowing to be silent for a day as a symbolic action because silence is one of the major problems with homophobia and other forms of racism and discrimination," Parks stated.

After hearing about the idea at a conference, Parks decided that PC was the ideal place to have a Day of Silence. "There are many sexual orientation issues that are not addressed on the Providence College campus," Parks stated in a press release for the event, "and [I] hope that the event will work toward ending some of the silences and hatred students face."

Those participating wore all black or black tee-shirts with "Ask me why I'm not talking" written on them. Participants also handed out cards with suggestions on how to end the silence regarding homophobia and AIDS. "The two problems have a lot of common ground," Parks stated. "So we were excited to work with Global AIDS campaign on this."

Because SHEPARD is a new organization, they missed the Congress's allocations period. Thus, Paige noted that the Day of Silence wouldn't have been possible without the Chaplain's Office, which sponsored the tee-shirts, and the S.A.I.L. Office, which printed the cards for the group. "It's great to have that kind of support," Parks added.

For more information the Day of Silence project, surf to the official website at [www.dayofsilence.org](http://www.dayofsilence.org).

## Tangents and Tirades Deifying the demons

by James Kabala '02

[April 25, 2002]

In an incredible and disgusting development, many in the media have apparently decided to make Cardinal Roger Mahony of Los Angeles into the hero of the sex-abuse scandal. When Mahony was Bishop of Stockton, Calif., he too transferred a pedophile priest rather than reporting him to the police, and he has been less than forthcoming in dealing with the Los Angeles police about pedophiles in that archdiocese. However, he

### Ending the Silence Facts

- \* 97% of students report hearing anti-gay slurs from their peers.
- \* 41% of students surveyed have experienced a violent attack related to their sexual orientation - many times at the hands of their classmates.
- \* 50% of all new HIV infections occur among young people aged 15-25.
- \* Stop anti-Lesbian, Gay, Bisexual, and Transgender harrassment when you see it happening. Explain why such words or actions offend you or may offend others.

*Facts supplied by SHEPARD*

Fact sheet included in the April 11, 2002 issue of The Cowl.

## Reconsider celibacy in the Church

by Erin Simmeth '03

Commentary Editor  
[April 25, 2002]

The pope called all the American cardinals to Rome this week in an act that officially recognized the severity of the scandal now engulfing the American Catholic Church. Earlier this spring, when the first accusations came out, my theology professor, a Dominican, said in regards to the possibility that the pope would take such a drastic action, "Let's hope we never have to see that happen." My professor, like all American Catholics, hoped in the beginning that the accusations would remain limited, that the reports would only come from a few corrupt parishes, and that the problem would be easy to fix.

As the skeletons continued to tumble out of closets, however, it became clear that this is not a small outbreak but a full-scale epidemic. Something is fundamentally wrong in the American Catholic Church. In order to understand what the source of this problem is, the cardinals are turning to the pope for guidance, and to discuss what the Church must change in order to save itself.

Two possible topics are the screening of gay priests and the role of celibacy in Church tradition. On the first matter, the current Church position seems to scapegoat homosexual priests in general instead of looking at the entire problem. Although many people have talked about the "gay subculture" within the Catholic priesthood, the fact is that orientation is not the problem. The guilty priests are not touching children because they are gay or straight, but because of severe psychological disturbance. As noted in an April 19 New York Times article, scientists who study sex offenders have said that "homosexuals are no more likely than heterosexuals to be pedophiles." The Church should not be screening for homosexuality but for mental health problems that could eventually drive a man of any orientation to act out in such a sick way.

...

is, unlike Cardinal Law, considered a liberal, and in recent days he has earned attention by calling for a re-examination of the celibacy requirement. Because of this, the media, instead of condemning this whited sepulchre for his hypocrisy, have ignored his past misconduct and have instead showered him with adulation. More than one article has gone so far as to call him the only cardinal who might urge John Paul II to treat the pedophilia problem seriously. This is not the first time that the media have shown a double standard on this issue. The same Massachusetts establishment that now condemns Cardinal Law once defended Gerry Studds after his sexual relationship with a 17-year old page was uncovered and even lionized him as a gay hero. Perhaps these hypocrites are only concerned about children when they can pin the blame on those whom they already dislike.

## Church must not scapegoat gays Banning gay priests a bad move for Church

by Mike Raia '05  
Commentary Staff  
[May 2, 2002]

Sunday's Washington Post ran a front-page article on the scandal that has plagued the Catholic Church in recent months. However, rather than reporting another cover-up or another vague condemnation of child abuse from Rome, the Post highlighted the recent leadership role Washington's Cardinal Theodore McCarrick has taken on in recent weeks. Despite the praise McCarrick has deservedly received, his outspokenness on the issue of gay priests has tarnished the steps he has already taken to ease the sexual abuse scandal.

McCarrick, 71, was the first leading American Catholic to call for a "zero tolerance" policy for pedophiles in the priesthood. McCarrick's positioning as a leading voice comes at a time when America's two most senior Church officials, Cardinal Law of Boston and Cardinal Egan of New York, have become extremely tainted by the growing scandal.

McCarrick's separation from the scandal in addition to his obscure status makes him a prime candidate to lead the Church through this crisis. With this new role as a leading Church official, McCarrick owes it to those who are looking to him for guidance to accept all Catholics.

Cardinal McCarrick has condemned any form of sexual abuse within the priesthood and coined the Church's now famous phrase, "one strike—you're out." McCarrick, however, failed the Church (or rather, the Church's philosophy failed its followers) when he publicly endorsed a screening process proposed by El Salvador Archbishop Fernando Saenz Lacalle to 'weed-out' prospective priests who happen to be gay.

Reuters reported Saenz saying, "[There is an exclamation mark on homosexual tendency among those who commit these crimes...There must be a greater selection [process]." The Cardinal added, "It is advisable that people who have this [homosexual] tendency do not enter the seminaries."

If the Church proceeds and adopts this new policy toward screening potential priests for homosexual lifestyles the Church will both place a scapegoat on homosexuals for the recent scandal and force many qualified men away from the priesthood.

Research has repeatedly shown that the vast majority of pedophiles are heterosexual. One study has shown that over 65% of alleged pedophiles and other child molesters are not homosexual. (Some experts assert that many offenders do not even have a sexual orientation, but rather a preference of young children.)

Gays and lesbians hold every job imaginable in today's society. They work as lawyers, doctors, stockbrokers, teachers, and yes, even religious ministers and priests. Statistics show that a minister in a Lutheran Church is just as likely to be homosexual as a priest in the Catholic Church. Yet, the Catholic leadership views homosexuality as a risk to children. No other religion is experiencing the sexual abuse scandal the Catholic Church is. These facts alone should put reform on the forefront of Church officials' minds. Space will not allow me to dive into the issue of celibacy, but there are many arguments supporting its removal from priestly vows. (Okay, one short tangent: allowing priests to marry would allow many heterosexual men to be ordained, thus easing the unjustified qualms many conservative Catholics have about homosexuals.)

Ostracizing a critical wing of the Church in a time of such dire circumstances will only damage the Church's image (and that of its leaders) further. Many homosexual men and women regard themselves as devout Catholics who happen to be gay. One such man, an anonymous parishioner at Holy Trinity Catholic Church in Georgetown, once wrote in an essay published by America Magazine (a Catholic magazine published by the Jesuits): "I am aware of my sexual preferences. I am also aware of Catholic Church doctrine. In no way will I allow this doctrine to change who I am, but I will allow it to dictate my actions. I know the boundaries of my preferences and where the line my faith has drawn exists. However, I still feel the Church must address its reflections on gay and lesbian Catholics."

These endorsements of homosexual screenings only further taint the Church's image at a time when its leaders are already facing harsh scrutiny. Many Catholics have praised Cardinal McCarrick as a hero of the American Church during this crisis. His condemnations and harsh language have put the Church's willingness to help children, not its desire to cover up the offenders, on the front page of the nation's newspapers. Now McCarrick must use his newfound fame to reach out and pull the Church into the 21st century and accept homosexual Catholics for who they are—Catholics.



## Tangents and Tirades

### The Bush strategy runs in the family

by Caitlin Ford '05  
[October 10, 2002]

I guess neither of the Bush brothers is particularly tactful in his public speaking. Jeb Bush, Governor of Florida, told legislators this past week that he had some "juicy details" about the family of Rilya Wilson, a child in foster care in Miami, Fla., who was missing for 15 months before the Florida Department of Children and Families realized she was gone. This information turned out to be that the girl's two female caretakers were not actually sisters, but lesbians. After assuming that this was scandalous news for the lawmakers and making comments that were sure to offend every Gay Pride group in the country, Bush added. "Bet you don't get that in Pensacola."

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**STUDENTS, STAFF, AND FACULTY ARE INVITED**

Advertisement in the April 3, 2003 issue of *The Cowl*.

### SHEPARD sponsors campus "Day of Silence"

by Frank Caliva '04  
[April 10, 2003]

Over 60 students, faculty, and guests gathered in the Slavin Soft Lounge Wednesday evening to participate in the "Breaking the Silence" discussion, part of the campus observance of The Day of Silence, sponsored by SHEPARD (Stopping Homophobia, Ending Prejudice, And Restoring Dignity). The Day of Silence is a "national youth movement protesting the silence faced by lesbian, gay, bisexual, and transgendered people and their allies," as noted in campaign literature.

According to campus organizers and SHEPARD members Diane Kane-Calevert '06 and Paige Parks '03, over 100 students participated in the event April 9 by not speaking during the day, except in classroom or work-related environments, to raise awareness of homophobia. Participants wore black shirts and handed out info sheets to people they encountered during the day to explain their silence.

At the "Breaking the Silence" discussion, Marianne Monte '91, a former Student Congress President, spoke about her experiences at PC, and the changes she saw 12 years later. She said it would have been unimaginable in 1991 that such a large number of people would gather on campus to support "the GLBT cause." Liz Hanson '02, one of the founders of SHEPARD, also addressed the crowd.

Heather Vellamaino '05, a SHEPARD member and Day of Silence participant, said "The Day of Silence has so much personal meaning to me, and it gives me so much strength and pride to see about 100 people joining in a silent protest. Since last year alone, Providence College has taken such great strides towards welcoming our gay community."

### Masks of intolerance migrate to City Hall

by Caitlin Ford '05  
Asst. Commentary Editor  
[April 10, 2003]

I think I am going to join the Westboro Baptist Church. Not only are they located in Topeka, Kansas, a hotbed of culture right in the heart of the Bible Belt, but their message is also welcoming and accepting and truly holds something everyone can appreciate. As stated in their "Manifesto," the WBC preaches, "To every lover of Arminian lies—believing and preaching that God loves

# 2003

## Pushing boundaries of academic freedom

### How do certain sociology classes teach human sexuality at Providence College?

by Dave Holman '03  
Editor-in-Chief Emeritus  
[April 3, 2003]

Campus discourse over the Vagina Monologues reached its second annual fever pitch last month as the Providence College Mission Statement appeared to clash with the bounds of academic freedom. Yet, within the confines of Providence College classrooms, these boundaries have been challenged for years with little or no public debate.

Ask just about any canny Providence College student, and they probably have not heard of Modern Society, Sociology of the Family and Sociology of Human Fertility. But they will have heard of the "sex classes," a term used by the professor who teaches them, Assistant Professor of Sociology Dr. James Moorhead. They are among the College's most discussed phenomena.

Judging by their descriptions in the Providence College course catalog, the courses appear to be three run-of-the-mill sociology electives. According to the Sociology of the Family course description, the course

analyzes sexual and family practices "as a social institution and as a form of intimate behavior."

As benign as these courses sound on paper, they readily depart from the norm. For example, the College has objected to "the content and the language" of the Vagina Monologues as counter to its values, suggesting that such performances were not shielded by academic freedom, but only continued because of administration's leniency.

The administration has written knowledge of the classroom content of the courses. It appears, therefore, that the school has drawn a line; academic freedom includes the "sex classes" yet excludes the Monologues...

"Everything" is examined, from biology to methods of birth control, including the Catholic Church views. "Everything is presented as an option," she said, "including risk factors, success rates, and prevention rates." She particularly valued the presentation of alternatives. "You think of things you weren't raised to think of. You learn to accept homosexuals and other people and their beliefs."

...

every individual of mankind—we say, you are going to Hell! Period! End of discussion!" How can anyone refuse that?

The appeal of the WBC only grows from there. The members of this TULIP Calvinist Church believe that God hates basically everyone, except of course the members of that church—the Elect that will be the only ones saved. They proclaim, though, that God hates homosexuals most. This is how I first learned about the WBC.

This month Brown University's LGBTA (Lesbian Gay Bisexual Transgender Alliance) sponsors Pride Month, and last Saturday, April 5, was the Gay Pride Parade. Members of the WBC came to Providence to picket the parade and to try to spread the belief that homosexuals are going straight to Hell. The WBC then went to the Statehouse to protest the election of the first homosexual mayor of a major city—David Cicilline.

The claims of these Topekan Baptists do not stop there, however. Not only do they oppose Cicilline as mayor because of his sexual orientation, but they also believe that the fire at the Station Nightclub in West Warwick was God's punishment on the depraved people of Providence, saying "the 100 burned alive at the nightclub died for David Cicilline's...sins." These are obviously diehard believers who command respect and tolerance for their hateful values.

On their website, the WBC argues that all nations need to outlaw homosexuality and impose the death penalty in order to save themselves. Toting signs with slogans such as "God Hates Fags" and "Matt [Shepard] In Hell," these faithful travel around the country, and even overseas, picketing people and places they believe are causing God's wrath to rain down on us all.

And who can say these zealots are wrong? Despite of the fact that Cicilline has brought an end to the corruption that has plagued Providence for years and has instituted many reforms for the benefit of the city and its people, it was obviously not the right decision to put him in office. Moreover, according to the Westboro Baptists, the recent tragedy in Warwick, not even a part of Providence or Mayor Cicilline's jurisdiction, offered proof of this.

The Westboro Baptist Church has developed a strong following that is willing to act on their belief, something every church should hope for. So it does not really matter that in their Calvinist fanaticism they have forgotten some of the basic teachings of Christ, such as The Golden Rule found in Matthew's gospel: "Do to others whatever you would have them do to you." Jesus also taught that one should love his enemies, and that the peacemakers, the meek, and the merciful are blessed. The WBC, however, focuses on the most wrathful sections of the Bible, such as the Books of Leviticus and Jeremiah, and they ignore the kinder, gentler teachings found in the

New Testament.

Because of these convincing moral beliefs, the WBC has thrived in Topeka, under the strict guidance of Pastor Fred Phelps. And while many liberal open-minded people may find their authoritarian attitudes hard to swallow, these Primitive Baptists have worked hard to spread their way of life throughout the country. All this effort has come to little fruition in Providence, though, as Pride Month continues strongly and the people stand behind Mayor Cicilline. I suppose that the forthcoming approach of the WBC is simply not enough to save all of the people of the world—let alone all of Rhode Island.



## Judy Shepard speaks at Feinstein Conference

### Addressing issues of sexuality and tolerance

by Natalie Forbes '05  
News Staff  
[May 1, 2003]

"I'm a mom with a story and a mom with dreams, and that's what you're going to hear today, my story and my opinions," said Judy Shepard, mother of the late Matthew Shepard. Mrs. Shepard addressed a group of more than 200 students, faculty, and reporters from around the Providence area Sunday, April 13 in Slain Center's '64 Hall. The event was the Feinstein Institute's Annual Conference. This year's theme was Creating Community, Overcoming Hate, Ending Violence.

Feinstein Director Michael Tkacik introduced Shepard. One of the first comments Shepard made dealt with her purpose in speaking with the crowd. "I'm here to educate you in the purest sense of the word," she said.

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Shepard talked for a time about her son, Matthew, who was brutally murdered in 1998 by two teenagers because he was gay. "He was my son, my first-born, and more," said his mother. She called her son a "loving, vibrant, kind young man."

"He was a soul mate, one of the few people we are fortunate enough to know in our lives that are an extension of ourselves," said Mrs. Shepard.

On Oct 8, 1998, the Shepard's got word that their son was in the hospital and in critical condition. Matthew Shepard had been savagely beaten, burned, tied to a fence for 18 hours in Laramie, Wyoming, and left for dead. All this because he was openly gay.

"What we found was a motionless, unaware young man. I wasn't even sure this was Matt," admitted Shepard while retelling her first visit to see her son in the hospital. As she moved closer to the bed she knew it was her son, "but the twinkle of life wasn't there anymore," she said. On Oct 12, 1998, Matthew Shepard died.

Mrs. Shepard, and many others, does not want this to happen anymore. "The level of violence is increasing," warned Shepard. "Hate is a learned behavior. Why can't we unlearn it?" questioned Shepard. "It diminishes us. It makes us small. We don't learn from hate," said Shepard.

"What ever happened to 'love thy neighbor' and 'do unto others'?" asked Shepard. She emphasized that acceptance, love, and respect are the values she believed society needed to embrace. Addressing the audience directly about the problem of hate crimes, Shepard said, "When this kind of behavior goes unchecked, do you know what happens? Matthew happens." According to Shepard, diversity is what enriches us all.

Shepard emphasized the necessity for college students to vote. "Things don't get changed unless you vote," said Shepard. "Society at large is telling us that the gay community is wrong. Well, it isn't wrong," she said. She also continued, saying "The world is in trouble."

Shepard said thousands of teenagers are on the street because their families abandon them. "I don't understand this...What a tremendous loss of humanity," emphasized Shepard. "It's a tragic situation and it's largely invisible," she commented.

Shepard also addressed the issues of gay/lesbian adoption and marriage. "Does it really matter? It's the love and respect that's the most important thing," she emphasized. On the topic of gay marriage she said, "They just need the same legal rights as everyone else." Marriage, for Shepard, is a legal contract. This statement was met with a burst of applause from the audience. "Elvis marries you and it's legal, what's the big deal?" she questioned. She went on to discuss job discrimination against gays and lesbians as well. Shepard stated that in 37 states 'you can still be fired for being gay.'

"Do I blame those two young men that murdered Matthew? Oh, I absolutely do. But I blame society too for creating the environment that taught those two young men that it's okay to do that to Matthew," said Shepard with conviction.

Shepard also addressed social institutions such as the Boy Scouts of America and the Catholic Church. "The Boy Scouts say its okay to hate them [gays]," said Shepard. She also said that public schools need to do more to protect the rights of homosexual students. She commented that a great number of people have been hurt by the Church because it teaches that being gay is wrong. "I think that church hurt is the worst there is," said Shepard. She also characterized the Catholic Church as "organized and silent," and continued saying that "The Church is largely responsible" for how we look at society and people.

Shepard ended her talk by saying, "Talk about it. Talk about it. Talk about it, always in a really positive manner."



**Judy Shepard greets a visiting student after her presentation at the Feinstein Institute, Sunday, April 13.**

## Selective Catholicism displays subtle intolerance

by Mike Raia '05

Commentary Editor

[May 1, 2003]

Last year I wrote an article condemning the Catholic Church for scape-goating homosexuals in the ongoing pedophilia scandal. I argued that the Church had an obligation to take the blame for its actions and vehemently scolded my diocesan leader, Cardinal Theodore McCarrick of Washington, D.C., for publicly proposing a "screening process" for homosexuals entering the clergy.

I am fully aware of the "it's fine to be gay, as long as you don't act on it" Church teaching regarding homosexuality. While many accept this "hate the sin, not the sinner" golden rule (and they hold the right to hide their intolerance behind out-of-date doctrine), Senator Rick Santorum (R-Pa.) has re-lit a fading spotlight onto the Catholic Church's stage of subtle homophobia.

In an interview with the Associated Press, Mr. Santorum explained his feelings on homosexuality while talking about a pending Supreme Court case where the constitutionality of "sodomy laws" in Texas are at stake. He said, "If the Supreme Court says that you have the right to consensual (gay) sex within your home, then you have the right to bigamy, you have the right to polygamy, you have the right to incest, you have the right to adultery, you have the right to everything."

Mr. Santorum attributes this response to a majority opinion of the Supreme Court from a 1985 case (Hardwick v. Texas). How, though, can the consensual acts between two adults be likened to bigamy (an illegal marriage contract) and incest (typically the raping of minors by older family members)? Mr. Santorum leaped over logical reasoning to condemn homosexuality as an illegal activity.

Because of his devout Catholicism, Mr. Santorum sites family values as the rationale of his views on homosexual actions. Homosexual actions, according to Santorum and his interpretation of Catholicism, "undermine the basic tenets of our society and the family."

While Mr. Santorum places such an importance on the good of the family, he has one of the most conservative voting records in the Senate—a Rightwing record that subordinates the family to an exclusive set of values to which the Right subscribes.

Mr. Santorum has routinely voted against welfare legislation that would provide money to feed and cloth children (two thirds of welfare recipients are children). He has consistently abandoned the public education system through his support of partisan religious educational grants that benefit the wealthy and school vouchers that ostracize and debilitate the schools of those left in the cycle of inadequate teachers, shoddy discipline and run-down facilities.

Mr. Santorum is a walking contradiction on his Catholicism as well. He supports the death penalty despite the appeals from the Pope and countless Catholic groups to end its practice. He opposes standard social programs that would pull the poorest of the poor out of the trenches—a call of social justice every Pope has made since Pope Leo XIII brought human rights and social justice into the mainstay of Catholic diplomacy with Rerum Novarum. He fully supported President Bush's preventive attack on Iraq, ignoring Pope John Paul II's pleas for a peaceful solution.

Mr. Santorum hides behind this cloak of religious devotion to justify his intolerant remarks against homosexuals. However, Mr. Santorum does not fully embrace the Catholic path of justice and morality. Rather, he embodies a neo-conservative, strictly partisan, judgmental appreciation for a natural familial society.

These remarks came unduly. They, intentionally or not, offended and hurt a growing population the Republican Party should be trying to embrace. More importantly, and sadly, they conjured the homophobic doctrine of conservative Catholicism that have not been seen since last year's comments by Cardinal McCarrick.

## Consecration of first openly gay bishop

by Jill Szaro '05

World Staff

[November 6, 2003]

Rev. V. Gene Robinson was consecrated Sunday as bishop of the Episcopal Diocese of New Hampshire, the first openly gay bishop in the Episcopal Church in the United States. The event was held at the University of New Hampshire's ice hockey arena, and nearly 4,000 worshipers gathered to witness the ceremonial laying on of hands by more than 50 bishops while protestors and

## Episcopal Church split on on appointment of gay bishop, approval of same-sex unions

by Danica Pecirep '04

World Staff

[September 25, 2003]

A division within the Episcopal Church is a very real possibility now, since the Episcopal Diocese of Central Florida officially rejected the denomination's policies on homosexuality this past Saturday.

"We don't accept those decisions. We distance ourselves from them," said Bishop John Howe, who gave the opening homily at Saturday's meeting.

The decision Howe was referring to is that which the Episcopal church made this past August when their general convention was held in Minneapolis. Here they decided to appoint their first openly gay bishop, Rev. Gene Robinson of New Hampshire and to allow local parishes to bless same-sex unions.

In a later sermon, Howe alluded to the fact that he has no intention of actually leaving the church. However, such sentiments are strong among conservative Episcopalians and many see no way of reconciling these differences. Rev. Margaret Ingalls of Holy Trinity Episcopal Church in Fruitland Park, Fl., who spoke frequently at the gathering on Saturday said, "I believe that our actions at this convention render [a split] a reality."

At this convention, a resolution was also passed to make it easier for the local parishes to bypass sending their collections to the national headquarters in New York City and to send them directly to foreign and domestic mission efforts, in effect dismissing the church's hierarchical structure.

The serious nature of this situation led those delegates who voted in Florida's convention, to call on the worldwide Anglican Communion to intervene. A critical summit of conservative Episcopal leaders is now set to be held Oct. 7 in Dallas, Texas. The following week, a meeting will be held in London by the Archbishop of Canterbury for the church's leaders to discuss the issues at hand.

In Albany, N.Y. similar resolutions and rejections have been made, and other dioceses around the country also claim to reject the church's decision to approve Robinson as bishop, although they have yet to convene and do so formally.



**Rev. Gene Robinson of N.H. was appointed as the first openly gay bishop of the Episcopal Church in August.**

supporters swarmed the sidewalks outside.

Some groups waved signs and passed out pamphlets, while more than 200 UNH students sang songs and cheered in support of Robinson. Dozens of police officers were called in from not only campus security, but also from Durham and other surrounding towns in order to keep the peace and provide a safe environment for everyone involved.

Robinson received enthusiastic support throughout the service until Presiding Bishop Frank T. Griswold asked the observers if there was any reason why the consecration should not proceed.

Bishop David Bena of Albany presented the crowd with letters from 36 bishops in the U.S. and Canada who objected to the consecration, while Meredith Harwood of New Hampshire told the worshipers it would "break God's heart" if Robinson were appointed bishop.

Reverend F. Earle Fox approached the microphone and described the sexual practices of gay men until

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Bishop Griswold interrupted him. He concluded his statement by saying, "People who are made in God's loving image would not engage in or bless or consecrate such behavior." Those who opposed the consecration silently walked out of the ceremony in protest.

Speaking for the first time as bishop of New Hampshire, Robinson addressed the crowd by saying, "there are people—faithful, wonderful, Christian people—for whom this is a moment of great pain, confusion, and anger. They must know that if they must leave, they will always be welcomed back into our fellowship."

Robinson, who has openly lived with his partner Mark Andrews for 14 years, was elected to lead the New Hampshire diocese in July and was confirmed by a national convention the following month. He is the first openly gay bishop in the Anglican Communion, which is made up of 70 million members, including about 2.3 million American Episcopalians.

The Episcopal Church is the American branch of the Anglican Communion. There is concern that the appointing of a gay bishop by the Episcopal Church will have devastating repercussions for the Anglican Communion.

The consecration has drawn attention from all over the world. Conservatives in the Episcopal Church U.S.A and Anglican leaders throughout the world have released warnings that these events could result in a schism in the Anglican Communion. Anglican churches in parts of Africa, Asia, and Latin America have warned that they would not recognize a gay bishop, while the archbishop of Canterbury Rowan Williams announced that he was disappointed that the American Episcopal Church would disregard the opinions and ideals of the Anglican churches throughout the world.

While gay and lesbian activists are calling the consecration of Bishop V. Gene Robinson a triumph in the struggle for tolerance in the church, Bishop Robinson will likely face enormous obstacles as he strives to gain future recognition and acceptance by the Anglican Communion.



The appointing of a gay bishop has created a schism in the church.

## Faith and practice collide

by Stephanie Pietros '04  
Senior Commentary Staff  
[November 20, 2003]

The recent consecration of the Rev. V. Gene Robinson as the first openly gay bishop of the Episcopal Church has threatened division in the Episcopal Church of the United States and endangered ties with its counterpart in England, the Anglican Church. According to the press, the debate has turned into a battle of "progressives" and "conservatives," or "traditionalists." Perhaps this is true.

What bothers me, however, is that there has been no discussion on exactly what the Episcopal Church views regarding homosexuality. It seems that examining whether the appointment of Bishop Robinson, albeit unprecedented, is consistent with the Episcopal Church's teaching would be more fruitful than the superficial popular dichotomy of progressive and conservative.

This dichotomy, supported by the press and secular society, is dangerous because it tries to pit the older generation—the "conservatives"—against the younger—the "progressives." It is hard to believe that a Church would fall into societal stereotyping, since churches seek to fight against the various injustices and pitfalls of secular culture. Clearly then, the appointment of an openly gay bishop has not caused so much controversy within the Episcopal Church because a few elders have created a disruption in true progress.

The Episcopal Church has yet to take an official stance regarding homosexual unions. This past summer, at the General Convention of Episcopal Bishops, it was decided not to move forward with developing rites that would be used to bless same-sex unions. This decision, according to the archives of the Episcopal News Service, was reached as a compromise after the same body appointed Robinson as the first openly gay bishop.

According to some bishops participating in the

# State court rules gay marriage ban illegal

by Sarah Long '04  
World Editor &  
Peter Smith '04  
World Staff

[November 20, 2003]

The Massachusetts Supreme Court effectively upheld the right to gay marriage in a three to four on Tuesday.

Chief Justice Margaret H. Marshall of the Supreme Judicial Court wrote. "The question before us is whether, consistent with the Massachusetts Constitution, the commonwealth may deny the protections, benefits and obligation conferred by civil marriage to two individuals of the same sex who wish to marry. We conclude that it may not. The Massachusetts Constitution affirms the dignity and equality of all individuals. It forbids the creation of second-class citizens."

Though other states have legalized "domestic partnerships" or "civil unions," Massachusetts may become the first state to recognize same-sex marriages as such.

The ruling said that "government attorneys failed to find any constitutionally adequate" criteria for denying the couples the right to marry.

Fourteen people had filed suit against the state in 2001, but their case was dismissed without going to trial in May 2002 on grounds that the purpose of a marriage is procreation, and that these marriages will only create a financial burden on the state.

Governor Mitt Romney (R) immediately vowed to fight the measure, as did President George W. Bush, who said, "I will work with congressional leaders and others to do what is legally necessary to defend the sanctity of marriage."

Some confusion arises over the question of what the court meant by "marriage." Some analysts say that the ruling simply permits gay couples to have the legal

benefits of a heterosexual marriage, such as property ownership, tax policies and child custody. Yet others say that this is a historical decision that will allow gay couples to obtain a marriage license, effectively allowing same-sex unions the same recognition as a traditional marriage.

Bush said in a statement, "Marriage is a sacred institution between a man and a woman," and that the ruling "violates this important principle."

Ron Crews, president of the Massachusetts Family Institute, said "The residents of Massachusetts and of the entire country should take this as a wakeup call and impress upon their legislators the importance of defining marriage in the state Constitution as the union of a man and woman."

Most Democratic presidential candidates have taken the middle ground on the issue. While they acknowledge the right of same-sex couples to have the same legal benefits that heterosexual couples have, most oppose gay marriage.

According to a CNN-USA Today Gallup poll taken last month, a little more than one-third of Americans are in favor of allowing gay marriage.

The court gave the legislature 180 days to amend the state constitution. As a state law, the ruling cannot be overturned in the United States Supreme Court. However, analysts say that the court will probably have to decide whether other states are obliged to recognize marriages granted in Massachusetts.

Massachusetts is not the first state to rule that banning same-sex marriage is unconstitutional. Similar rulings have been reached in Hawaii, Alaska, and Vermont.

In Hawaii and Alaska the rulings were followed by constitutional amendments limiting marriage to heterosexual couples. In 2000, the Vermont state legislature approved civil unions for same-sex couples.

## "Marriage" versus "civil union" in Massachusetts

Compiled by Matthew Sullivan '06

[February 5, 2004]

There may be no legal difference between a same-sex civil union and a same sex marriage, and the distinction may just be semantic. Nonetheless, the highest court in Massachusetts released an opinion Wednesday saying that according to the state court ruling last November, gays have the right to a "marriage," rather than a "civil union."

Vermont, for example, recognizes same sex civil unions but not marriages, and Massachusetts is the first state to approve same-sex marriage. According to the Massachusetts high court statement yesterday, "The dissimilitude between the terms 'civil marriage' and 'civil union' is not innocuous; it is a considered choice of language that reflects a demonstrable assigning of same-sex, largely homosexual, couples to second-class status."

November's ruling cannot be appealed to the U.S. Supreme Court because the issue falls under state jurisdiction. In order to be overturned, there must be a referendum and two votes conducted in the State Legislature.

convention, deciding not to develop official rites for blessing same-sex unions was rendered a moot point because of the appointment of Robinson, an openly gay man in a committed homosexual relationship. It simply does not make sense that the Church would appoint Robinson as a bishop and then decide not to develop the necessary mechanisms in order to bless unions like the one practiced by Robinson.

If Robinson is to be an effective leader of and example for his people, it follows logically that his personal life is one that needs to be in accord with the teachings of the Church of which he heads. This is true for the leaders or heads of any established church. Catholic priests who do not act in accordance with their vows of celibacy or who commit grievous acts of sexual abuse are not effective leaders of the Catholic Church. This assertion seems obvious to Catholics who have witnessed recent sexual abuse scandals unfold. Clearly, one can not lead a Church whose teachings one does not practice.

Appointing Robinson as bishop without providing for the blessing of same-sex unions appears logically inconsistent. The Episcopal Church has gotten one step ahead of itself by appointing Robinson. Nonetheless, his appointment will no doubt now have considerable weight as the Church continues to consider its position on same-sex unions. Perhaps it is a moot point. Could the Episcopal Church definitively decide that it will not bless same-sex unions while it has a Bishop like Robinson as a member of such a union?

## Is marriage evolving?

by Matthew Sullivan '06  
World Staff

[February 19, 2004]

Last week as the Massachusetts legislature debated how that state should define marriage, someone placed rainbow color index cards in napkin trays in Raymond Cafeteria reading "Support Gay Marriage." The response to that statement is a source of disagreement between people across the country and within the Providence Community. Some oppose gay marriage because they believe it would fundamentally redefine marriage, stripping the institution of all its meaning; others feel that not allowing gays to marry or unite civilly is an injustice.

The Massachusetts legislature considered the issue after a 4-3 decision by the Massachusetts Supreme Judicial Court in November. They found that the state could not deny marriage benefits to homosexuals and ordered the legislature to create a solution within 180 days. For two days last week the legislature debated the issue of whether to pass an amendment to the Massachusetts constitution defining marriage as between a man and a woman.

Throughout the debate there were a number of attempts at compromise, proposed by Massachusetts House Speaker Tom Finneran (D), who opposes gay marriage but would allow civil unions like those that exist in Vermont. For others, on both sides of the debate, no compromise was acceptable. Sen. Jarrett Barrios (D), who is openly gay, said support for the amendment was tantamount to "writing discrimination into our constitution."

Governor Mitt Romney (R) did not seem willing to support anything that included civil unions. Debate ended on Thursday and is set to begin again on March 11.

On Thursday, Feb. 12, the city of San Francisco began granting marriage licenses to gay couples under orders from Mayor Gavin Newsome. By Monday some 2,425 marriages had been licensed in San Francisco City Hall. On Tuesday, the marriages were to stop since two anti-gay marriage groups, the Alliance Defense Fund and the Campaign for California Families, sought to challenge the marriages in court. California law defines marriage as being between a man and a woman, and thus the governor's actions may be in violation of state law.

The debate is also having an effect on the 2004 presidential race. President George W. Bush opposes gay marriage and has indicated he would support a Federal Marriage Amendment to the United States Constitution. In his State of the Union address he said, "On an issue of such great consequence, the people's voice must be heard. If judges insist on forcing their arbitrary will upon the people, the only alternative left to the people would

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be the constitutional process. Our nation must defend the sanctity of marriage."

Sen. John Kerry (D-Mass.), the leading Democratic candidate for president, says he supports civil unions but not marriage for gays, and he opposes the Federal Marriage Amendment. According to his website, "John Kerry supports same-sex civil unions so that gay couples can benefit from the health benefits, inheritance rights, or Social Security survivor benefits guaranteed for heterosexual couples."

There are different versions of the Federal Marriage Amendment, but essentially they would all define marriage as the union of a man and a woman for the whole country. There is disagreement over whether the amendment prevents state legislatures from enacting civil unions.

Reactions to these developments varied within the PC community. Some see it as a violation of the true meaning of marriage while others see it as extending rights to those who deserve them.

"To me marriage has always meant making babies and raising kids with mothers and fathers and I don't see how that's possible with same-sex unions," said Joe Kilner '04, who opposes gay marriage and supports the Federal Marriage Amendment.

Liz Hamel '06 expressed her support for gay marriage saying, "There's no reason to oppose it if it doesn't bother you. Marriage is about love and everyone should be able to express that love through marriage."

The need for equal treatment is the reason Bill Connelly '06 supports gay marriage. "In a society which preaches equal rights for its citizens to deny the secular right of tradition is logically untenable. Changing the definition of marriage will not lead to polygamy, incest, or group marriage because these things are socially destructive," said Connelly.

"Marriage is between a man and a woman as has been established as such through religious tradition," said Ellen Bisson '04. However, Bisson said she supported civil unions for same sex couples because she felt they were different than marriage and she felt a Federal Marriage Amendment was appropriate to ban gay marriage but not civil unions.

Seth Linakis '06 said he opposes gay marriage but feels, "The two sides are being extremely rude and confrontational. The debate should be about marriage, not homosexuality."

Dr. Vance Morgan, Assistant Professor of Philosophy, shared the story of his and his wife's second marriage. Each of them decided not to have kids and focus on raising the ones they already had. He went on to say, "The physical union and procreation are not the only meaningful sense of marriage." He also felt parents of the same sex can provide the same support as people of different sexes.

Dr. Paul Gondreau, Assistant Professor of Theology, argued against recognizing same sex unions on the basis that such unions would violate natural law. "The union of a man and a woman is expressive of the intended natural order, because it allows for procreation, and all civil laws to be genuine civil law must correspond to the intended natural law, which is accessible to all through human reason. Human beings do not have the right to have law accommodate or sanction any behavior people engage in."

While some heterosexuals may chose not to have children, he says that is a result of their choice not because of the nature of the union itself, a distinction which Gondreau considered important. "Opposition to same sex unions is not inspired by religious principles alone but upon a regard for the law," said Gondreau. Gondreau also said he would support the Federal Marriage Amendment to the U.S. Constitution.

Gay marriage opponent Anthony Federico '06 says that the movement to acceptance of homosexual unions is inevitable. "Gay marriage is a trend of a minority trying to be accepted and will be normative in the future whatever people think of it," said Federico.

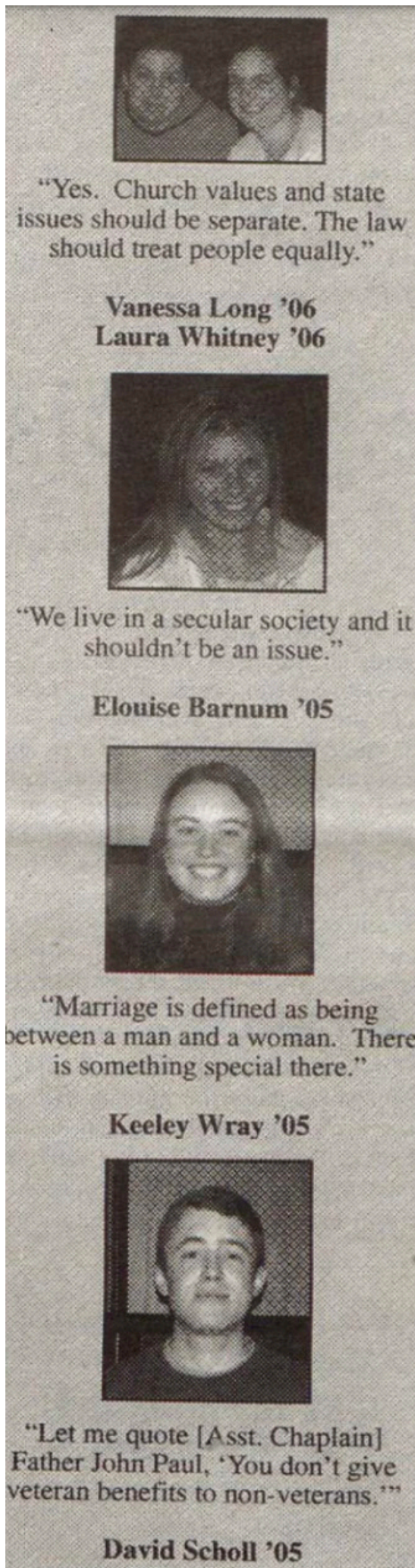
## R.I. Senate Debates Gay Marriage

Compiled by Peter Smith '04

[March 25, 2004]

On Wednesday, two bills, one on each side of the gay-marriage issue were scheduled for hearings by the Rhode Island State Senate Judiciary Committee. The hearings come in the wake of nearby Massachusetts' high court ruling it unconstitutional to prohibit same-sex marriages.

One of the bills would define marriage as strictly between a man and a woman, while the other would allow same-sex couples to marry. Both would amend current Rhode Island state law, but neither would affect the state constitution. Supporters and opponents were scheduled to talk at the hearings.



**ASK PC: Should the law recognize gay marriages? Responses published in the February 19, 2004 issue of The Cowl.**

**Vanessa Long '06**  
**Laura Whitney '06**

"Yes. Church values and state issues should be separate. The law should treat people equally."

**Elouise Barnum '05**

"We live in a secular society and it shouldn't be an issue."

**Keeley Wray '05**

"Marriage is defined as being between a man and a woman. There is something special there."

**David Scholl '05**

"Let me quote [Asst. Chaplain] Father John Paul, 'You don't give veteran benefits to non-veterans.'"

**ASK PC: Should the law recognize gay marriages? Responses published in the February 19, 2004 issue of The Cowl.**

**front page**  
**S.H.E.P.A.R.D. makes its voice heard**  
*Purpose of day rings loud and clear*

by Megan Comerford '06  
Senior News Staff  
[April 22, 2004]

Wednesday, April 21 marked the nationally observed Day of Silence. Sponsored by the United States Student Association (USSA) and the Gay, Lesbian, and Straight Education Network (GLSEN), the Day of Silence, which began in 1996, is a way of raising awareness about lesbian, gay, bisexual, and transgender (LGBT) rights.

Focused on educating students in higher education, the Day of Silence offers an opportunity to publicize discrimination, demand policy changes, and promote a more accepting culture.

More than 600 colleges and universities nationwide participate in the Day of Silence. Students take a vow of silence to represent the silence that is forced upon LGBT

## Couples rush to get married in San Francisco

by Sarah Long '04  
[February 19, 2004]

Over 2,600 gay and lesbian couples have rushed to San Francisco City Hall over the past week after Mayor Gavin Newsom lifted a ban on same-sex unions last Thursday.

"We found out from our friends on Thursday afternoon and flew up from Los Angeles last night as soon as we could," Wendy Higgins told Reuters. "We've been waiting 13 years for this," she said.

"I had this image of getting married on Valentine's Day," Lory Ducan told Reuters. "I'm just tickled to death."

Mayor Newsom said that gays and lesbians' right to a civil union is protected under California's equal protection clause.

The unions went ahead after San Francisco Superior Court Judge James Warren denied injunctions sought by conservative groups to block the lift on the ban on Tuesday, Feb. 17. As of Wednesday, the rush to City Hall continued while lawyers argue the legality of civil unions.

people, such as the exclusion from educational resources or the treatment of the LGBT issue as taboo.

Students at Providence College partook in this protest, using their silence as a means of communicating their protest of intolerance.

"I am participating in the Day of Silence because I see the importance of raising awareness around the violence and discrimination faced by gay, lesbian, bisexual, and transgender individuals by making the invisible issue a visible one," said Lisa Viau '04, President of S.H.E.P.A.R.D.

"I think it is important to participate in and have the Day of Silence at PC because the silencing of LGBT students and their allies is a topic that is under-discussed on campus," said Michelle Sagan '04. "The purpose of the event is for people to consider the voices they are not hearing—not just on this one day, but every day."

The Day of Silence at PC is commemorated with Breaking the Silence, a program sponsored by Stopping Homophobia, Eliminating Prejudices, and Restoring Dignity (S.H.E.P.A.R.D.).

S.H.E.P.A.R.D. formally began in the Fall of 2001, making it a relatively new organization on campus. "At that time," said Viau, "there was still a lot of controversy about the club even being in existence."

The club's objective, as expressed in its constitution, is to help "gay, lesbian, and bisexual students to feel secure and included in the Providence College family."

Viau also said that the administration, faculty, and staff at Providence have "been very supportive," such as moderator Richard Kless, director of Off-Campus Living.

The main goal of S.H.E.P.A.R.D. as expressed by Viau is to "bring awareness to the campus about homophobia, harassment, [and] heterosexism," which can "hinder a safe, inclusive campus from thriving."

Breaking the Silence is one example of S.H.E.P.A.R.D.'s educational aim. Wednesday's forum, where they discussed their experiences, brought a close to the students' vow of silence.

"Last year's Breaking the Silence discussed some of the things students can do to make more safe zones on campus. One thing is to watch your language," said Sagan, who remembered experiencing feelings of seclusion and frustration during the 2003 Day of Silence.

Colleen Flynn '07, who participated in this year's Day of Silence, said she thinks it is an important event that she plans to partake in again next year. "I think it's not something that crosses people's minds a lot. There's some controversy about homosexual and transgender issues because people aren't always open-minded. I did it because I wanted to display my opinion on it," she



**Students participated in the nationally observed Day of Silence on Wednesday, April 21.**

said.

The event also included a roundtable discussion about the violence and harassment faced by LGBT people. "I thought we had a good discussion this year,"

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said Sagan. "I think overall, it went real well," she said of the Day of Silence.

Like the Day of Silence, S.H.E.P.A.R.D. welcomes and encourages the participation of everyone, regardless of sex, sexual orientation, or ethnicity. Viau cited "the common mindset that no one should be discriminated against because of their sexual orientation" as being the club's unifying factor.

Many other institutions of higher education used the Day of Silence to undertake specific goals related to LGBT rights. Students at the University of Redlands in California presented a proposal for a campus LGBT resource center while those at the University of Massachusetts—Amherst focused on working for marriage equality.

More information about the Day of Silence can be found by visiting [www.dayofsilence.org](http://www.dayofsilence.org)

## Letter to the Editor

### Gay marriage against natural law

by Marylee MacDougall

[April 22, 2004]

I know that each person is entitled to his opinion, but when such an opinion is so poorly founded I feel that journalism has an obligation to set the record straight. *The Cowl* should have an editor's note (more than a disclaimer) clarifying this issue. This is a prime teaching moment for a Catholic college. Matt Rand (in the Apr. 2 issue) is saying gay marriage is a religious issue, but the history of this topic is that even without religion more than 2000 years of civilization has had a position opposing this lifestyle and valuing family life—which starts with marriage between a man and a woman.

Pending legislation and recent court decisions indicate a frontal assault on the traditional and widely accepted understanding of the essence and purpose of marriage. Catholics who defend the Sacrament of Marriage are not concerned with bigotry, but charity for souls and fidelity to the truth. Much of what we believe about marriage is not uniquely Catholic. A man and a woman joined in a permanent and exclusive covenant of love, which arises from the free exchange of their consent, for the purpose of sharing their lives with each other and raising children—this is the natural and scriptural plan for marriage, not just the Catholic plan. To that end, nature and God both intend that children be the fruit of the union of a man and a woman united in a stable, faithful relationship.

Whatever might attempt to separate marriage from sexual intimacy and parenthood subverts this plan and runs contrary to both nature and Sacred Scripture, not just the teachings of the Catholic Church. To assert a "civil right" of marriage for same-sex couples is, among other things, to sacrifice the rights and best interests of children to a distortion of what both nature and God intend. The moral teachings of the Church do not oblige what is foreign to human nature, but rather they guard and fulfill our nature. To attempt to redefine the essence and purpose of sex, marriage and family life offends against both human nature and God.

### Things I Would Love To Say To Marylee MacDougall (But Probably Won't)

by Kyle Hill '06

[April 26, 2004]

*\*\*Please make sure to keep the bit me about being straight in there, if you do decide to print this. Enough people at this school already think I'm gay.*

I would like to make clear first a few things. One, I'm heterosexual and very happy and secure with that, thank you very much. Two, I speak not for SHEPARD—I don't even think I'm technically a member of the group anymore, I haven't been to a meeting since Christmas—or any other group on or off campus for that matter. One of the letters to the editor printed in *The Cowl* last week, sent in by one Mrs. Marylee MacDougall, made several claims attacking a guest commentary written by Matt Rand '05 in the April 2nd issue, among them saying that alternative lifestyles, at-large, violate natural law; that any perceived promotion of homosexuality is dangerous towards society; and that *The Cowl* should be censured for having printed Matt Rand's guest commentary because his opinions are "so poorly founded," and "journalism has an obligation to set the record straight." Well, this inspired a few things that I would like to say to Mrs. MacDougall in response to her claims, and I hope she'll hear me out if she's reading this today. The first thing I would like to say to Mrs. MacDougall is that Matt Rand asserted, I assert, and the vast majority of people who support the current movement towards alternative lifestyle equality all assert that gay marriage is, in fact, the very

definition of a civil rights issue. Yet, Mrs. MacDougall claims in her first paragraph that "Matt Rand is saying gay marriage is a religious issue." Either she completely misread Mr. Rand's guest commentary or she decided to warp the meaning of the article to suit her own needs. No, gay marriage or civil unions or whatever you'd feel like calling it today are very much about civil rights—its about being able to inherit your partner's property without being affected by the estate tax; its about being able to derive the same healthcare benefits for your lover as a heterosexual can; its about the right to hospital visitation and decisions of life and death for someone you've shared your life with; its about being able to be treated like a full human being, both fallible and accepted as part of the community like anyone else. It is impossible for the government to encourage or coerce individual religions into recognizing any ceremony or social construct that they do not endorse, and undesirable at that. No one wants the Catholic Church or any other body of faith to have to recognize homosexual marriage if they don't want to—and if they do, they're in the minority, and that's their own problem. No, the current struggle, portrayed by Matt Rand, is for public rights only. By the by, to attack someone for referring to the gay marriage issue as just "civil rights," as she does, and then pull out all manner of reference of "God" and "natural law" and "Sacred Scripture" is dangerously faulty argumentation. If we're talking about civil rights, then it's a policy-based discussion, and seeing as how the United States is officially a nation that does not take into account arguments entirely grounded in faith, like those are, when deciding policy, she really just makes herself irrelevant. This leads me into the second thing I'd like to say to Mrs. MacDougall—that her theology is unjustified. I know she's a great Catholic and all, given that she's a former chancellor of the Diocese of Bridgeport and very active in community service and her church, and that's great for her. But her assertion of homosexuality as the gravest of grave sins is untrue. First of all, she states that alternative lifestyles "run contrary to both nature and Sacred Scripture, not just the teachings of the Catholic Church." Please, please, Mrs. MacDougall, tell me where Jesus tells us that homosexuality is wrong. Because I looked through all four gospels, and I'll tell you, I can't find a single instance of Jesus preaching that love should only be shared between a man and a woman. Now, I'll admit that some of Paul's epistles in the New Testament condemn homosexuality (Romans 1:26-28, 1:31-32; 1 Corinthians 6:9-10; 1 Timothy 1:10), but this is all dogmatism, and shouldn't be taken as strongly as the Gospels. In addition, there are about a dozen references to the ungodliness of homosexuality in the Old Testament (Genesis, Leviticus, 1 Kings foremost among them), but such missives also call for the immediate execution of homosexuals, adulterers, blasphemers, and strangers "that cometh nigh," as well as endorsing slavery and the quarantine of menstruating women. Oh, and David was bisexual. But considering that Jesus' only commandment is for us to love another, why is it that a person will hate another person for loving someone else in a way they don't approve of? If the main goal of Christianity on earth is to spread peace and love, why is it that we cannot love, or at least tolerate, all those who would provide love for others? The third thing I would like to say to Mrs. MacDougall deals with her charge that alternative lifestyle families go against natural law, which unfortunately is being disobeyed by nature. Homosexual or bisexual activity has been observed in hundreds of different species—and not just random bonobo monkey trysts, but in meaningful, long-lasting ways. To give just one example, see the western gull, where 10-15% of the female population is homosexual, establishing nests with same-sex partners. Granted, they occasionally mate with males and produce fertile eggs, but their relationships with their female partners have been shown to continually outlast the mating with males. Or perhaps the bottlenose dolphin, where two young males will often mate with each other while one heals from an injury and the other acts in a role of protection. Or the chinstrap penguin, where two male partners in the Central Park Zoo were given an egg (after having tried to nurse a rock to gestation for the better part of a year), warmed it until it hatched and have been acting like any other parents to their daughter ever since. Then again, accepting and defending the right to alternative lifestyle choices as I do, I must have very little understanding of civil rights, natural law, and God's will, which Mrs. MacDougall obviously must. I certainly apologize for my opinions, which are so poorly founded as to be harmful to society, and hope that *The Cowl* can live up to the obligations of journalism by not printing this letter.

## Popular Cartoon Gay?

by Kathryn Treadway '06

[January 27, 2005]

He lives in a pineapple under the sea, and now that makes him homosexual. The popular cartoon character Spongebob Squarepants is now the center of a heated debate as to whether the yellow sponge promotes a homosexual lifestyle.

The debate was caused by conservative Christian groups taking offense to a video remake of the song "We Are Family," by Nile Rodgers. Focus on the Family and the American Family Association (AFA) both assert the video has a hidden agenda promoting and promulgating a homosexual lifestyle. The AFA states that their children may be exposed to a presentation of homosexuality as a normal, natural, and healthy lifestyle. Further outraging these groups is the tolerance pledge on Rodger's We Are Family Foundation website, which does include tolerance of sexual identity.

Rodgers said, "The video was done to promote the spirit of cooperation and unity." That being said, leave it to groups concerned about family to be disapproving of unity.

## front page Vagina Monologues' big production

Annual show raises money for cause

by Cate Rauseo '07

News Staff

[February 17, 2005]

The campus is buzzing with "V"s this week as students celebrated with loved ones on Valentine's Day, promoted awareness of Domestic violence on Monday's "Victory Day," and voiced women's rights in the performance of *The Vagina Monologues* on Wednesday and Thursday evening.

The V-Day Worldwide Campaign encourages woman around the world to present benefit performances of *The Vagina Monologues* on or around V-Day to raise awareness and money to stop violence against women and girls. Held on the same date as the more traditional V-day, Feb. 14, it promotes creative events to increase awareness, raise money and revitalize the spirit of existing anti-violence organizations.

This is the fourth annual production of the show, the proceeds of which benefit the Rhode Island Coalition Against Domestic Violence, Sojourner House and the V-Day organization. Controversy, however, continues to surround the event at PC...

According to the College's statement, "Much of the content and the language of *The Vagina Monologues* runs counter to...the 'intellectual, social, moral and the spiritual values' proclaimed in the Mission Statement and is at odds with the ideals and values embodied in the Catholic tradition."

Courtney Howard '05 President of Women's Will and campus coordinator of V-day said that the inability to advertise has an effect on fundraising efforts.

"...by not allowing us to advertise, people do not know that they can make personal donations to the cause and it is difficult to sell tickets," Howard said. "They also limit the number of people who can attend and make it difficult for us to find an approved venue. I truly believe that if we were given a larger venue, we could get a much larger and more diverse audience."

Without support from the administration, and the inability to publicly advertise, the students involved said they were unable to appeal to as large an audience as they had hoped.

"[The show] is in Feinstein so not many people can be seated...Only 150 tickets could be sold [per night]. All the students in the show just took tickets and sold them to our friends. It's really sad that more people couldn't come see the show...It's a really good cause," said Amy Berroyer '07. She is performing a new monologue called "they beat the girl out of my boy," which addresses transgender women and men.

...

## Ailing Chief prompts court concerns

by Ryan Bowley '08

World Staff

[February 24, 2005]

The Supreme Court reconvened this past Tuesday amid speculation as to the future of its most powerful member, Chief Justice William Rehnquist...

In 2003, a 6-3 majority invalidated a Texas law that allowed authorities to arrest gay people for having sex, and Scalia, writing for a minority of himself, Rehnquist and Thomas, claimed that the Court "has largely signed on to the so-called homosexual agenda." The three also oppose *Roe v. Wade*, the landmark 1973 ruling that established a Constitutional right to an abortion. This could also add controversy over Scalia and Thomas.

...

## Vatican reaffirms policy on gay priests

by Sarah Vaz '07  
Asst. World Editor  
[December 8, 2005]

Perhaps the most remarkable news to come out of the Vatican this week is that there is in fact, so little news. While the much anticipated document on homosexuality in the priesthood was released this week, one of its most notable aspects is its adherence to existing doctrine.

Stressing continuity and consistency, the sensationalized document takes its cue from the Second Vatican Council in upholding its recommendation that men who are "actively homosexual, have deep-seated homosexual tendencies or support the so-called gay culture" cannot be ordained as priests.

As expected, the publication has led to a cacophony of opinions and interpretations from both sides of the aisle.

The main intent of the document is to clarify the Church's position on how to approach the issue of homosexual seminarians. The instruction focuses primarily on the necessity of affective maturity, in part the ability of a priest to relate correctly to the men and women he will be a spiritual Father to.

Important to the assessment of this maturity is the difference between homosexual acts and tendencies. The Catechism of the Catholic Church teaches that the sacred scripture presents acts as unacceptable and grave sins contrary to natural law. In contrast, tendencies are viewed as present in a number of men and women, and while "objectively disordered," they may constitute a sort of trial for that individual.

While the document encourages respect and sensitivity and decries unjust discrimination toward those with homosexual tendencies, it finds them incapable of meeting affective maturity.

Rev. Tony Anatrella, a French priest and psychoanalyst, criticized a lenient readings that argue that anyone capable of celibacy should be accepted, says even the most dedicated gay seminarians will create problems, "particularly in the areas of sexual and conjugal morality."

The instruction also explains that some homosexual tendencies can be characterized as the expression of a transitory problem. These should not prevent an individual from pursuing his vocation—so long as he has conquered the tendencies no less than three years before receiving holy orders.

Cardinal Zenon Grocholewski, prefect of the Congregation for Catholic Education explained to Vatican radio that transitory problems are connected to shifting circumstances, rather than a stable same-sex orientation. "There could be some curiosity in adolescence that's not resolved, or there could be accidental circumstances, such as a drunken state" he said.

Furthermore, the Church is not obligated to extend membership in the priesthood. "The desire alone to become a priest is not sufficient and there does not exist a right to receive sacred ordination. It belongs to the Church."

As it stands, the onus will lie mainly upon individual bishops who preside over the call to orders. While the Church delineates its expectation that these bishops come to a "morally certain judgment" on the qualities of a candidate, this is not necessarily an explicit instruction to evaluate homosexuals on a case by case basis. Rather, it encourages them to fulfill their duty of dissuading the individual from proceeding further.

While many fear that those who believe they are called to a vocation will be encouraged to conceal their sexual orientation from their peers because of this so-called ban, the document stresses that it would be "gravely dishonest" for a candidate to do so.

Bishop William Skylstad, president of the U.S. Conference of Catholic Bishops, who hopes for a more permissive interpretation of the policy, suggests that existing priests may embody the answer to the dilemma, saying "the answer lies in the lives of those men who, with God's grace, have truly been dedicated priests, seeking each day not to be served but to serve their people, faithfully representing in word and example the teaching of the church in its fullness."

One thing that this reaffirmation of policy could spur on is further study human sexuality. Rev. David Nuss, vocations director of the Toledo, Ohio diocese told National Public Radio that this document mainly suggests that "sexual activity is something that needs to be studied and that needs to be revealed and that needs to be discussed."

Rev. Timothy Radcliffe O.P., a former Master of the Dominicans, thinks there are underlying issues that need to be resolved as the Church continues to try to manage homosexuality. "Our society is obsessed by sex," he argued in an article for British publication *The Tablet*. Radcliffe urges that the Church assess sexual maturity rather than orientation, noting that neither homosexual and heterosexual behaviors should be central to or define the life of one who is called to a vocation.

"The Church should offer a model of a sane but not compulsive acceptance of sexuality...We should be more attentive to whom our seminarians may be inclined to hate than whom they love. Racism, misogyny and homophobia would all be signs that someone could not be a good model of Christ," he said.

## Use your words wisely

by Jeremy Alphonse '06  
Commentary Staff  
[December 8, 2005]

It is not often that I pay much attention to any of the documents published by Providence College. However, in some twist of ironic fate (ironic because I already live a completely drug free-life) a copy of "Providence College Drug-Free Campus" came across my coffee table. Out of intellectual interest, I decided to read through the pamphlet...

What particularly irks me about the ambiguous language of this pamphlet is how it dangerously connotes a change in sexual orientation. The definition of sexual orientation is "the direction of one's sexual interest toward members of the same opposite or both sexes." We see that definitions for sexuality and sexual orientation share the term "interest" because the meaning of these words are connected via the type of interest involved.

When PC writes that marijuana "negatively affects your sexuality," it conscientiously creates an ambiguous spectrum of sexuality where smoking marijuana moves a person toward the negative end of this sexuality spectrum. One can only assume that by "negative" movement along this spectrum PC means movement towards the homosexual. I understand that as an organization the Catholic Church condemns homosexual acts as a sin.

Even if one considers this logic tenuous, one must agree that a publication with the College's name on it should not contain misinformation and certainly not in an area where our school should be extremely sensitive, as our reputation for accepting alternative lifestyles is less than commendable. Princeton Review rankings are obviously debatable, but I would challenge anyone to defend the climate of homophobia here at PC. Using false propaganda to imply the consequences of drug use might force students into sin is inexcusable.

## Monologues debate not isolated

by Laura Bedrossian '07  
World Staff  
[February 2, 2006]

Heated debates are raging across campuses at Catholic institutions this week, and if you guessed that the hype is about dining hall food or a lack of soap dispensers in dorms you would only be half right. Rather, it's *The Vagina Monologues* that continues to dominate the scene, as the play's cancellation at PC has garnered nationwide interest.

The University of Notre Dame, for instance, recently began to reconsider their own sponsorship of the *Monologues* and other events similar in nature.

Notre Dame's president, Father John I. Jenkins, C.S.C., decided to open the topic up for campus-wide debate. The school's main concern was that policy toward student events and productions that are sexual in nature may need to be re-examined.

Similar to PC's own experience, opinions at Notre Dame varied widely. Some urged the university's president to take immediate steps to limit events like the *Monologues* or the annual "Queer Film Festival," because such productions could potentially be at odds with Notre Dame's Catholic character.

Productions of *The Vagina Monologues* have been allowed at Notre Dame for the past four years, and V-day performances scheduled for Feb. 13-14 will be permitted this year as well. However, Father Jenkins emphasized that the show will be limited to the classroom setting. The film festival has reportedly been renamed the Gay and Lesbian film festival, and concerns as to why the Catholic perspective on homosexuality is not represented are being addressed.

In addition, tickets will not be sold and the performance will not be used as a fundraiser for any community organizations as in the past.

Meanwhile, similar discussions have arisen at schools like Marquette University, the University of Portland, Wheeling Jesuit University, and Saint Mary's College on the basis of this disagreement.

The controversy has led some to question why PC allows any events that are not in accord with its mission statement to be held. For instance, the group S.H.E.P.A.R.D. (Stopping Homophobia, Eliminating Prejudices, and Restoring Dignity) frequently sponsors events on campus.

However, the group is actually chartered as an educational club and a forum for discussion. It is not an advocacy group, and as such S.H.E.P.A.R.D. is in line with the mission of Providence College and the Catholic Church's position on preserving the fundamental human rights of all persons.

In a phone interview with *The Providence Journal*, Rev. Brian J. Shanley O.P. said, "When you devote resources and space and, if you will, sanction a work of art, there are discussions on the merits of that art. And on a Catholic

## Our Two Cents

### PC will not stand for FOX hunting

by Adam D. Roach '06  
Commentary Staff  
[December 8, 2005]

Now that the battle of inferiority complexes, also known as the Mayor's Cup hockey game between the Brown Bears and the PC Friars, is in the books it is time for PC to set aside any differences found in the hockey rink and come to the defense of its East Side ally.

Brown University, in addition to the City of Providence and the State of Rhode Island, are in need of defense after Fox News sent producer Jesse Watters into Brown's annual Sex Power God party held by the campus Queer Alliance in November, and aired footage acquired by Watters on Fox News' "The O'Reilly Factor." Perhaps this step was taken because conservatives do not know what a party is and needed to find out for themselves. It is blatantly clear, however, why the conservative news network chose to infiltrate this party specifically: picking a Queer Alliance party at the most liberal school in the most liberal state in a city with a homosexual mayor was not a mistake, but a measured tactic to make an example out of homosexuals in an institution which it is clear Bill O'Reilly despises.

I am sure that if a producer with a camcorder was sent to O'Reilly's alma mater of Marist College, or to any of those other good-old-boy colleges in conservative states, similar drunken "debauchery" (in Watters words) would be found therein. That would not make for the kind of "news" that Fox covers, however. O'Reilly, showing his lack of journalistic prowess in the reporting of the story, did not even get the facts straight, inferring that Brown students paid for the Sex Power God party out of their activity fee (the party was paid for with money raised by the Queer Alliance, and not by the general student body). To top it all off, O'Reilly had the gall to label Brown administrators, including President Ruth Simmons, a distinguished and dedicated educator and wonderful woman, as incompetent.

A clear message must be sent to Bill O'Reilly and Fox News by the Providence community. Mind your own business and keep your homophobia out of our city. Continue covering fake news stories and sensationalized garbage, because at this point the only thing smelling worse in Providence than the skunks of PC are the slimy foxes lurking on the East Side.

campus the lens in which you do that is different than it would be at a public institution."

In contrast, Loyola University of New Orleans president Rev. Kevin Wildes, S.J. is quoted on the official V-Day Web site as saying: "There are people who say that the play has no place on a Catholic campus. But this position misses the reality that the play has provoked a good deal of conversation among women and has helped them to name the dehumanizing attitudes and behaviors which reduce them to secular objects."

When asked to comment on Father Wildes' remarks, Father Shanley said, "I would argue you can listen to these voices and learn by them without putting on the production."

The controversy on campus has yet to die down, and PC students remain divided on the issue.

"[Catholic schools] have an obligation to hold up Catholic tradition and they are free to exercise measures that are consistent with their pre-established school mission statements," said Kerrin Nagle '07. "If students elect to attend a Catholic college, they are bound by the policies of the (private) institution," Nagle concluded.

Similarly, other students recognize that they have to abide by the policies of the Catholic Church and that the administration is not simply canceling the popular student production on a whim, but rather because there is a larger issue at stake.

Katie Schoen '06, supports the play. "You're not going up against PC," she said, "you're going up against the Catholic Church." She also expressed her surprise at recent protests over the decision, saying, "I'm frustrated that this activism hasn't been around for other causes."

## Agape for all, and all for agape at event

by Chris Donnelly '08  
News Staff  
[March 2, 2006]

Celebrating diversity was the theme at Agape For All, an event in which students presented and discussed various works of literature.

Sponsored by Stopping Homophobia, Eliminating Prejudices and Restoring Dignity (SHEPARD), Board of Multicultural Student Affairs (BMSA), Amnesty International, and Students Organized Against Racism (SOAR), Agape for All was held on Monday, Feb. 27, at 7:00

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p.m. in Slavin Rm. G01.

"It's a relaxed setting for people to share their poetry," said Katie Schoen '06, treasurer of SHEPARD.

The theme of the event was the celebration of diversity and agape—the Greeks' idea of love in its fullest form.

During the event, which was designed as a "coffee-house style forum," students sat in a circle on couches and read their selections, discussed the works, and enjoyed refreshments. The event has been held every semester since fall 2004.

Although he admitted that the event was "really good," Ryan Bowley '08, secretary of SHEPARD, said he wishes more students had attended. He expressed his disappointment in the turnout of around 10 people, some of whom were SHEPARD members. Though the turnout was higher than the Agape For All event that occurred during the fall semester, organizers say the event was much more highly attended last academic year.

"I think that what was read was good, it was kind of disheartening that there wasn't a big turnout," said Mike McClellan '06, vice president of SHEPARD.

"It isn't about numbers, it's about quality," said Schoen.

Organizers said they wanted an event that would highlight the diversity on campus and decided on holding this open mic style forum.

People attending were encouraged to share literature with the theme of diversity and celebration. McClellan started Agape For All by reading a passage from *She's Not There: A Life in Two Genders* by Jennifer Finney Boylan. His reading relayed the fact that there are some inherent qualities that individuals cannot change, such as race.

Shelby A. Ferreira '07, president of SHEPARD then read a poem by Jimmy Santiago Baca, who is of Mexican and Apache descent, about the lives of migrant workers.

Schoen and Sara Kirk '07 both read poems by Camille Dungy, who recently gave two talks at PC. Her talk on Feb. 23 was entitled "Out of the Box," which the College described as a "discussion on the intersectionality of race, class, and sex/gender and how creative writing is infused with richness of personal/political experience and feminist theory simultaneously."

Some students read their own writings during the event. One such student was Kirk, who read two of her poems, one entitled "Daily Remembrance," the other a *paradel*, which is a form of poetry that utilizes repetition.

"It is a little nerve racking. I usually have to prepare for a few minutes," said Kirk when asked about presenting her poetry in front of others. "They gave such great feedback and are so open. . . I like that it is a smaller and more intimate setting than McPhail's."

"Who said it was simple?" by Audre Lorde, an African American lesbian poet, and "Coffee" by Lorna Dee Cervantes, who is of Mexican descent and Native American ancestry, were also featured at the event.

Agape For All will most likely continue in the future, where organizers hope they can repeat the success of past events.

"It was a better showing than last [semester] and more people shared," said Kirk, who later said, "It is a nice place to come for a hot cup of coffee on a cold evening."

## There should not be two men on top of that cake

by Terence Sweeney '06

Commentary Staff

[March 30, 2006]

Few Civil Rights issues in our times bear as much importance as the right to enter a marriage. The right to marry is a part of each person's life, and any government that denies that right is proving itself to be manifestly unjust. It is for this very reason that same-sex marriage must not be allowed. This may seem a curious statement since the argument based on Civil Rights is usually used to justify same-sex marriage, but it can be clarified with an understanding of the nature of marriage and a subsequent understanding of what the dissolution of that institution means.

If marriage is merely the legal connection of two individuals for a self determined period of time due to a mutually shared affection, there is little reason to oppose same-sex marriage. But legality and affection do not capture the nature of marriage. Marriage is the bonding of a man and woman—uniting them as one in an unbreakable covenant which seeks joy in the other and the creation of children. All the elements of this definition are presently under attack. The unbreakable bond of marriage is now largely considered outmoded, leaving millions of children in split homes. The importance of the sexual act—made special and protected in marriage—is consistently undermined in popular culture. The centrality of the creation of new life and the raising of children is now largely ignored, as matrimony has become about pleasing the individual for the amount of time they see fit.

## PC organizations collaborate on Diversity Week

by Alison Espach '07  
News Staff

[March 23, 2006]

Think you've seen it all? According to Board of Multicultural Student Affairs (BMSA) President Polyana De Oliveira '07, Providence College has not seen anything like the coming global diversity festival *Beyond Awareness: Around the World in Five Days*.

*Beyond Awareness*, sponsored by the Balfour Center and more than 20 other organizations, will be held March 27-31, and will offer two events per day that focus on issues pertaining to religion, social class, gender, sexual orientation and race. In efforts to raise diversity awareness, there will be presentations of art, music, sports, and food that span the globe.

"The week is really to promote diversity in general," said De Oliveira. "Not simply cultural diversity, but all kinds of diversity from socio-economic to awareness in sexual orientation and religion."

Each day will touch on issues relating to a particular geographical location of the world, such as Central & South America, Asia & Australia, Europe, Africa & Antarctica, and North America.

According to De Oliveira, a "moving" and "beneficial" event for students to attend will be a FOMMA event on Monday night held in the Smith Center Concert Hall. A women's Mayan theatre group will perform skits about gender, socio-economic, and cultural issues all in Spanish. For the English-speaking audience, De Oliveira added that a translation will be provided.

Another event is Asian Food Night, co-sponsored by BMSA and Amnesty International. On Tuesday night there will be Indian food catered by Kabob and Curry, a presentation on the Hindu Caste system, and student dances to a multitude of Indian songs.

"This is the first time we have held anything like this [*Beyond Awareness*]," said Ducha Hang, administrative coordinator of the Balfour Center.

Hang said she expects a much larger student attendance at *Beyond Awareness* than what is typical of multicultural events held at PC. "The whole thing is very exciting," said Hang. "The whole entire campus is involved."

De Oliveira said, "If you were to look at attendance at cultural events, especially those put on by BMSA clubs, and see how it lacks, especially in terms of which students come, it seems to always be the same students at all the events."

But she does not consider cultural apathy as the problem. "One might think its cultural apathy, but I think in general, students who are involved are willing to go to many events. But they're always so busy hosting their own events, that it's hard to go to other organizations' events," said De Oliveira.

Sexuality Day will include a performance of *Outspoken Playaz*, a group from Youth Pride and Gay Youth Advocacy. The group will perform original skits and follow up with a discussion on sexual orientation on March 30 at 4:30 p.m. in Slavin Center '64 Hall.

Currently, the central element of marriage—the unity of a man and woman—is under attack. Proponents of gay marriage claim that marriage is a right and that this right entails only the affection of two people regardless of gender. But this has never been true of marriage. Gender is, historically speaking, essential to marriage because no culture has ever performed same-sex marriage. Furthermore, the definition and nature of marriage is that it is the uniting of two persons of the opposite sex. Without two people of the opposite sex, marriage is not possible. Even if every country in the world tries to make it so, there will never be a same-sex marriage. It is a contradiction in terms. Even in cultures with flawed conceptions of marriage, the importance of two sexes to the marital bond has never been ignored. It is troubling that the most necessary element of marriage is under attack.

Marriage unifies a couple in a way that is consonant with nature, provides benefit to society (through children), and unites the sexes. The relationship of two men or two women cannot achieve the status of marriage. They are not consonant with nature because they do not fulfill any natural end (most importantly the creation of children). For this reason they do not offer a benefit to society in the way a marital bond should. And they certainly do not unite the two sexes.

The strongest point made by proponents of same-sex marriage regards the economic and civil inequality of committed homosexual couples versus married heterosexual couples. Rights to shared property, hospital visitation rights, and other issues are troubling considering that the law is presently structured to prohibit homosexuals from certain privileges that come with being a legally recognized union. This situation can be solved without altering marriage. Civil unions allow

"The big idea of this day is to get people talking about homophobia on campus and in the world," said Mike McClellan '07.

In response to sexual orientation awareness at PC, McClellan said, "SHEPARD has been doing a fair amount of events, but the problem has been the attendance."

According to McClellan, the problem is not strictly among PC students, but college students everywhere. "College students in general, no matter where they are, think its OK to use homophobic language."

Funding for *Beyond Awareness* came from a variety of sources, including the Balfour Center and the Board of Programmers (BOP), but also an outside organization called Campus Compact.

Campus Contact is a group that Father Shanley joined when he became President of PC, which resulted in the grant.

"Every single college in Rhode Island was a member of Campus Compact except us, that is, until Father Shanley," said Kim Ahem '06, member of BOP Executive Board.

The global awareness festival is currently in its final stages of preparation. According to De Oliveira, the last thing left to do is challenge PC students to attend.

"Hopefully I won't see just all the familiar faces, but people who really want to learn about things, things they may not be affected by now, but will be in the long run," she said.

## Films reel in controversy

by Sarah Vaz '07

World Editor

[April 6, 2006]

If you're like many Americans, you might want to rent some of the recent award-winning films from your local rental chain now that the Oscars are over. Maybe you'd even like to invest in a copy of *Brokeback Mountain* on DVD after all the buzz about it becoming a cinematic classic. If you couldn't catch it in theatres, it would be the next best thing.

And that's all well and good, as long as you don't live in the Bahamas. The Bahamian Plays and Films Control Board has blocked the release of *Brokeback Mountain* across the country, and it's not the only film under fire, as many movies set to hit the big screen this spring and summer are stirring up some timeless controversies.

Claiming that the film's "extreme homosexuality, nudity, and profanity" is of "no value" to the citizens of the island nation, the board's decision has drawn criticism from gay rights activists and film enthusiasts alike.

Erin Green of the island's Rainbow Alliance organization described the move as a calculated attempt "to censor an entire community, the gay community, in the democratic Bahamas."

Calling the ban a farce, Green, who is the organization's spokeswoman, pointed out that while the movie is banned in cinemas, it is widely available on DVD and video.

Newspapers and radio programs have taken up the fight against the board's decision as well. On one radio program, Liz Roberts, who works in the film industry in the Bahamas, went so far as to label the ban "Brokeback bigotry," saying, "We don't need to be told by some sort of organization that this movie is objectionable."

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for a form of legal recognition for homosexuals so they can have the privileges of marriage. The ceremony of marriage cannot be applied to these couples because it is impossible for people of the same sex to truly marry. Any state recognition of such a union would be a denial of the nature of marriage.

If the very nature of marriage is eliminated by the legal system, then all marriages will be harmed. For the past 40 years, social and legal pressures have assailed marriage and the consequences have been dire. Divorce rates have increased and the number of children who do not have two parents is unacceptable. To attack the meaning of marriage by stripping it of its unique nature is damaging to the ideal of marriage for all people. This is not to say that if we allow same-sex marriage, all marriage would end. Rather, to strip marriage of its meaning would further undermine the sanctity of each matrimonial bond and continue to erode the family structure on which all societies are built. In stripping marriage of its fundamental meaning, the legalization of same-sex marriage takes away the right to a true marriage.

## Redefining gay marriage

by Todd Page '08  
Guest Commentary  
[April 27, 2006]

I have many issues with both the logic and description of marriage rights in Terence Sweeney '06's argument against gay marriage, which appeared in the March 30 issue of *Cowl*. The most pertinent problem is his definition of marriage as the bonding of a man and woman—"uniting them as one in an unbreakable covenant which seeks joy in the other and the creation of children." This definition is unreliable and omits one important fact: there are several definitions for every word. Although Sweeney believes this to be the correct definition, there are many people and sources that define marriage differently. There is no possible way to encounter an unbiased definition of any word, however, and society and history influence every definition.

The fact that Sweeney's definition entails men and woman, for example, is largely due to the fact that as of this date, that is the way marriage in this country legally exists. Sweeney cannot currently define marriage as the bonding of two people, uniting them as one in an unbreakable covenant, etc., because marriage does not currently legally allow for this definition. Sweeney even points out that it is because his definition of marriage has not occurred yet in history that the definition is as it currently stands—and somehow concludes that this means gay marriage is unnatural. It appears to me that quite a leap is made in this conclusion. For a good amount of time, when Christians were not the majority, it was considered correct to sacrifice and kill them—should we consider these actions today?

Another problem that exists in his definition is his assertion that the creation of children is necessary. I know several married couples with no children, who feel that they would not make responsible parents. Should they reproduce if they feel that way? Shouldn't the future child's life be considered in this matter? What about those who cannot conceive? Should they be refused the right to marry? These are large holes in Sweeney's argument which cannot, and should not, be overlooked. Many homosexuals adopt children—it is a common occurrence.

Sweeney also makes the mistake of equating civil unions with marriage—they are not the same thing in title or in concept. Marriage, as he said, is a sign of a bond, and of love. But more importantly, married couples may have their ceremonies performed anywhere and may have them recognized everywhere. As of this date, same-sex couples may have a civil union performed in Vermont, but they have no guarantee that it will protect them anywhere outside of that one state. Also, close to 1,000 federal benefits that come as a part of marriage are not applied in a civil union.

I can understand many people's arguments against homosexual marriage. I in no way agree with them, but I try to listen to their viewpoints and understand why they attempt to oppress the rights of same-sex couples outside of a religious realm—supporters of gay marriage do not expect churches to recognize or support them, but they do expect our forefathers' declaration of a separation of church and state to be recognized and respected. Marriage is about love, not childbirth—and gay couples certainly understand love just as well as straight couples. They make just as capable parents, and they deserve all the rights afforded to straight couples.

## Words from Wyoming

### *The Laramie Project tells the tragic story of the aftermath of a brutal hate-crime*

by Megan Bishop '07  
Portfolio Editor  
[April 27, 2006]

I don't cry at plays. I just don't. There is usually something so artificial about people in makeup and costumes that makes me feel as though I'm in an audience and they are on a stage, someplace I can never relate to. Do I like it? Yes. But, do I cry? Absolutely not. So, you may expect my sheer astonishment when I could not suppress the tears that welled in my eyes as I watched *The Laramie Project* this past weekend.

A play by Moises Kaufman and the members of the Tectonic Theater Project, *The Laramie Project* is set in Laramie, Wyoming, from 1998-99 and was written with a purpose—to tell the story of Matthew Shepard. Shepard, a young gay 21-year-old man, was robbed, tortured, and left for dead on the basis of a hate. Even today, nearly eight years later, the ripples from his murder are being felt around the world, challenging many to question the true meaning of toleration.

*The Laramie Project* follows a different form than most plays. There are no scenes, just a juxtaposition of actors and words, with eight players representing 72 different residents of Laramie and members of the Tectonic Theater Project. To research the play, various members of the theater project visited Laramie and its surrounding area six different times, conducting more than 200 interviews. It was from the dialogue of these interviews, and the journals of the group members, that the play was written.

Each actor conveys a different portion of the story through someone else's eyes, each being responsible for at least eight different identities that occur continuously throughout the play. Often, their words are preceded by an introduction from an ominous voiceover, clarifying their role and relationship to Shepard. And though each actor portrays his or her character as a separate individual, there is a distinct consistency, an ominous unity among members of a town who struggle to accept that the difference they had learned to tolerate is now something they feel they should embrace.

The set and costumes are simple, almost unidentifiable to the senses. The actors wear all black, females with their hair tied tightly back, and all members are barefoot. The set consists of a stark black floor, black curtains, black boxes, risers, chairs, all moveable, but seemingly stagnant—an

organized chaos. Littering the ground are props for each of the characters to wear—glasses for a professor, or a jean vest for a friend of the murderer, for example. All the actors play their roles, adorning themselves in their props, and then they take off their props, and assume new characters. Each identity has its own position on stage and its own posture, making it easy for the audience to discern one personality from the next.

In its entirety, the play asks the audience to look inside itself to ask what tolerance is, for there is a fine line between toleration and acceptance. The play depicts the growth of a town, going from a firm 'live and let live' stance to a community reaching out to all its members and the surrounding world.

Director Katie Hughes '06, did a phenomenal job. *The Laramie Project*, though serious in its subject matter, often draws on the nuances of life in Wyoming, poking fun at some of the ignorances, lightening the mood at times. Hughes and her talented actors take hold of this emotion, not allowing the audience to sink into the seats lamenting over hate. Rather, they laugh and cry right along with the characters—and laughing in the face of hatred is not something easily done.

It is the compilation of talented acting, superb direction, and appropriate set design that makes this play what it is. Hughes' character placement exemplifies the initial message—each stern expression, handling of the props, smile, or movement of the hand, seems to lend significance to the play.

To pick out a few standout members of the cast would be unfair. Lauren Annicelli '09, Sarah Bedard '09, Elizabeth Clark '06, Alisa D'Amore '07, Caitlin E. Doyle '07, Brett Epstein '09, Stephan Mirando '09, and Emily Smith '07 each give heartfelt performances on their own, but as a cast they are astounding; it is a truly talented cast that can shine both together and apart. Each student has a standout character, like Smith's portrayal of an e-mail writer, Annicelli's moments as Aaron McKinney, and Epstein's Doc O'Conner. But, it is in one of the final scenes, when the religious fundamentalists protest the funeral of Shepard, that the cast unites and shines brilliantly as a whole.

*The Laramie Project* is both tragic and touching, a story that everyone, gay or straight, should experience.

GRADE: A



## Seniors reflect on successful service

### *Seniors and professors share their thoughts about public and community service and the legacy the majors in the Class of 2006 leave behind*

by Megan Gorzkowski '08  
Head Copy Editor  
[May 4, 2006]

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Katie Schoen '06, a public and community service studies major, said the service and reflection components of the program were also what drew her to Providence College. Each course in the program involves a service-learning component, and coursework throughout the semester reflects

on the students' experiences with their particular service site. During students' junior and senior years, they participate in a practicum, in which they serve as facilitators for their specific service sites. "You form longlasting relationships with your site," said Schoen, who has worked with Youth Pride Inc., an organization for lesbian, gay, bisexual, transgendered, queer, and teenagers questioning their sexual identity in the Providence area during her four years at PC.

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## AIDS week offers on-campus HIV tests

by Rick Kurker '09  
News Staff  
[December 7, 2006]

World AIDS Day was Friday, Dec. 1, and in acknowledgment of this day, SHEPARD (Stopping Homophobia, Eliminating Prejudice, and Restoring Dignity) sponsored a Mass and candle light vigil as well as free HIV testing last week. According to SHEPARD president Mike McClellan '07, HIV testing began when a past SHEPARD member who was also a public/community service major invited AIDS Care Ocean State (ACOS) to come in and provide free HIV testing as a part of her capstone project.

"This year, SHEPARD decided we'd try to continue the tradition to raise awareness about the need to get tested, so we asked ACOS to come back again," McClellan said.

The Mass and candlelight vigil, co-sponsored by Campus Ministry, took place on Wednesday, Nov. 29, at

9:00 p.m. in St. Dominic Chapel. HIV testing, co-sponsored by Women Will and Amnesty International, occurred on Thursday, Nov. 30, from 11:00 a.m. to 4:00 p.m. in Slavin Center '64 Hall.

Additionally, McClellan said that S.T.E.P. 1 (Students Together Educating Peers) handed out red balloons with information about HIV and AIDS on Friday, Dec 1. "Erase hate" wristbands from the Matthew Shepard Foundation were sold at each event to benefit SHEPARD, and jewelry made by African women was also sold by Amnesty International to benefit AIDS orphans.

McClellan said those who wanted to be tested met at in '64 Hall between the designated times on Thursday and then were taken to a club office to keep the testing confidential.

"They were given a screening quiz first to assess their risk for contracting HIV, and then they were given a test called OralQuick in which the inside of their cheek is swabbed, and within 20 minutes they will have their results, which is great because they can know right away and no blood needs to be taken," McClellan said.

McClellan said that preparation for the event first

involved getting permission to hold the event and then booking the rooms.

"AIDS Care Ocean State provides the testing service to us totally free, but they did ask for donations if we were able to do any fundraising," he said. "It's great because they bring about four people to campus to provide the testing, so about 40 to 50 people can be tested throughout the afternoon."

LeeAnn Byrne '09, a member of SHEPARD, said she volunteered to help with the publicity of the World AIDS Week events.

"Like most members, I am also helping out and attending these events if my schedule permits," Byrne said. "It is very important for the club, or any club, that members take ownership and are active in events from planning to execution, even if they are not on the executive board."

"I think it is incredibly important for PC students to be educated about HIV/AIDS because it is a pandemic," she said. "It doesn't just affect homosexual men or people in sub-saharan Africa—it also affects our peers."

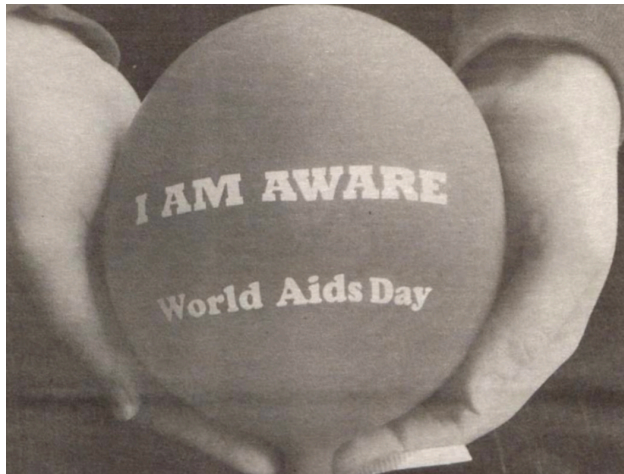
According to McClellan and Byrne, young people

cont. on next page



between the ages of 15 and 24 account for half of new HIV infections worldwide, which McClellan noted was about 6,000 new cases per day.

"I think we need to realize that it is our generation that is becoming infected at such an alarming rate and we need to take it upon ourselves to be educated and find ways to stop it," McClellan said. "Knowing your HIV status and ways to protect yourself are vital ways to stop the spread of the disease."



Balloons such as the one pictured above were given out on World AIDS Day last Friday to raise awareness of the pandemic.

## Far from 'worse off' with Democrats in control

by Brent Gilbert '07

[December 7, 2006]

In his article "Life after the 'Donkey' kicked its way into power" in the Nov. 16 issue of *The Cowl*, Mark Scirocco '10 unfairly and inaccurately claims that our country will be worse off under Democratic rule, and that liberals and terrorists are "on the same page." Scirocco refers to the onset of illegal immigrants into our country as something that will further erode our national identity, increase the crime rate, and take jobs away from citizens. Is not our own history one that has been shaped by immigration, both legal and illegal?...

Another flawed claim Scirocco made is that liberal "activist judges" will impose their own predilection on the people, such as their personal view of abortion or gay marriage. Isn't this exactly what conservative, right-wing judges have been doing? By making gay marriage illegal, wouldn't this actually be writing discrimination into the Constitution; the same document that was designed specifically to protect minority rights? What ever happened to common decency and empathy for our common man?

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## Mistake or homophobia?

by Laura Bedrossian '07

Commentary Editor Emeritus

[May 3, 2007]

She ran up to the host stand and threw the pager in the hostess' face. "You did that 'cuz we're dikes!" she exclaimed. The hostess had accidentally seated a couple that had come into the restaurant after these two women.

The two women stormed out of the building while using some choice swear words. They would later call to speak to our manager saying that they had been discriminated against.

Knowing the girl who committed the error, I know that this was not a case of "racial" discrimination—which was what they had stated and would be the incorrect adjective to describe this situation. The hostess had simply messed up, and tried to apologize, but was muted by the swearing of the two lost patrons.

What bothers me about the entire situation is not only the fact that they were ignorant and hot-tempered, but it made me think that perhaps this was a situation these women had been in previously. I will never deny that people are discriminated against, though I wish I could say it never happens. But I believe one way to deal with this type of situation is to make sure to keep communication open.

The woman was dead wrong for reacting the way that she did. Rather than assessing the situation and dealing with what she presumed to be an act of discrimination, she made a bunch of quick assumptions. She assumed the hostess knew she was a lesbian and then assumed that was why she was seated after another couple that came in after.

Whether one is homosexual or not does not merit any special or different treatment. We should all be treated equally with respect—including a hostess.

## Amid Controversy, Iranian President Visits Columbia University

by Mary Kate Nevin '09

[October 4, 2007]

An apparent attempt at diplomacy, President Mahmoud Ahmadinejad's visit to the United States last week was beleaguered with controversy from the moment he arrived...

Ahmadinejad then proceeded with a two-hour discourse in which he purported several contentious views; when asked about gay rights in Iran, the Iranian president responded: "In Iran, we don't have homosexuals like in your country. In Iran, we don't have this phenomenon."

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## front page Breaking the silence, raising awareness Students search for meaning in silence

by Mallary Jean Tenore '07

Editor-in-Chief Emeritus

[April 19, 2007]

*This is the third article in a four-part series about diversity at Providence College.*

Filled with fear, they live a life of silence. Many gays, lesbians, bisexuals, and transgendered students keep their sexual orientations hidden, paralyzed by the uncertainty of what might happen should they reveal their sexual orientations. Difficult as it may be to come out, however, many in the gay community at Providence College say it is better to voice the truth than lie in silence.

"The longer I kept it in the worse I felt for lying to myself and family and friends," said Mike Pennuto '07, who recently revealed he was gay. "I'm done hiding, and I'm not ashamed of who I am."

Upon telling his family he was gay during winter break, Pennuto received mixed responses: Though his mother supported him, his father refused to talk to him for three months, and his brother only talked to him sparingly.

"Over Easter break I went home and things were somewhat back to normal, but I know it won't be a complete transition back to the way things were for a while," Pennuto said.

To show support for those who are still struggling with their sexual orientations, Pennuto participated in the recent Day of Silence—the country's largest student-led protest in which students pledge to not talk all day in recognition of the silence gay, lesbian, bisexual, and transgendered youth face daily. More than 100 students signed up for the Wednesday, April 18, event, which was sponsored by Stopping Homophobia, Eliminating Prejudice, and Restoring Dignity (SHEPARD).

The protest ended with a Breaking the Silence event on Wednesday evening, which included a march through campus and a discussion of the day.

For Pennuto, the event was reaffirming but a painful reminder of how difficult it can be to live as a gay man at PC.

"I really think that a lot of people on this campus don't recognize what the day is for and brush it off and think nothing of it, which obviously makes the day seem pointless," Pennuto said, adding his belief that some PC students are "clueless and ignorant about anything that has to do with diversity or stopping prejudice and racism."

In contrast, Michael McClellan '07, who told others he was gay during his senior year of high school, said that he has found many in the PC community to be accepting of his sexuality. He knows of others, however, who have not been so lucky.

"There are certainly many questions that are asked, which I think is really good because it allows me the opportunity to educate, but there are a lot of false ideas about being gay, such as that I will hit on every guy I meet or that I just didn't find the right girl," said McClellan, who is president of SHEPARD. "Although I haven't had a bad reaction when coming out, I would not feel comfortable holding hands with a boyfriend on this campus. I do know of gay students who have been harassed while on campus, some to the point where they actually transferred rooms, opted to live in a single or, in one case, moved off campus."

When he first revealed his sexual orientation, McClellan was unsure of how to cope with the realization that he was gay. "I ended up going to counseling with my parents to make them see they didn't do anything wrong and that I didn't choose to be gay," he said, noting his belief that homosexuality is caused by prenatal factors. "I laugh when people tell me that I chose to be gay because I don't think anyone would choose to be a minority and face persecution if given the option."

Educating others about homosexuality through groups such as SHEPARD is one way McClellan fights persecution.

"I think the fact that we have a group like SHEPARD on campus says a lot about the College," McClellan said. "SHEPARD has helped me feel proud of who I am and has helped me talk about it to others rather than feel like I need to be ashamed and keep it to myself. I have learned to challenge people in their thinking and truly think about how I can contribute to the Catholic Church as a gay man."

McClellan, who is a practicing Catholic, said he often feels ostracized by the Church because of teachings that refer to homosexuality as a kind of tendency.

"I truly believe one of the largest fueling forces for homophobia is religion, and I wish the Church would do more to speak out against that and focus on how our faith can be used for good rather than judgment and persecution of others," McClellan said.

In speaking about homosexuality and the Church during an interview with *The Cowl*, College President Rev. Brian J. Shanley, O.P. expressed his support for SHEPARD and said homophobia—not homosexuality—is a sin.

"At the core, in so far as SHEPARD is trying to educate the campus about homosexuality, it is certainly a welcomed group on campus," Father Shanley said. "Gay people were made in the image and likeness of God, and they ought to be respected."

The issue, therefore, lies not so much in homosexuality itself but in the Church's belief that homosexuals must remain chaste. "There's nothing intrinsically wrong about being gay," Father Shanley said. "What matters is not your sexual orientation but your activity."

Many professors welcome classroom debate about the Church's strict teachings and homosexuality in general. Katy Beach '09, who is bisexual, said she has talked about homosexuality with many of the students in her sociology classes.

The discussions, she said, are necessary to help educate others, particularly those who are closed-minded.

"I don't think people who are straight think of gays and lesbians as bad people but that what they're doing is immoral," said Beach, who revealed her sexual orientation when she was 17 years old but has yet to inform her parents for fear of their reaction.

Upon telling her PC friends, she found them to be accepting. "You come to a point where you just say, 'You know what? This is what I believe and this is who I am.'"

Revealing one's homosexuality can result in having to confront stereotypes. Beach, a member of the Women's Hockey Team, said people make the untrue assumption that all of the women on the team are lesbians because they wear sweatpants and spend extended periods of time together. "It's an automatic link," said Beach. "That stereotype of lesbians having to be butch...and feminists—I don't get it."

SHEPARD Vice President Ryan Bowley '08, who first came out to a teacher in high school, said those who do not fit certain stereotypes are often left feeling invisible.

"I think there's a lot of pressure to act macho if you're a man or to be girly if you're a woman," said Bowley, who remembers being told not to play with dolls when he was little. "The box of what it means to be a man is so small. Boys are told from a young age that they have to act a certain way or they're perceived as being gay."

Off-hand comments such as "That's so gay," only add to the problem. When he hears such remarks, Bowley tries to use the "Name it, claim it, stop it" tactic, in which he confronts the person making the derogatory comment, says how it made him feel, and asks the individual to refrain from making such comments in the future.

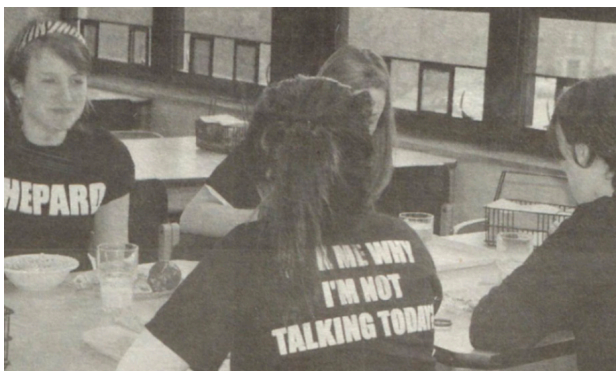
Confronting peers can be difficult, however, as "You'll spend a lot of time [preparing] yourself and then by the time you're ready to say something, they're already gone," said Bowley. "If you don't know the person, you don't want to come off looking like a jerk..." Going off campus and experiencing diversity in Providence is perhaps one of the best

ways of easing tensions, Bowley added.

Though living comfortably as a homosexual at PC is possible, it remains a silent struggle for many.

"I think it all depends on how you present yourself and how you act. If you're clearly gay you'd have a lot more trouble on campus," Bowley said. "I think people who are more openly gay have to seek out somewhere where they are respected. It's just a matter of putting a lot more effort into finding your own place."

SHEPARD meetings are held every Monday at 8:00 p.m. in the Feinstein Community Room on the fourth floor. Gays, lesbians, bisexual students, and straight allies are all invited to attend.



Students participated in the Day of Silence in honor of gay, bisexual, transgendered individuals who feel bound by isolation.

## Are Gays and Lesbians Welcomed by the Catholic Church?

by Devin Murphy '10  
Asst. News Editor  
[November 8, 2007]

Rev. Joseph Guido, O.P., vice president of mission and ministry, gave a lecture entitled, "A Disputed Question: Are Gay and Lesbian People Welcome in the Catholic Church?" The lecture was held in the Center for Catholic and Dominican studies on Wednesday Nov. 7 at 12:00 p.m. and again at 7:00 p.m. The lecture was designed to more dedicated to discussion with students and answering students' questions about gay and lesbian acceptance in the Catholic Church.

Father Guido originally planned to give the lecture during the spring 2007 semester. He felt that the local issues in New England, such as Massachusetts' decision to legalize gay marriage, and the acceptance of those marriages in Rhode Island were pertinent to the question raised by the lecture. However, he was unable to due to a stomach flu illness.

Father Guido began the afternoon lecture with a short prayer for Rev. Philip A. Smith, O.P., former president of Providence College.

Guido decided to approach the discussion from the stance of a priest and not a psychologist or from any other point of view.

"I'm not a moral theologian and I'm not a philosopher, and I'm not a biologist," said Father Guido.

He prefaced his presentation with statistics concerning young gay and lesbian people. According to Guido, they are twice as likely to commit suicide as straight young people. He attributed this fact to their desperate unmet need for recognition and acceptance, not only in the religious community, but in society as a whole.

His experiences while working with gay and lesbian people have greatly influenced and him and inspired him to give this speech.

Guido ultimately decided the answer to the disputed question: are gay and lesbian people welcome in the church, is yes. However, he emphasized that this answer is not known by many people.

He summarized uncertainty of gay and lesbian people's roles in the church as due to a miscommunication which is widespread, especially amongst young people who maybe experimenting with their sexuality. He summarized this miscommunication with a quote from Hamlet.

"By indirections find directions out," said Father Guido.

According to Guido, many people come to the conclusion that being gay and being Catholic are "incompatible." This is conclusion is echoed by some PC students.

"I am definitely under the impression that the Church doesn't accept homosexuality in any instance or any form, and [that] leads to the question of why homosexuals would be interested in Catholicism," said Lindsay Palazzi '10. "And though it's not every representative, it sends mixed signals when certain priests engage in same-sex molestations."

"I've never heard a priest say gay people are sinners, but I think the Catholic Church sees it as unnatural," said Alex Marriot '08.

In his lecture, Guido spoke about Church teachings on homosexuality. He said that homosexual activities are considered "intrinsically disordered," and "not a complimentary union." Fr. Guido countered these teachings by emphasizing that there is a difference between homosexual acts and people who are homosexual. Guido said that gay and lesbian people deserve to be treated kindly and with respect.

According to Father Guido, all sexual acts can be considered unholy and sinful if they do not contain both eros—self-giving love, and agape—selfless love.

"Homosexual persons are no different from straight persons," said Father Guido. "Eros of homosexual love

must be transformed by agape."

He went on to say that eros must be infused with agape in seeking the love of one that a person is attracted to another and presumably in love with that person. Only with the combination of those two things will a person be enabled to seek the good of God.

Father Guido also focused on young people and adolescents and the questions they might have about what it is to be gay. He referenced a study conducted by the University of Chicago. According to the study, 2.8% of males identify themselves as gay and 1.8% of females identify themselves as gay. However, 90% of males and 48% of females admitted to having same-sex contact at some point during their sexual exploration, mostly during adolescence.

"Sexuality assumes different forms at different times, in different contexts," said Father Guido.

He argued that "age matters." Adolescents are going through a period of self-discovery. He used choosing a college major as an analogy. A student may change majors very rapidly and feel very anxious about choosing a major and a career path. Sometimes a student may stop his or her development and just choose a major and a career path to avoid having to deal with the anxiety of maturing and understanding what he or she wants.

According to Father Guido, this stage in an adolescent's life is referred to as the moratorium. This is the phase in adolescents' lives when they are exploring themselves, and it is a necessary and healthy phase. It can also cause anxiety and a premature foreclosure of personal growth. Therefore, adolescents can "prematurely foreclose their sexual identity," which can lead to difficulties not unlike mid-life crises.

During the question-and-answer session, he explained that this is what affected most priests who "violated" children and other young people. Many priests, after 10 years or maybe more in the ministry, were undergoing identity crises because they had prematurely stopped their sexual growth.

Another question posed during the question-and-answer session concerned a document excluding gay candidates from the seminary.

"Frankly, I think it's a pretty dumb document," said Father Guido.

He explained that being a sexually inactive heterosexual male and a sexually inactive homosexual takes the same amount of self restraint and ability. He noted that life in the Church requires a priest to be heterosexual.

After the formal lecture was over, Father Guido continued to answer the questions of attendees.

"I love the notion of the whole person and there's a process in all our lives of purification and who we're supposed to be in God's eyes," said Joan Lamar of the Media Relations office. "Our sexuality is just one part of who are. That's how I try to look at all my friends and family."

"If you're struggling with this issue, talk to someone you can trust, who cares, and who is informed," said Father Guido. "Christ chooses everyone to be with him, and everyone who accepts that choice is transformed by it."



PC students packed into the Center for Catholic and Dominican studies to hear Rev. Joseph Guido, O.P., lecture on where gays and lesbians fit in the Church.

## CW's Best Picks: Best Dramatic Performances by Comedic Actors

by C.W. Tompkins '09  
Asst. A&E Editor  
[November 8, 2007]

3. Steve Carrell - Little Miss Sunshine: Carrell is the saddest of men in this dysfunctional family drama. As a gay and suicidal Proust scholar he chugs his way to California towards an unsettling children's pageant.

## front page QUESTIONING PARIETALS AT PC

by Rick Kurker '09  
News Staff  
[January 24, 2008]

"Visitation is a privilege, not a right."

These words, from the 2007-2008 Providence College student handbook, introduce the Providence College policy of parietals. Parietals apply to all students who live on campus, and set visitation hours for students who are visiting other students of the opposite sex. According to the PC handbook, visitation hours are 10:00 a.m. to 12:00 p.m. from Sunday through Thursday, and 10:00 a.m. to 2:00 a.m. on Fridays and Saturdays. Visitation hours end at midnight during reading period, exams, holidays, and breaks. In apartments and suites, the rules apply to individual rooms but not to the common rooms...

In terms of the application of parietals for homosexual students, in which opposite-sex regulations are not as applicable, Sears said that all students are treated according to the mission statement, which states that "[Providence College] encourages the deepest respect for the essential dignity, freedom, and equality of every person."

## Man, I Feel Like a (Pregnant) Woman

by Maryclaire Dugre '10  
Assistant Commentary Editor  
[April 17, 2008]

I thought my jaw had already hit the floor when I was informed that three girls from my high school class are pregnant, but it apparently had a few more inches to go—which it did—when I found out about the Pregnant Man. (My chin still throbs as I write this.)

For those of you who dwell in blissful oblivion, allow me to elaborate: Thirty-four year old Thomas Beatie, a transgender man from Oregon, is six months pregnant. It's kind of like the real-life version of that abominable Arnold Schwarzenegger flick, Junior, with a couple minor discrepancies—that nightmare lasted only an hour and a half, and the Terminator's initial testosterone was all his own.

If I were to classify my political views, vague as they are, I would by no means label myself a conservative. But this recent phenomenon crosses the line. Donning my Newtonian thinking cap for a moment, I can't deny the reality of certain natural laws that govern the universe. In this mixed-up world of uncertainties, we should cherish those precious things that remain consistent throughout time—like the fact that a man is a man and a woman is a woman, and that only the latter can wear maternity clothes.

In light of this, who does Thomas Beatie think he is? Since when did we get to choose our gender? I admit that whenever I am waiting in the bathroom line I can't help but wish I was a boy, but my fleeting desire has never amounted to more than just that. I'm sure Mick Jagger would like fewer wrinkles, but as his song goes, "You Can't Always Get What You Want." Beatie, in my opinion, is the spoiled poster child for instant gratification. Dissatisfied as a woman, he underwent testosterone treatments to become a man, but kept his reproductive organs, just in case. In short, he has the best of both worlds! (If select sections of the male and female anatomy can be considered the best.) If ever there was a gray area regarding gender, he has certainly found it. I am not even sure which pronoun to attach to our androgynous amigo—he, she, shim? If Beatie wanted to become a man, he should have done it

cont. on next page

completely, and if he wanted to have a child, he shouldn't have become the quasi-man that he is. I would have had more respect for his self-control and decisiveness.

But transsexuals are nothing new, and ever since performers like RuPaul burst onto the scene, society has become accustomed to paradoxical combinations like beards and boobs or muscles and make-up. As a hostess, I have had the unique experience of mistakenly telling a certain whiskered woman that her wife was waiting at Table Three—but that's another story. Thomas Beatie's transgenderhood isn't shocking, but the fact that he is with child certainly warrants a "Wait, WHAT?" The science of the whole ordeal simply baffles me. He stopped taking testosterone so he could carry out a pregnancy; so he's a female within a man shell? I guess we could really call him a hybrid woMAN now. Would you call his unborn daughter a result of asexual reproduction? I suppose he's not a hydrangea. I can understand why he and his wife wanted a child, but I can't understand why they chose the most complicated, inefficient way to go about it. It seems it would have been an easier means to the same end if they had opted to artificially inseminate his fully-female wife instead.

More significant are the implications such a "miracle" has regarding the unborn child and modern technology. How will this child refer to her ambiguous parent? The possibilities tickle my funny bone but simultaneously pull on my heart strings—Momdad, Mr. Mom, Maddy? Just picture this poor young girl learning to shave her legs and her face at the same time!

The success of this pregnancy certainly speaks to the power of science and the temptation to use it to modify natural processes. If this child is born healthy, as predicted, I fear it will only give license to proponents of technology to attempt even more extreme feats. Where do we draw the line? God forbid humans ever get tired of the whole pregnancy thing and we start inseminating sheep instead! (The day a child's first sound is baah instead of goo or ga is the day 1 dig a hole and never come out.) In all seriousness, though, procreation is becoming less a matter of chance and more a matter of scheduling and convenience. To cater to such a warped individual as Thomas Beatie in such a way is to degrade and dehumanize childbirth, which should be the most intrinsically human function.

## "Pregnant Man" raises important issues on transgendered individuals

by Emma Pietrantonio '08

[April 24, 2008]

I would beg to ask Maryclaire Dugre how she would feel if she felt trapped in the wrong body—if upon waking everyday there was a car alarm in her brain that she could not silence. For many transgendered individuals, this is their every day reality. In response to her question "Since when did we get to choose our gender?" my answer would be "everyday." The Merriam Webster Online Dictionary defines gender as "the behavioral, cultural, or psychological traits typically associated with one sex." It has become widely accepted that gender is a social construct, that the actions we perform as women and as men are defined by the culture in which we live. With that in mind, then, there is also a difference between the gender we perform and the sex we were born with. This article is written in complete social insensitivity and ignorance and only will further promulgate homophobia and oppression of transgendered individuals. While the situation of Thomas Beatie is unique and one of the first instances to be widely reported, at the end of the day, he is a man. However, when his wife was unable to become pregnant due to infertility or health reasons, he drew upon a part of himself—his biological female anatomy. For some it is not "an easier means to the same end" to inseminate his wife, as it has been proven impossible. As far as I am concerned, as long as a child is born into a loving and caring home, the birth of a child to Thomas Beatie is in no way dehumanizing to childbirth.

# Calling for an End to Gender Stereotypes

by Mark Bray  
Guest Commentary

[May 1, 2008]

The article "Man, I Feel like a (Pregnant) Woman" by Maryclaire Dugre '10 published in the April 17 issue of *The Cowl* was irresponsible not only because of its hateful attack on transgender people, but primarily for its failure to grasp the meaning of even the most rudimentary terms used in its analysis.

Sex and gender are not synonyms.

One's sex is determined by one's anatomy. And, it is important to remember that many people are not born as male or female anatomically. Brown University biologist Anne FaustoSterling pointed out that there are actually five sexes: male, female, herms ("true" hermaphrodites) with one testis and one ovary, merms (male "pseudo-hermaphrodites") with testes and some aspects of the female genitalia but no ovaries, and ferms (female "pseudo-hermaphrodites") with ovaries and some aspects of the male genitalia but lack testes.

A Time article from Feb. 2, 2004 stated that as many as two percent of births are intersexed, meaning that they are one of the 'other' three sexes. That is a lot of people. Many intersex people have one of their sexual organs removed at birth, but are left with strong hormones from the other organ that may make them uncomfortable with the gender that society has assigned them.

Scholar and professor Joan Scott defines gender as "a constitutive element of social relationships

## Students Observe a Day of Silence

by Lauren Bal(?)

[May 1, 2008]

On Friday, April 25, the topic of the day wasn't what students were saying, but what they weren't. Students at Providence College, as well as students in schools around the nation, participated in the Day of Silence. This student-led protest, which was organized by SHEPARD, sought to recognize and stop the silence which lesbian, gay, bisexual and transgender (LGBT) people endure daily.

"I believe that one reason homophobia is such a problem at Providence College is that many students and faculty misunderstand the distinctions that the Church makes about LGBT people," said Lee Ann Byrne '09, event organizer. "Because homosexual acts are opposed by the Church, many assume that LGBT people can be treated differently. In fact, the Church takes a strong stance against homophobia and encourages us to treat every person with dignity, including members of the LGBT community. Day of Silence helps begin the dialogue on these issues."

This dialogue began earlier in the week when Byrne sent out a campus-wide email about the event. Later in the week students were encouraged to sign up. On that Friday, students wore black Day of Silence T-shirts to indicate their support.

"I'm personally passionate about advocacy for those who feel their needs aren't being met or their voices aren't being heard," said Patsy Foley '11.

"It's important to recognize the amount of anti-LGBT slurs that still occur today," said Therese Burke '11. "I think it is important to symbolize the silence which people have to go through everyday."

On campus, Burke feels that most people don't make slurs out of hatred but rather they don't feel it is offensive to others.

This year, the day silence was held in honor of Lawrence King, an eighth grader who was killed on Feb. 12 by his fellow classmates because of gender expression and his sexual orientation. According to the Day of Silence organization, in association with Gay, Lesbian and Straight Education Network (GLSEN), "[t]he Day of Silence is about safer schools, tolerance and positive change."

In ordinance with that mission, participants met on Slavin lawn to talk about their days.

"We talked about the positive aspects of the day, and the negative ones," said Burke. "I thought it went well."

"Because I sent the campus-wide e-mail about the event, I also fielded so many positive responses to the event. Personally, I think this is important to the event as it shows that homophobia is a (?) here," said Byrne. "Also, to have dialogue, you must engage supporters and opponents, and this is something (?) to do this year."

based on perceived differences between the sexes, and...a primary way of signifying relationships of power." While our behaviors are, in part, the product of biological factors, such as those challenges faced by intersex people, the ways in which we attempt to mold ourselves into two norms of existence is gender. There is no fixed, essential male or female identity that exists across all times and cultures.

In fact, many cultures do not have binary (male/female) gender classification, but have three gender categories. The Fa'afafine in Polynesia, Hijra in India, Xanith in Oman, Fakaleiti in Tonga, Phet thee sam in Thailand, Muxe in Oaxaca, and two spirit people in some Native American cultures are those whose sex is male, but act in ways that many Americans would consider feminine. It's true, Ms. Dugre, that this phenomenon "is nothing new," but if you had done your research, you'd see it's a lot older than RuPaul.

The point is that people of all societies have a wide variety of behaviors, but social forces coerce them into line with gender normalcy. For example, every time a woman is told that, simply because of what's between her legs, she cannot work outside the home, join the military, wear pants, show her face in public, or shave her head; and a man is told that, simply because of what's between his legs, he cannot play with dolls (the term 'action figure' was a way to sell dolls to boys), display emotion, dance with another man, grow his hair long, wear a dress (although a kilt is fine), or every time he is told that the combination of "muscles and makeup" is paradoxical, gender rules are brutally enforced. The very fact that American society has transcended some of those gender norms (such as women wearing pants) demonstrates the historically and culturally contingent nature of gender. It is something that does not "remain consistent throughout time." Furthermore, the argument that "a man is a man and a woman is a woman" has been used to keep women in the kitchen and men on the battlefield for centuries.

At its core, gender is a relationship of power, and it is reproduced every time someone like Maryclaire Dugre '10 plays the role of the playground bully and mocks people who are different.

Dugre is repulsed by Thomas Beatie, a pregnant transgender man from Oregon, whose wife, incidentally, had a hysterectomy and is infertile (a Google search would have cleared up that inaccuracy). She calls Beatie a "warped individual" attempting to "degrade and dehumanize childbirth." Similar comments have been made throughout the years regarding interracial births (race, of course, being another arbitrary social construct), but many of us have miraculously gotten over that hurdle. Dugre even goes so far as to argue that Beatie's pregnancy presents a slippery slope toward "inseminating sheep instead [of people]!" To equate giving birth to a child, which will be nurtured by loving parents, to inseminating farm animals is hate speech. If he (that would be the correct pronoun in this case) feels closer to the male gender, then what right does any of us have to criticize that decision?

Dugre asks "since when did we get to choose our gender?" Well, Maryclaire, consider this column your official invitation. In the immortal words of David Bowie: "You've got your mother in a whirl/She's not sure if you're a boy or a girl!"

## Obama Wins Presidency

by Mary Kate Nevin '09

World Editor

[November 6, 2008]

If there is anyone out there who still doubts that America is a place where all things are possible, who still wonders if the dream of our founders is alive in our time, who still questions the power of our democracy, tonight is your answer...It's been a long time coming, but tonight, because of what we did on this day, in this election, at this defining moment, change has come to America...

Especially notable in other election news was California's decision on same-sex marriage. Voters chose to pass Proposition 8, amending the state's constitution to recognize "only marriage between a man and a woman."

More than \$74 million was spent by both advocates and opponents of the ballot measure, breaking national records for campaigning on a social policy initiative. The fate of the estimated 18,000 same-sex marriages performed in the state is unclear.

...

## Key to AIDS Vaccine is Cooperation

by Kylie Lacey '11  
 News Staff

[March 5, 2009]

On Thursday, Feb. 26, Robert Gallo '59, M.D., visited '64 Hall to give a presentation on the history of AIDS. Gallo co-discovered the disease in the 1970s. Currently, he is the director of the Institute of Human Virology at the University of Maryland School of Medicine.

Gallo and his colleagues break the history of AIDS into five separate phases, calling the period from the 1970s until 1981 "The Silent Spread."

"We know now that the virus was spreading in the 1950s," he said.

However, 1981 to 1982 was the "Recognition" era. Clusters of people, such as homosexual men, were emerging as groups most prone to contracting the disease. During the early 1980s it was unknown how the HIV virus was transmitted.

"Now everyone knows how AIDS is passed on," said Rachel Davison '11. "It's crazy that not so long ago, even doctors and scientists didn't know."

"1982 through 1985 was the 'Intense Discovery' time," Gallo said. "This was good but bad. Thick books were published, all that expected a vaccine to be made in the next few years."

Gallo says he believes the reason that a vaccine still has not been developed is because no one group is working on it. He says that progress is possible, but there needs to be cooperation between groups working to find a vaccine. Gallo said that, if only 12 institutions, working in conjunction with each other were funded with \$10 million a year to research, then they may come closer to developing a vaccine.

It was during the "Intense Discovery" time that the virus was finally linked to AIDS. How it is transmitted was discovered, as were the key viral proteins. The antiviral drug AZT was created to ease the symptoms of AIDS sufferers. Blood testing was developed to detect the virus and to determine how to treat patients.

"Global Mobilization" and "Ending the Spread" are ongoing phases. The idea of a vaccine is still a hope for scientists and patients, according to Gallo.

"When AIDS came along in 1981, people thought they didn't have to worry about infectious diseases any more," he said.

People had thought the same way when the polio and the influenza epidemics spread across the world, according to Gallo, yet both claimed many lives. Other false prejudices people believed up until the 1980s included that viruses cannot cause cancer, infectious diseases are over in the industrial world, and that retroviruses cannot infect humans.

"When people decided that retroviruses can only affect animals, they were doing testing on inbred animals that had other viruses," he said. "They failed to do primate testing."

In fact, retroviruses can infect humans—and causes diseases like advanced leukemia, with patients passing away six months after their diagnosis. AIDS is also caused by a retrovirus.

Gallo compared the disease and the AIDS epidemic to a thunderstorm, saying it will not go away until it is completely resolved. When he visited Paris in July of 1984, he met a hemophilic who had been infected by the disease from his blood product. He in turn infected his wife and child.

"My problem was that I assumed someone else was taking care of it," Gallo said. "I assumed the government would have funded someone to test the blood, or made sure people knew how the disease was transmitted. It was my fault for assuming."

In 2007, the number of deaths due to HIV was approximately 170,000.

"In 2004, around 175,000 people died due to the tsunami [in Thailand]," Gallo said. "So death from AIDS is like a tsunami a month."

Right now, from 30.6 to 36.1 million people are suffering from the disease. Gallo shared that 96 percent of sufferers come from low/middle income houses. Fifty percent are women, and 40 percent are young people ranging in age from 15 to 24.

According to Gallo, AIDS is most concentrated in Sub-Saharan and Saharan Africa. This is due to an insufficient education system, insufficient blood testing, and immune activation by other diseases, such as tuberculosis and malaria. Nigeria is the country with the highest per capita population infected with the virus.

"In some areas of Africa, 20 to 30 percent of the population have the HIV virus," said Gallo.

Gallo offered that some positive things are coming to try to decrease these numbers. Through organizations like PEPFAR, \$50 billion has been spent over five years for AIDS care, treatment, and prevention in Africa, Vietnam, and other areas.

In the United States, the city with the highest population of HIV patients is Miami; the highest state is Maryland.

"The area with the greatest growth is the African American population in the rural south," said Gallo.

Gallo said that this is due to the urban poor being more likely to have current and former injection drug users in a social network.

The latest growing epidemics, according to Gallo, are young men transmitting the virus to other men, and females transmitting the disease through intercourse with men.

"AIDS is preventable with treatment," said Gallo. "These new epidemics and cases are related to a lack of access to health care."

Tom Fitzgerald '11, a biology major, said that he valued Gallo's words.

"I thought it was a great program," he said. "I thought it was great that they had such a prominent alumnus come and speak."

## front page

### Providence College Makes Short List Of Nation's Most Catholic Schools

#### *Father Shanley's Decisions and College's Academics Considered in Newman Guide*

by Devin Murphy '10  
 News Editor

[October 1, 2009]

The Cardinal Newman Society has named Providence College one of the most faithful Catholic colleges in the country. The Society's exclusive list includes only 21 other Catholic institutions...

The addition of the College to the list has come as the result of some decisions made within the past five years. One of the five key points the Society lists about PC on its Web site, [www.thenewmanguide.com](http://www.thenewmanguide.com), is the enhancement of PC's Catholic identity by Shanley. Among the decisions Shanley is commended for in The Newman Society's profile of PC is his decision to ban all performances of The Vagina Monologues on campus in 2006. Shanley's decision sparked much on-campus controversy and even caused a student protest. However, The Newman Society praises the College's use of Project S.A.V.E. (Sexual Assault and Violence Education) Week to spread awareness about sexual violence towards women in place of The Vagina Monologues...

In its section on student activities the guide discusses several on campus clubs and organizations. Amnesty International and SHEPARD (Stopping Homophobia Eliminating Prejudices And Restoring Dignity) are specifically mentioned.

"We were concerned about two campus organizations, a chapter of Amnesty International, whose official international policy supports abortion; and a homosexual support group called Stopping Homophobia, Eliminating Prejudices And Restoring Dignity (SHEPARD)," says the guide. "However, neither group appears to act openly in defiance of Catholic teachings..."

Students do not seem to know what to make of The Cardinal Newman Society's decision to add PC to its exclusive list.

"I don't know," said Tiffany Donohue '13. "Personally I like Amnesty [International] and SHEPARD. I think they are two good programs because they teach tolerance, and religion is supposed to be about tolerance."

...

## Congress Extends Hate Crime Bill

by Mackenzie Mango '10  
 World Staff

[October 29, 2009]

According to CNN, the Senate passed legislation on Thursday, Oct. 22, 2009, that would make it a federal crime to assault an individual because of his or her sexual orientation or gender identity.

The bill, which was attached to a \$680 billion measure outlining the Pentagon's budget, was passed by the House on Thursday, Oct. 8, 2009. The 68-29 Senate vote to approve the defense spending bill is a milestone in helping protect Americans from bias-motivated violence.

Joe Solmonese, president of the Human Rights Campaign, called the measure "our nation's first major piece of civil rights legislation for lesbian, gay, bisexual, and transgender people." The bill is named for Matthew Shepard, a homosexual Wyoming teenager who died after being kidnapped and severely beaten in October 1998, and James Byrd Jr., an African-American man dragged to death in Texas the same year.

"Knowing that the president will sign it, unlike his predecessor, has made all the hard work this year to pass it worthwhile," said Judy Shepard, board president of the Matthew Shepard Foundation, which is named for her son. Shepard believes that hate crimes continue to affect far too many Americans who are trying to live their lives honestly. She wants people to know that their government will protect them from violence, and provide appropriate justice for victims as well as their families.

This month, President Barack Obama told the Human Rights Campaign—the country's largest

gay rights group—that the nation still needs to make significant changes to ensure equal rights for homosexual citizens. "Despite the progress we've made, there are still laws to change and hearts to open," he said during his address at the dinner for the Human Rights Campaign. "This fight continues now, and I'm here with the simple message: I'm here with you in that fight." Obama has also shown his support in other ways. He has called for the repeal of the ban on gay people serving openly in the military, referred to as the "don't ask, don't tell" policy. Furthermore, he has urged Congress to repeal the Defense of Marriage Act and pass the Domestic Partners Benefit and Obligations Act.

Several religious groups have expressed concern that a hate crimes law could be used to criminalize conservative speech that relates to subjects such as abortion or homosexuality. However, according to CNN, Attorney General Eric Holder has asserted that any federal hate-crimes law would be used only to prosecute violent acts based on bias, as opposed to the prosecution of speech based on controversial racial or religious beliefs.

The previous hate crimes law, enacted after the assassination of Martin Luther King, Jr., in 1968 centered merely on crimes based on race, color, religion or national origin. The expanded federal hate crimes law now travels onward to Obama's desk. President George W. Bush had previously threatened to veto a similar measure. More than 77,000 hate-crime incidents were reported by the FBI between 1998 and 2007, or "nearly one hate crime for every hour of every day over the span of a decade," said Attorney General Eric Holder. According to NPR, the "FBI says more than half of reported hate crimes are motivated by racial bias. Next most frequent are crimes based on religious bias, at around 18 percent, and sexual orientation, at 16 percent."



## Outing the Gay Agenda

by Jayo Miko Macasaquit '11  
Commentary Staff  
[March 18, 2010]

Friends: one in six women in the United States have reported experiencing an attempted or completed rape. The homicide rate, though substantially decreasing in the U.S., is still among the highest in the world. In the same vein—by far the largest threat to our society—homosexuals are trying to marry.

In five of the 50 states, in fact, homosexuals are already permitted to do so, not to mention the Coquille Indian Tribe in Oregon. The fact that five states and an Indian tribe have permitted this despicable act to take place on American soil undermines society at its core and this, my friends, is the pinnacle of the Gay Agenda. Let's think clearly about this: five states and an Indian tribe have said no to tradition, to one of the staples of society. "Go free," say five states and an Indian tribe. "There are no rules here now. Frolic, gays!"

Forget the argument that nothing is sacred for that argument is rooted in jealousy. Just because gays can't legally get married in Vegas, doesn't mean you can try and pervert the very sanctity of marriage. Marriage is holy, and thus you can't have it. It's ours. In fact, stay away from our right to divorce too. The 50 percent of our marriages that end in divorce, along with the increased rates of couples going to counseling over the years are testament to how much we value heterosexual marriage and by allowing homosexuals the right to marry, we are destroying this sanctity.

It's bad enough our kids are being bombarded by gay stimuli in their everyday world. One cannot surf YouTube without having our eyes harassed by Lady Gaga's kitchen-dancers. By allowing gays to marry, you're allowing gays access into our homes. Cake Boss will have to start baking gay cakes, we'll have to have gay sections in supermarkets, and, to make matters worse, Ellen. The inconvenience of this gay transition is something that the Gay Agenda does not seem to consider. America is totally fine in our heterosexual, predominantly white bubble. We're still trying to deal with that race thing people keep talking about. Now you

want to complicate things by adding homosexuality to our list of things we now accept? That, friends, is asking too much.

Don't get me wrong; I've been through two semesters of Dr. Wan's Introduction to Biology. I'm not bigoted. I know full well that gays aren't contagious in a diseased sense. If they didn't trendily choose to be abused by their peers, then I'm sure gayness happened in the womb. I'm convinced, however, that gays are radioactive. How else can you explain the fact that mere exposure to homosexuals is corrupting our children and making them gay? I'd even go as far as to say it's intentional. Increased homosexual exposure is not only turning all our children gay, but as a result, allowing them to build their gay army. This, my friends, is why we should cover our children's eyes whenever we come across two men holding hands in public. Not only does this protect our children emotionally, but also from the gay-diation the gays are emitting.

If you're thinking this claim is outrageous, then consider the threat that the Gay Agenda has posed on our current armed forces. An estimated 2 percent of the military is gay. Friends, this infiltration is not only disturbing, but it also severely undermines military integrity. How do you suppose our brave, heterosexual men and women react to threats to national security, knowing that some of their fellow "comrades" are attracted to the same sex? What if a war happens? How will our men and women fight evil-doers when at any given time, a homosexual may be fighting alongside them? God only knows how more than 30 countries, including U.S. allies such as Canada, the United Kingdom, and Israel, are able to deal with their don't ask, don't care policies. I, for one, am frightened.

It's a matter of principle: allowing gays to marry would be unfair to those who don't like gays. It's bad enough homosexual partners can easily trade clothes without causing an awkward situation, and that lesbian couples have been proven to raise adopted children with better academic and emotional outcomes than straight parents of adopted children. Now the Gay Agenda is after marriage, too? Well, friends, don't even think about it. You can keep Celine Dion, The Wizard of Oz, and Dairy Beverages: Marriage is ours.

## A Not-So-Sarcastic Take on Gay Marriage

by Mark Scirocco '10  
Commentary Staff  
[March 25, 2010]

My colleague Jayo Miko Macasaquit '11 wrote a commentary in last week's *Cowl* on the subject of homosexuality. Macasaquit gave a sarcastic and humorous appraisal of what he perceives to be the injustices suffered by the gay community in America.

Firstly, I challenge Macasaquit to point to a culture which treats gays with more respect than America does. Perhaps Macasaquit would prefer it is the United States began to exile or kill homosexuals as people do in most of the Muslim world. Saudi Arabia had made a practice of amputating limbs as a means of punishing homosexuality for violating Islamic law. When Iranian despot Mahmoud Ahmadinejad was asked at Columbia University how Iran handles its gay population, Ahmadinejad responded, "We don't have that problem here." The Iranian tyrant was not trying to convey how accepting his country is of homosexuals, but rather how gays are systematically executed. The West is perhaps the only cultural tradition that treats gays with the dignity accorded to them as persons.

In last week's article, Macasaquit points to the fact that five states have legalized gay marriage. While he might take this as an indication of progress for gay "rights," evidence in recent elections points to the contrary. In fact, citizens of such liberal states as California and Maine have declared that marriage should be kept between one man and one woman. All 31 states that have voted on homosexual unions have denied gays the ability to marry. It looks, by all accounts, as if these numbers in opposition to gay marriage are set to increase.

The gay marriage results in recent elections might indicate the American public's recognition of the fact that marriage is not a right, but rather a privilege given by society for the purposes of procreation and communal life. Macasaquit's own implicit comparison of gay marriage to the American Civil Rights Movement is evidence of this point. The objection is often made by homosexual advocates that preventing gays from marrying is akin to denying civil rights to African Americans. In reality, the two examples could not be more dramatically opposed. While African Americans were unjustly deprived of rights on the arbitrary basis of skin color, homosexuals are prevented from marrying due to a particular lifestyle. Indeed, our code of law provides for the denial of marriage privileges to groups other than homosexuals. It is interesting to note that the gay movement is not distraught at marriage "rights" being denied to polygamists.

Macasaquit is right to point out the shambles in which we find the institution of marriage, with its high divorce rates and out-of-wedlock births. Permitting the legal union of homosexual couples, however, would send marriage and family life into a tail-spin from which it would never recover. As the United Nations' Universal Declaration of Human Rights boldly states, "The family is the natural and fundamental group unit of society..." By family, the U.N. means the lifelong union of one man and one woman who procreate. Whatever homosexuals might say about same-sex attraction being provable by biology, the fact remains that gay couples seek to imitate the relationships that we find in the life of the nuclear family. Homosexuals would be ignorant of what a family looks like if not for the natural and prior relationship of one man uniting with one woman.

Finally, there is the issue of the military's "don't ask don't tell" policy toward homosexuals. The fact that more than 30 countries have enacted such a practice ought to tell us something of its effectiveness. Despite the drawbacks that Macasaquit and others might see to gays being "forced" into silence, the premise that a soldier's private life need not be shared with the military at large is clear. Ultimately, the policy provides a means for those of different lifestyles to function coherently despite the whims of personal prejudice.

## Outing the Gay Agenda

*We've Heard From Two Opposing Commentary Writers, Now the Students Speak Out*

by Meredith White '13  
Guest Commentary  
[April 15, 2010]

I was utterly shocked when I read "A Not-So-Sarcastic Take On Gay Marriage" in a recent edition of *The Cowl*. I firmly believe that each person is fully entitled to his or her opinion, but the arguments made in Scirocco's article were objectively ignorant, not subjective personal opinions.

First, to say that banning gay marriage is acceptable because at least we're not lopping off limbs like they do in Saudi Arabia is almost akin to saying that if a woman is rejected from a job on the pure basis of her gender, it's all right because at least she doesn't have to wear a burka. Just because it's not as bad as somewhere else doesn't mean it's okay.

Scirocco posits that what is obviously discrimination against homosexuals in disallowing them a "privilege" that is granted to every other citizen of the country is not comparable to racial discrimination because homosexuality is a "lifestyle" and not an "arbitrary basis." He makes it seem like homosexuality is a choice. Forget the fact that science is on my side with this one, let's just look at this logically. What single sane person would actively CHOOSE to live a life in which they are discriminated against? Homosexuality is just as much an integral, involuntary, and permanent part of a person as race and gender.

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by Paula Tran '12  
Guest Commentary  
[April 15, 2010]

Mark Scirocco, I challenge you to think outside of a white-walled room. The fact that you deem the way gays are treated as "respectful" is completely mind-blowing. Imagine yourself being in a long term committed relationship. You love this person more than you could have ever dreamed. Imagine not being able to marry them. Not being able to share your health benefits with them—something this country has worked so hard on building. Imagine working your entire life towards your Social Security benefits and not being able to share that with this one person you love. Imagine having a child with this person you love but being unable to support your child because you were denied the benefits. Imagine your child not having benefits because you were barred from securing a legal relationship to him or her even though you raised this child from birth.

Sure, in the United States, gays are not condemned to death, but I can assure you there is nothing to mimic when it comes to a "husband and wife" marriage and that is not what same-sex couples are seeking to do. Who are you to say "homosexuals would be ignorant of what a family looks like if not for the natural and prior relationship of one man uniting with one woman"? The dictionary definition of 'family' is a group of parents and children living together in one household or all the descendants of a common

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Scirocco also posits that marriage is a “privilege given by society for the purposes of procreation and communal life.” I remind you that not only are there options for same-sex couples to have families (adoption, surrogacy, sperm donors), but that many heterosexual married couples choose not to have children. By Scirocco’s definition, then, any heterosexual couple with fertility issues should not be allowed to get married...I mean kids are the only point of marriage, right?

While Scirocco misses the point that there are a handful of other reasons that couples, gay and straight alike, decide to get married (insurance, taxes, and... God forbid...love!), at the very least any American should recognize that “separate but equal” is still not equality. To offer something (privilege or right) to one group of people and not to another is, by definition, discrimination.

Scirocco’s point that the “homosexuals would be ignorant of what a family looks like if not for the natural and prior relationship of one man uniting with one woman” is so inherently ridiculous (and frankly not even really a point) that I don’t need to pick it apart myself. Its sheer ignorance does enough detriment to his argument without my help.

In my fury, I’m brought to a question: why have marriage at all? I’ve always been told that marriage is about choosing to spend the rest of your life with someone you love. Scirocco is dead wrong when he claims that gay marriage would destroy the construction of marriage. In fact, not allowing gay marriage has only shown the current institution of marriage to be a complete hypocrisy. In my eyes, marriage is completely useless as long as it is being treated like some sort of exclusive club. What reason can I possibly have to get married that is any more valid than that of a gay person? Am I really made that much more special because I’m capable of having children with my partner? If that’s really the only reason that I can get married and someone else can’t, I’d rather just forgo the process entirely. Congratulations, Mr. Scirocco. YOU have sent my view of marriage into a tailspin from which it will likely never recover.

## Same Sex Hospital Visits

by Mackenzie Mango ‘10  
World Staff  
[April 22, 2010]

In an unprecedented move by the Obama administration, President Barack Obama ordered “hospitals [to] allow patients to say who has visitation rights and who can help make medical decisions, including gay and lesbian partners,” according to *The Washington Post*.

Specifically, Obama has instructed his ‘Health and Human Services secretary to draft rules requiring hospitals that receive Medicare and Medicaid payments to grant “all patients the right to designate people who can visit and consult with them at crucial moments,” according to *The Washington Post*.

According to *The Washington Post*, these rules state that Medicare-Medicaid hospitals may not deny visitation and consultation privileges “on the basis of race, color, national origin, religion, sex, sexual orientation, gender identity, or disability.”

In his official statement, according to *The Washington Post*, Obama stated, “Every day, all across America, patients are denied the kindnesses and caring of a loved one at their sides—whether in a sudden medical emergency or a prolonged hospital stay. Often, a widow or widower with no children is denied the support and comfort of a good friend.”

Obama asserted that too often gay and lesbian couples must suffer alone, denied the companionship of their partners.

“This is a critical step in ending discrimination against LGBT families and ensuring that, in the event of a hospital stay, all Americans have the right to see their loved ones,” said House Speaker Nancy Pelosi. The Human Rights Campaign, which backs gay rights, deemed Obama’s decision an “important action.”

Reportedly, the organization has been working with the Obama administration for months. Obama’s action was inspired in part by an article from *The New York Times* about a lesbian couple in Miami. The hospital kept them apart even though one was dying, despite having an “advanced health care directive” asking for full visitation rights for each other.

The memo also directs the department to look into any other health care barriers that “pose challenges to such families and make recommendations to the president on them within 180 days,” said CNN.

ancestor. A successful family has nothing to do with the sex of the parents. It is how the household is run.

I have a gay uncle who practically raised me. Don’t get me wrong, I do have a father who is extremely supportive but the term “father figure” isn’t quite fitting. My uncle is the male backbone in my life—he is my father figure. He has been with his partner for over 10 years and I cannot imagine my life without him. He too has become a large role model in my life. I’ve known his partner since I was seven. The foolish question of “Why is my uncle holding hands with this man but my other uncle is holding hands with a woman?” never crossed my mind. I can guarantee you I am not a confused human being nor am I unsure about my sexual identity. I know that I am straight, I know I can be with whomever I please, and I know that a man does not always have to be with a woman. I also know that as a 19-year old college student, I am entitled to more benefits than my uncles because of my sexual orientation. I have never been in love, my longest relationship was two years, and the most important thing I’ve worked towards achieving financially is my MacBook. But my future is secure because of my attraction to the opposite sex? Perhaps we should reconsider what makes a person deserving of their benefits.

One final thought: When a person is in love they surely want to tell the world. Imagine being silenced because it “need not be shared.” Regardless of its connection with the military, it is still demeaning.

So, Mark Scirocco, I challenge you to grow up and accept the fact that there is nothing to be silent about when it comes to love, there is nothing to imitate in a relationship of “one man uniting with one woman,” and to “be okay” with the idea that you are denied benefits because of your lifestyle.

## Scirocco Fires Back: Attacks Don’t Sway Opinion

by Mark Scirocco ‘10  
Commentary Staff  
[April 22, 2010]

Last week a handful of students wrote critiques to my commentary in a recent edition of *The Cowl* entitled “A Not-So-Sarcastic Take on Gay Marriage.” In addition to answering few, if any, of my arguments against homosexual marriage, the authors of the responses displayed much personal hostility towards me. One author wrote, “I firmly believe that each person is fully entitled to his or her opinion, but the arguments made in Scirocco’s article were objectively ignorant, not subjective personal opinions.” In other words, while those who argue in favor of gay marriage are entitled to their opinion, I am not. Another critic wrote that I think inside a “white-walled” room and directed me to “grow up.” It is concerning to note that these same individuals claim to side with tolerance and understanding when it comes to homosexual marriage.

I will repeat and expand upon the points made in my article. First, I held that America and the rest of Western culture treat homosexuals with more compassion than any nation or cultural tradition in the world. My critics are right to note that this does not amount to an argument against gay marriage. It was not intended as such. No one, however, can point to another nation or society that treats gays better than the United States. America, then, is the best place in the world for a gay person to live. By allowing its citizens to vote on whether to legalize gay marriage, America continues to live up to its self-proclaimed role as the world’s leading advocate for human dignity.

Second, my critics refused to accept the distinction between the illegitimate denial of rights on the basis of skin color and the legitimate denial of marriage privileges on the basis of lifestyle. As a side note, the critics in *The Cowl* speak of biology being “on their side” when it comes to those who are born with an attraction to the same sex. They fail, however, to point to a specific scientific study of the matter.

It is also interesting to note that none of the responses to my article answered why marriage should be kept between two individuals. By their own testimony, to deny marriage rights to any group of people is to practice discrimination. How, then, can the denial of marriage rights to polyamorists, or those who seek to take more than one husband or wife, be justified? One critic went so far as to define a family as “a group of parents and children living together in one common household.” By this account, polyamory is just as “natural” as homosexuality.

It was for this reason that I stated that homosexual marriage is imitative of the relationship of one man uniting with one woman. Homosexuals have no basis for holding that marriage should be limited to two individuals save for the fact that the nuclear family has always done so.

One critic raises the important objection that, by the traditional definition of marriage as procreative and unitive, heterosexual couples unable to conceive of

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## Letter to the Editor Gay Rights Should Not Even Be A Question

by Justin Klingenberg ‘12  
[April 15, 2010]

I would like to start off by saying that any homosexual, especially young men and women that are just coming to accept their identity within themselves, would tell you that their sexuality was under no circumstances a choice. Just like African Americans, homosexuals are born with a particular quality that makes them different from the rest of society and just like we have come to realize that African Americans are just as deserving of the liberty and equality that our nation was built upon, it is only a matter of time before this justice is brought to homosexuals as well. The fight for marriage equality is nothing short of a Civil Rights movement and the fact that whether or not two people that love each other have the right to get married is even up for debate is one of the more disturbing aspects of our culture. Expressing who you are, loving the person your with, fostering self-development, and pursuing happiness are the greatest gifts God has bestowed upon us and gender should not be looked at something that confines what this entails.

## Not A Gay Wedding, But Still Comment Worthy

by Chris Slavin ‘12  
Commentary Editor  
[April 22, 2010]

There has been a lot of talk about weddings in this humble section of this magnificent publication lately. I felt incapable of comment about the topic because, until last weekend, I had never even been to a wedding. But my cousin sent out the invitations which read: “Come on down to Jersey and join me in this thing called matrimony,” so I obliged, headed home, and got my first nuptial experience. Although my first wedding wasn’t a gay one, and therefore not as exciting, controversial, or capable of infuriating my buddy Mark Scirocco, it left me with a few questions, comments, and concerns...

The bride and groom were too polite to shove the cake in each other’s faces, and I did not get to catch any real life wedding crashers like Dwight did, but my first wedding experience was still a good one. Still, I will have to attend a gay marriage in order to have a fair opinion on the debate currently taking the Commentary section by storm. Until then, I am still going to avoid catching that thing the groom launches behind his head, and work on not laughing while doing clerical readings.

## My Two Cents

by Katrina Davino ‘10  
Head Copy Editor, Emeritus  
[April 22, 2010]

With the publication of this week’s issue, Mark Scirocco ‘10 will have twice identified homosexual couples as “imitative of the relationship of one man uniting with one woman.” My views on equal rights aside, I take offense to his claim that “homosexuals would be ignorant of what a family looks like if not for the natural and prior relationship of one man with one woman.” According to Scirocco’s views, the only type of meaningful family is that made up of a mother, father, and children, in which the parents’ union has been created for the sole purpose of procreation. This eliminates the possibility of a number of other kinds of family structures—stepfamilies, single-parent families, foster families, extended families, adoptive families, and yes, even families with same-sex parents. As an education major, I have had to learn to respect and care for all different kinds of families, as I will be teaching children from a variety of backgrounds. When attempting to come up with a true definition in my classes, my peers and I have determined that a family is a group of people who identify themselves as a family, whether this involves parents, grandparents, other relatives, or even those who are not blood relations. In his original article Scirocco referenced the U.N.’s “Universal Declaration of Human Rights” as stating that the family is “the natural and fundamental group unit of society.” I could not agree more. And even if that group unit does not fit Scirocco’s nuclear model, it still deserves to be considered what it is: a family.

# A Moment of Silence: Remember the Future

by Conor Leary '11  
Portfolio Editor

[April 22, 2010]

Remembering the future.

I know it sounds weird, but it was something I found myself thinking about on Friday, April 16th, when Providence College bore witness to the silent terror many students go through every day throughout the country and the world. I wore a black shirt with the word "SHEPARD" printed across the front and the words "Ask me why I'm not talking" on the back. I was asked by a few people and reached into my back pocket to give them a tiny sheet of paper. It was all I was allowed to "say" that day. It was all I was allowed to do to stop homophobia, end prejudice, and restore dignity to those who lose it on a daily basis.

As a very talkative person, always carrying on conversations and producing them from thin air like some verbal magician, the day gave me plenty of time to think. I encountered an unreal phenomenon, some sort of remembrance of the future. I had to be silent for over nine hours and remembering the future, the concept and its impossibility, kept me very busy.

To remember the future seems to be something absolutely unbelievable and frankly impossible. It would be the process of predicting the future and attaching some ideal of nostalgia to it, taking it to heart and holding it in the memory bank of your mind (even though it temporally has not happened yet). When I was holding my tongue inside my mouth and forcing my thoughts into hand gestures and by flying a writing utensil across the lines of college-ruled paper, I considered it. The day seemed to call for it.

I spent my time wondering about the future my statement was trying to encourage. My presence alone in classrooms, on campus, and amongst the student body allowed me to see clues of a future in rather intimate places: in the eyes of people who saw me that day, who recognized my message, and in the ways voices reacted to my silence that day, which attempted to comment on my message. My decision to remain speechless and to honor those constantly subjected to hiding their true selves beneath layers of silence brought an ideal future to my mind. At the day's end, I wanted to remember that point on the horizon, even though it was still too far to see. I wanted the people around me to remember it too, even though they had yet to conceive the future like I had. All they had seen that day was the dark glimpse of my passing black shirt.

SHEPARD's message is a commanding one. The general statement may seem directed towards those gay, lesbian, bisexual, transgender, queer, and questioning people that populate homes, workplaces, and college campuses all over the world. But it is really for everyone. It demands acceptance and helps encourage individuals to demand it as well. The group protects people from verbal and physical harm. Its efforts, valiant and courageous, mean to destroy hate.

A world without hate. A future to remember. On April 16th, I realized that I hoped they were one and the same. I hoped my phenomenal theory of remembering the future

would produce an image of unity and peace in my mind. I hoped to see the world always brightened by a hazy light, illuminating especially hands joined in warmth, smiles reflected in content gazes, and bodies turned always towards one another.

The phenomenon of remembering the future struck me on SHEPARD's National Day of Silence. It was the first time such an unbelievable concept came to mind. It was something that kept me quiet (for I think even bringing that kind of metaphysical concept up in an upper-level Philosophy course would get some convoluted looks). It was something that twisted my mouth shut and kept it sealed. It was something that made me understand why I had chosen to remain so quiet.

The contemplation of such a principle was prevalent in my eyes. I could tell from the way people responded to my silence after a while. They either went with it, scribbling notes to somewhat mimic my situation, or carried on conversations while occasionally breaking to read one of my notes or decipher one of my flailing gestures. Most didn't bother stopping their conversations or scribbling notes.

They left me alone to contemplate the future. To remember it. To attach some piece of nostalgia to a, as of that moment, non-existent reality that might never happen. For countless reasons. Disrespect. Prejudice. Homophobia.

Who is to say remembering the future is even possible? It was just one day when I was left alone even in public places, where I kept my lips sealed to avoid blurring out pieces of discussions, and where I felt the burden of silence very blatantly pushing me into the ground.

I spent nine hours in silence. In those nine hours, I discovered remembering the future was possible. And I remembered it. Searching the expansive territory known as Time, I encountered a world full of peace, peace for all kinds of people, no matter who they loved, how they acted, or how they lived. I remembered the hazy light touching everyone and joining them all together. I continue to remember it today.

I know that sounds extremely idealistic. And since I have swaddled it in creative syntax and decorated it with flowery language, it seems even more nauseatingly perfumed.

But where is the true harm in restoring dignity, eliminating prejudice, and stopping homophobia? Where is the real harm in allowing everyone to live their lives together and to imagine that peace is actually located somewhere in the future? Where is the real harm in trying to remember the future, even though it has not happened yet?

There is no harm. SHEPARD's Day of Silence challenged me to discover a phenomenon. It confronted me with the question of how my one day of silence was going to affect the rest of the world and the future. It made me hope purely for no harm to come to anyone some time in the near future.

Remembering the future got me through an entire day of not being able to talk. It gave me something to think about.

It gave me something to hope for.

children should be prohibited from marrying. While this objection is compelling, it is not without explanation. The infertile married couple that engages in sexual intercourse does nothing to intentionally block the procreation of children. By all accounts, infertile heterosexual couples engage in an act that is procreative in its very nature. As Princeton's Robert George notes in *First Things*, "the plain fact is that the genitals of men and women are reproductive organs all of the time—even during periods of sterility." We can thus conclude that infertile couples unite as "one flesh," in the procreative and unitive sense of the term. Homosexual couples, meanwhile, cannot unite as one flesh because their sexual act is never procreative by nature.

Finally, one critic repeatedly told us to "imagine" ourselves in the place of a gay person. Such rhetoric does not set forth a case for why homosexuals should be permitted to marry. Instead, this language plays to nothing other than a reader's emotions. It is indicative of how many in the gay movement do not engage in rational discussion but seek only to air personal grievances.

## front page Bishop's Rules for Survival Tobin Talks Religion

by Shannon Cordeiro '11

News Staff

[October 7, 2010]

Should the Church have a role in a continually growing secularized world? On Sept. 29, 2010, at 7 p.m. the Bishop of Providence, Most Reverend Thomas J. Tobin, addressed this concern in the Campus Ministry Center. As the eighth Bishop of Providence, he declared that the Church should be involved in the world and that it should engage in worldly cultures. It is important to keep in mind that the Church should not try to look more attractive to people. Rather, the attractiveness of the Church should come from the quality of the lives of the religious and their faith. So, how should the Church engage in issues of the modern day world? Bishop Tobin's recipe for the Church's success in tackling difficult issues is to be strong, loving, and wise. Sometimes these issues will be challenging, with regard to abortion, homosexuality, and stem-cell research, but it is important to speak the truth with a strong, loving, and wise mindset.

Bishop Tobin defines "strong" as holding onto one's faith and moral convictions. Moral courage is critical in the world today. At the same time, it is important to love people who are different from us. Loving those who are different from us does not mean that we have to accept their morals and values. Rather, if we love someone, we should challenge their immoral behavior. It is a challenge, but the Church and its followers must be loving and civil in an uncivil society

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## Gay Rights Rally Crushed

by Ben Remillard '13  
World Staff

[September 30, 2010]

Last Tuesday, Sept. 21, police shut down a rally in the Russian capital of Moscow, campaigning against Russian Mayor Yuri Luzhkov's stance on gay rights, according to the BBC. The rally, which was timed to coincide with the 74th birthday of the mayor, ended with eight protestors arrested, including notable Russian gay rights activist Nikolai Alexeyev.

The activists and the government have come into conflict in recent years. Mayor Luzhkov, banning the event, transformed a gay rights parade into an illegal protest. Luzhkov warned in a conference on Monday, Sept. 20 that if any such parade were to take place, it would be viewed as an illegal protest and would be met with police force. For the last five years, the Moscow city government has refused to approve applications for gay pride parades. It claims that they would only incite "public disorder," according to the Russian news agency Ria Novosti.

Additionally, The Huffington Post reports that, in the past, both the city's Orthodox Church and far right groups in the region have promised to disrupt any parades that might occur.

The mayor, who is not unfamiliar with controversy, first came into a similar spotlight in 2007 when he declared that gay rights parades should be viewed as nothing less than "satanic." In his conference on Monday, Luzhkov proclaimed that "A gay parade... cannot be called anything but a Satanic act... we haven't permitted such a parade and we won't permit it in the future... It's high time that we stop

propagating nonsense discussions about human rights, and bring to bear on them the full force and justice of the law." Additionally in 2008, Luzhkov compared homosexuals to "weapons of mass destruction," according to The Gay and Lesbian Times.

The organizer of the event, Nikolai Alexeyev, was reportedly arrested in Russia's Domodedovo Airport the week before, and was taken to an unknown location for two days. Alexeyev maintains that, while in custody, he was continuously intimidated to withdraw a case from the European Court of Human Rights (ECHR). In the case, he complained about Mr. Luzhkov's continued refusal to allow gay pride parades in Moscow, reports the BBC.

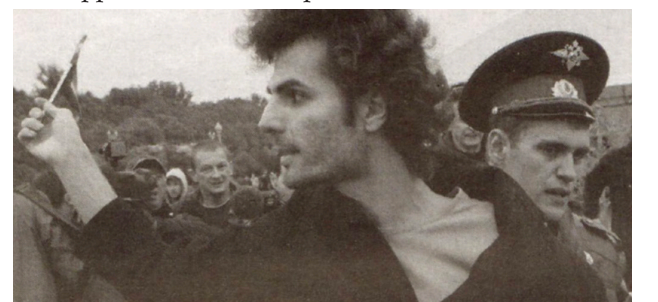
Alexeyev was eventually released and was able to make it to the protest in Moscow before being arrested once again by Russian authorities. In response to Moscow's continued refusal to allow a march, Alexeyev states that, "It's the same old medieval homophobic rhetoric." There has been no official response by the government in relation to Alexeyev's abduction allegations.

Meanwhile, news of Moscow's reaction to the protest has drawn criticism from several countries. In Canada, a similar rally was held on the same day in order to show solidarity with Russian activists. Canadian-Russian woman Alpina Polotskaya, said that during the 1990s, Russia's restrictions on homosexuals were not nearly as restrictive, but that within the last ten years Russia has been "going backwards" when it comes to gay rights. Polotskaya says that while she can be openly free about her sexuality in Canada, she would not feel the same way in Russia. "I'm afraid to be out," she said.

Following Alexeyev's arrest in Domodedovo Airport, British liberal democrat Member of Parliament and

European Parliament, Sarah Ludford said the event was of "deep concern." She went on to say that "state-sponsored homophobia, as shown by bans on gay pride, is common in Russia and other parts of Eastern Europe, and I fear that this arrest of a prominent gay rights campaigner may be part of this." Officials from the International Lesbian and Gay Association of Europe shared similar concerns during Alexeyev's incident. They argued at the time for an "immediate end of intimidation and pressuring him to withdraw his ECHR complaints."

As of Monday, Sept. 27, President Dmitri Medvedev signed a decree in which he fired Mr. Luzhkov, who has been in power since 1992, according to the BBC. The Itar-Tass News agency reports that Mr. Luzhkov was forced out of office "because he has lost the trust of the president of the Russian Federation." The former mayor has recently drawn sharp criticism from state-run news agencies for continued gridlock in the capital city's streets and for the bulldozing of historic monuments. The BBC reports that he and his wife have also been accused of corruption. In his place, Vladimir Resin, Luzhkov's former first deputy, has been appointed to the chief position in Moscow.



An activist participating in the Gay Rights rally is arrested by Moscow Police.

## Cold, Cold Hope

by Conor Leary '11  
Portfolio Editor  
[October 7, 2010]

*Author's Dedication- This piece is dedicated to the five young people who took their lives due to homophobia, invasion of privacy, and bullying.*

He wasn't dressed for the occasion. That bothered him.

Sitting in the room as people gathered like phantoms in blacker-than-normal colors, he wasn't dressed for the occasion. Amongst the black trousers and suit jackets, black blouses and dresses, black headbands and neckties even, he sat in bright red sweatpants. His hair was rustled and thrown in the directions of what little sleep he had attempted to get. He wore an undershirt, a white one that was too tattered to wear in public. It was naturally reserved only for pajamas, to be worn within the boundaries of his bedroom, a place for privacy beneath blankets and sheets.

He held his eyes closed and pretended that he was invisible. For a split second, he sensed the many presences around him, midway through constant interactions, spreading condolences, and leaking more tears to flavor faces familiar with dismay. For a split second, he was comforted by the fact that no one was looking at him, because he could not see them. For a split second, he felt that if he moved, no one would notice.

If he stood up, he knew no one would notice.

If he started screaming, really screaming, where his voice climbed out of his throat and exploded out of his mouth louder than a foghorn, he knew he wouldn't interrupt the steady stream of tears from any eye.

That brought on the tears.

When he opened his eyes, when they tore themselves open so the image of his invisible and echoless body would be ruptured out of his brain, his eyes released the sting of hot tears. The thought of his disappearance, of his body turning into air, a cool breeze that would so easily slip out of the funeral parlor, made his heart hurt. Because, for a split second, it sounded like a good idea.

The coffin in front of him, blurred by the acidic water in his eyes, had been sealed. The coffin's door showed with new gloss. It was left clean of any flowers, petals, and beads of moisture. It had been left so clean.

He let his body carefully rise. He left his chair behind and adjusted the waistband of his sweatpants, tugging at the white string and wrapping it tightly around his wrist. His hands were fists detached from one another, even though his lips muttered a string of endless syllables in a prayer so deadpan. He felt the grave weight of the nearly inaudible sounds drop off his tongue like the tears in his eyes and plummet to the earth. He stepped on them as he crossed quietly away from his seat, and they bit at his feet like tiny pebbles caught in his shoe.

It didn't take long for him to reach the coffin. In a split second, maybe two, he stood in front of the coffin. He saw its nakedness, its nudity. He realized its gloss was like a thin layer of ice, frozen immortally over the polished wood and the bronze hinges. In the ice, he saw the broken condition of his face, his matted hair, the filthiness of his plain white t-shirt. The tears sat on his cheeks, gathering into puddles of salt. Tearing them, he gathered them; and like digging a shovel into a bag of rock salt to fight the frigid winter, he threw his hand down at the coffin.

The salt didn't melt.

The ice became a gruesome mirror. His eyes had dropped away when he hacked the brine of his tears across the coffin. When he looked back, he found himself in the coffin. There was nothing wrong with his appearance now as tears swelled from underneath his eyes. There was a peaceful glow behind him. It made his shirt shimmer.

He let out a strong breath. And another. And another.

He felt his lungs growing weaker. He pressed his palm hard against the coffin and his fingers, clamped down so hard, trembled when he filled the tired organs with the poisoned air. The salt of his tears gave off a crippling reaction when it touched the cold ice covering. He continued to breathe, feeling the burn and the torture and the claustrophobic feeling of his lungs releasing breath for a short time before pulling in another painful gust of air.

He felt the world closing in on him. He knew from the silence of the coffin in front of him that it could close in on you. It could close you down too. It could press and crush and pressure you so badly that you'd wish to be shoved out of your metaphorical prison and into the wooden walls of a narrow box. You'd wish for it so much, you'd make it come true.

As he cried and the dark weight on his shoulders crumpled him towards the coffin, he felt sudden warmth against the back of his hand. "It's going to be okay." A slow, nervous voice crept into his ears and brought the



warmth back into his fingertips. "I know it hurts..." Sweat began to form on the surface of the coffin from under his palm. He looked down and saw his moist eyes. The cold and icy surface remained and reflected the coffin's eternally sealed condition. It showed him his face.

"But you're not alone." He felt his shoulders trembling. He crawled into the person holding his hand. Settling his forehead against a hurrying heart, he let his soul cry.

"He was. He was so alone. He was so alone that he couldn't handle it anymore. I could have done something..." These were his words of grief, muttered and drooled into the sports jacket surrounding his face. He looked up with the eyes of a pleading saint and found the guy he was hugging, someone he knew.

He suddenly wanted to draw away. He knew him from classes—the classes cancelled that day to allow the students to come to terms with what had happened. But the guy literally holding him, embracing him with such dedication to absorb the pain that echoed rigidly out of him like seismic tremors, was someone he would never think would be there that day. Especially holding him. Telling him everything was going to be okay. Showing him compassion.

"Do something now. Make them hear him now. You can give him a voice. We can." His name was Nathan. He went by Nate, and that's what his rugby buddies called him. He was someone who partied, hooked up with girls, and had, in the past, found it absolutely necessary to use the word "gay" to mean something bad, awful, and embarrassing.

In front of the coffin that day, people saw him. They saw Nate holding him close.

In front of the coffin that day, people saw what the world needed. In front of the coffin that day, two people stood united in front of what hate had done.

And people found hope, no longer invisible, but cold, uniting, and real.

## The Cowl Reacts to Rutgers Tragedy

by The Editors  
[October 7, 2010]

In light of the recent events at Rutgers, we here at *The Cowl* would like to remind everyone to treat one another the way you would like to be treated. Although sometimes we forget, every student here comes from a different background, hailing from different towns, states, and countries, and struggling with different cultural, mental, and physical obstacles every single day.

Regardless of one's political views, religion, race, orientation, or gender, all of us as humans should be able to agree on one thing: that every one of us deserves respect. Having to hear that bullying can make its way onto a college campus and victimize a student to the brink of suicide should be a wake-up call to all of us to simply place more care on and reform the way we act and the words that we use. Everything we do has a consequence, and it is shocking to realize that our actions can lead to such major, tragic, and irreversible outcomes. It should make us, as students and members of the wider Providence College community want to take more responsibility for our peers, not just by relating to this issue, but by changing the way we treat our fellow man in general. As sad and unfortunate as it is, the type of violent acts that took place on the Rutgers campus could easily happen here.

Some resources for those students struggling to be understood are SHEPARD, the Personal Counseling Center, and Campus Ministry. There are people that care and are here to support you. You are never alone.

## Rutgers Tragedy Avoidable At PC, If Students Oblige

by Jayo Miko Macasaquit '11  
Commentary Staff  
[October 7, 2010]

Life is hard for the young gay teen of modern America. In 2010, a gay teen is four times more likely to commit suicide than a heterosexual counterpart. In fact, gays and lesbians that commit suicide make up over 30 percent of all teen suicides, a disproportionate number compared to the percentage of gays and lesbians there actually are. When it comes to environment, a gay teen is fated to bullying and intolerance, as nine out of 10 gay students are bullied in schools. Life is hard for most people in general, but one cannot deny that for homosexuals, it's much harder.

By now, you have all heard the tragedy of Tyler Clementi, the 18-year-old freshman from Rutgers who committed suicide after being a victim of a form of bullying from his roommate. True, the fact that such a young man was forced to end his life is tragedy enough, but there is tragedy elsewhere in the story, and it goes far beyond the privacy breach that occurred on the Rutgers University campus. You can make a number of arguments that divert the attention away from the issue of homophobia, and you could easily say that the main issue is bullying, and that he just happened to be gay. But again, you have to face the statistics, and face the fact that if Tyler Clementi were not gay, he would have been less likely to commit suicide.

Behind the tragedy of Clementi's death, there is tragedy in our education system. We drill our children with the basics of how to read and write, but not the basics of human decency. Society itself does nothing to fix the problem. Our representatives, the ones we put into power, consistently vote against the rights of gay individuals to serve openly in the military, as well as their rights to marry whoever they want to marry. When we do this, we speak directly to our children. We relegate gays and lesbians to second-class citizenship. We create an artificial class system that children bring to schools, a group of people to look down on. I argue that this is the true root of anti-gay bullying. We, as a society, have contributed to Clementi's suicide.

It's easy to put the blame on those that led him to commit suicide. It's easy to label Dharun Ravi and Molly Wei as monsters. Indeed, what they did was monstrous and inexcusable. But through this labeling, we risk isolating the incident. We risk thinking that lightning won't strike twice, and that what happened at Rutgers could not happen here. We distract ourselves by this labeling, so that we don't need to face the real issue, the fact that in the past few weeks, six gay teens have committed suicide. Empathy for young gay teens is hard. Most of us can't even begin to imagine what they go through daily, so we choose not to. We choose to label people monsters, and then move on with our lives.

It's easy to talk about equality. It's easy to think that Providence College is friendly to all people. People often dispute the other Princeton ratings, one of which deems PC unfriendly to LGBT individuals. We don't have a gay problem here, some say. Make no mistake, there is a fine-line between tolerance and acceptance. It's easy to be nice to someone, it's harder to acknowledge that the environment we contribute to is not as accepting of LGBT individuals as we think. It's hard to wrap our minds around the potential damage done by simply uttering "that's so gay" when we speak of unfavorable things. It's hard to wrap our minds around the damage done by the use of the word "faggot", a word that I hear everywhere on campus with alarming frequency, but that never really refers to actual homosexuals. It's hard to come to the realization that by the use of language like this alone, we create an environment in which gays and lesbians are forced to hide. We ultimately suggest that who they are is not favorable.

Contrary to popular belief, what Ravi and Wei did to Tyler Clementi was not a hate crime. What these kids did was thoughtless, stupid, and maybe even selfish, but it was definitely not hateful. The hate crime was committed by society, as abstract and as hippy-against-the-man as that sounds. The hate crime was committed by systematic and institutionalized intolerance, one we contribute to every day: by the things we say, by our interaction with the media, by the politicians we put into power. Tyler Clementi, and the five other individuals who chose to end their lives in the past weeks will not be the last. The school year has only just begun. The campus organization SHEPARD (Stopping Homophobia, Eliminating Prejudices And Restoring Dignity) will play a crucial role in the next few weeks to make sure what happened at Rutgers is not repeated here. The true test of Providence College students is whether or not we're willing to do the same.



## Uganda's Anti-Homosexual Campaign

by Bill Pursell '11  
World Staff

[November 4, 2010]

Ugandan newspaper, Rolling Stone (no affiliation to the U.S. magazine), ran a front page article listing the top 100 gay Ugandans. This article carried on to show the pictures and addresses of these alleged homosexuals.

Alongside the heading "top 100 gay Ugandans," Giles Muhame, the editor of Rolling Stone, also approved the words "hang them." He assures that this does not call for vigilante violence or that any supposed accounts are connected to his article. Instead, he says he hoped it would push police to investigate and punish those depicted with hanging.

Regardless of its intention, this article has caused homosexuals, including Stosh Mugisha, one of the men listed in the paper, to live a life of fear from vigilante justice. "People were throwing stones through the gate," says Mugisha about an instance occurring soon after the article's publication, "they were shouting, 'Homosexual homosexual!' I started getting scared," as quoted by CNN.

When asked about why someone would print such a hateful and incriminating article against gays, Muhame said that he needed to help rid the world of this disease.

The article is shocking to say the least, but it only represents the tip of the iceberg floating towards Uganda.

An anti-homosexual bill is now very close to passing in the Ugandan Parliament.

Ugandan MP David Bahati told CNN, "We are very confident because this is a piece of legislation that is needed in this country to protect the traditional family here in Africa, and also protect the future of our children."

If the bill is passed under its current state, it will consist of numerous penalties for different levels of homosexual activities, including seven years in prison for "attempt to commit homosexuality," five years for landlords who knowingly house gays, three years for anyone, including parents, who fail to hand gay children over to the police within 24 hours, and for the extradition of gay Ugandans living abroad. Should any gay or lesbian engage in sexual activity with someone under the age of 18, then that person will receive death by hanging.

Bahati defends the bill's stringency. "Well, it can sound tough to some people but it's acceptable to our community here. Remember that here in Uganda, 95 percent of our population does not support homosexuality," as quoted in ABC News.

Among the biggest supporters is Pastor Martin Ssempe. He has gained a reputation for discussing grotesque topics related to homosexuality.

Large initial support for this bill came in the form of religious outreach from the United States. Several American evangelicals went to Uganda and spoke at a conference called the "Seminar on Exposing the Homosexual Agenda." A few months later, this bill was created.

One of the speakers was Scott Lively, a pastor from Springfield, MA, and also the author of a book called *The Pink Swastika*, which argues that the Nazi Party was a homosexual movement. Lively told reporters that he wanted to speak in Uganda in order to save them from suffering a similar fate as the United States.

"These are good Christians—better Christians than there are here in the states," says Lively, "They care about each other. And I think the reason they're pushing so hard on this law is that they don't want to see what happened to our country happen over there," as quoted by ABC News.

Lively told the conference that homosexuals have an agenda aimed at corrupting heterosexuals: "...when a significant amount of homosexuals view a child from a broken home, it's like they have a flashing neon sign over

their head." Thus, Lively suggests homosexuality is passed like a disease from carrier to innocent victim.

Many governments and human rights groups supplying aid to Uganda applied great pressure to halt this bill after it was proposed in 2009. The bill was shelved for a while but has since gained enough ground that it seems likely to become Ugandan law in the very near future.



Supporters of the anti-homosexual legislation rally in the streets of Uganda.

## Don't Ask, Don't Tell: A Revealing Report

by Ben Remillard '13  
World Staff

[November 18, 2010]

Two unnamed sources familiar with a new Pentagon report reveal that more than 70 percent of active duty and reserve servicemen and women would not find a repeal of the Don't Ask Don't Tell policy to be detrimental to morale or current war efforts. The report, due to be delivered to President Barack Obama on December 1, includes the result of a survey sent to over 40,000 troops over the summer, concluding that these soldiers believe that any effect of repealing the policy would be "positive, mixed, or nonexistent" to the war effort, reports the Washington Post. The news source concludes that "The survey results led the report's authors to conclude that objections to openly gay colleagues would drop once troops were able to live and serve alongside them."

This report is encouraging to some politicians, who hope to repeal DADT before Republicans take control of the House of Representatives next year. While he would prefer that Congress act after the Pentagon releases its study of how the repeal would be implemented, Defense Secretary Robert Gates is currently encouraging Congress to push for a repeal of the policy. Following the recent election, Gates had this to say; "I would like to see the repeal of 'don't ask, don't tell,' but I'm not sure what the prospects for that are and we'll just have to see." Aiding this agenda, the BBC reports that on October 21, Gates issued a mandate limiting the number of senior officials that could expel someone from the military down to five, all of whom are civilians. Prior to this change, a large number of less senior officials, both civilian and military, could decide to discharge gay servicemen and women. After losing a majority in the House of Representatives, Democrat leaders are attempting to reach an agreement across the aisle, reports the AP.

Meanwhile, Republican opposition to repealing DADT has strengthened since gaining control of the House, reports the American Foreign Press. Republicans, who had already succeeded in delaying consideration of the defense spending bill until the release of the Pentagon review of how the change in policy would be implemented, are less likely now to accept any agreement. In the military, the most vocal opposition has come from the Marines, with 40 percent objecting to any proposed changes, reports Post writer Ed O'Keefe. Most recently, Marine Corps commandant General James Avery has been one of these opponents. Avery has gone on record saying that the issue "is not a social thing. This is combat effectiveness." Senator John McCain, a verbal opponent of repeal, said last Sunday on Meet the Press that he welcomed the reports of the new Pentagon report to find out how a repeal might best be implemented, not, however, to find out its effect on troop morale or combat effectiveness.

These new reports come during a tumultuous time for gay rights in the military. Earlier this year, Democrats attempted to repeal DADT, but could not get the number of votes needed to push forward. Last month, a district judge in San Francisco ruled that Don't Ask Don't Tell is unconstitutional because it violates homosexuals' rights to freedom of speech and equal protection under the law because it prohibits them from speaking about their lives. Judge Virginia Phillips placed an injunction forbidding the government from enacting the policy, allowing gay men and women to openly sign up for service. However, an appeals court has put a stay on the injunction while it is appealed by the Obama administration. President Obama has said that while he does wish to appeal DADT, he wishes to do it through the legislative process, rather than through the courts.

## Advocacy for Gay Youth S.H.E.P.A.R.D. Responds to Recent Suicides

by Jordan Frias '11

[November 4, 2010]

Tyler Clementi made headline news when he committed suicide at Rutgers University in September. Shortly after, more suicides were reported among gay teens.

Providence College's group S.H.E.P.A.R.D., Stopping Homophobia, Ending Prejudices, And Restoring Dignity, decided to do something about these occurrences at the College.

S.H.E.P.A.R.D. addressed the issues of bullying against homosexuals at their weekly meeting.

"That meeting was a lot more difficult for people," said S.H.E.P.A.R.D. president Nichole Gauthier '11. "People got into advocacy mode."

S.H.E.P.A.R.D. members felt a need to take more initiative in educating the Providence College community on issues of gay rights. Ray tables were booked the week of Oct. 18 to provide students with information about their club, and to explain what resources they provide to students.

That same week, they promoted the initiative to wear purple on Oct. 20 to commemorate those who were victims of suicide.

According to Gauthier, administrators and other department heads have been getting involved with LGBT issues.

Fr. Michael J. Cuddy, O.P., chaplain of Campus Ministry, has been vital in helping the group plan a candlelight vigil for suicide victims. The vigil will take place tonight at 7 p.m. outside St. Dominic Chapel. Steve Sears, dean of students, also e-mailed the group thanking them for what they have done for students so far.

S.H.E.P.A.R.D. has also been planning more events this semester.

On Oct. 18, S.H.E.P.A.R.D. hosted a National Coming Out Day Coffeehouse. Gauthier said there was a "huge turnout" at this event and that more people were willing to speak about their experiences in light of recent events.

S.H.E.P.A.R.D. members also attended a candlelight vigil at Brown University on Oct. 4, which inspired them to sponsor one of their own at Providence College.

Brian Gay '11, secretary of S.H.E.P.A.R.D., explained how some of his club members openly expressed their discomfort with being homosexual on the PC campus after this event.

He and Gauthier are optimistic that S.H.E.P.A.R.D. will provide more services for the LGBT community, and also make students aware of what they do.

"[Students] know we do Day of Silence and we're the gay club and that's about it," said Gay. "[Our mission is] to recognize the dignity of all people regardless of what their identity is."

He believes that tragedies like the Rutgers suicide bring light to LGBT issues that affect a majority of people regardless of their sexuality.

"When events like this happen, it doesn't just impact the individual or our community, [it impacts] whoever knows the person and people not even involved with LGBT people," Gay said.

S.H.E.P.A.R.D. meets on Mondays at 8 p.m. in Feinstein 403. All are invited to attend.

## Rhode Island Makes History Election Results Place Chafee, Cicilline, Langevin, and Taveras in the Lead

by Kaitlyn Monast '13

Asst. News Editor

[November 4, 2010]

Many televisions around campus were tuned to the news, watching results unfold from the 2010 elections.

For the first time in history, Rhode Island is welcoming an independent candidate as their governor. Lincoln D. Chafee, former U.S. senator and Warwick mayor, celebrated his victory late on election night after topping Republican John F. Robitaille...

Providence Mayor, Democrat David N. Cicilline, took 50.6 percent of votes to beat Republican John Loughlin for Representative in Congress-District 1. Cicilline is the first openly gay mayor of a major capital, and is also the first openly gay member of Congress to represent Rhode Island.

...

## Diversity at PC

### Four Commentary Staff Writers Give Their Opinions on the Issue

by Jayo Miko Macasaquit '11

Commentary Staff

[November 18, 2010]

...

For me, the problem lies in the actual definition of diversity. If you're going to make it your goal to increase something, you might want to first define what that something actually is, so you'll know when you reach your goal...Is the goal to increase the number of people of color on campus? If this is the case, I think we'll find that retention, not admission, is the problem. We can throw all the multicultural scholarships we want at them, and make no mistake that this is the deciding factor for a majority of accepted minority students, but when we're doing such wonderful things like "reorganizing" multicultural centers, then we won't necessarily convince them to stay. Are we also including people of different sexual orientations in our idea of diversity? Of course, with that we'd need to tone down our shameless and open disapproval of "the lifestyle..." I'm ready to see action. I'm ready to see solutions at work. I'm ready to have decisions reversed. I beg you, Providence College as a whole, don't let what little faith I have in the community on certain matters fade into post-graduate resentment.

## Rhode Island Same-Sex Marriage Proposal

by Adam Staropoli '14  
World Staff

[February 17, 2011]

With the United States still feeling the effects of the recent economic downturn, most people expect that economic issues, such as lowering the unemployment rates, balancing budgets, and creating jobs would be on the high priority list of all government levels in the country. However, social issues are getting the most attention in the Rhode Island State House of Providence, with a same-sex marriage law proposal at the top of the current agenda.

House Bill No. 5012, An Act Relating to Domestic Relations - Persons Eligible to Marry, penned by Rhode Island representatives Arthur Handy (D-District 18, Cranston), Edith Ajello (D-District 3, Providence), Frank Ferri (D-District 22, Warwick), Deborah Ruggiero (D-District 74, Jamestown, Middletown), and Speaker of the House Gordon D. Fox (D-District 4, Providence), calls for the legalization of same-sex marriage within the state of Rhode Island, an issue which has popped up in the state legislature for the past couple of years. Indeed, in a state described as rather "safely Democratic," it is no surprise that this often-volatile social issue has found its spark here in Rhode Island. Still, the debate has already presented itself as one that will last for quite some time.

The primary concern with the same-sex marriage debate has always been the relationship with said marriages and religious institutions. Most, if not all, religious institutions forbid the union of same-sex couples in marriage and have long fought against the prospects of same-sex marriage legalization out of fear of civil mandates. Consistent with the American tradition of "separation of church and state," the proposed law would not force religious institutions to do anything that does not adhere to their respective doctrines. As section 3 of the bill's text reads:

"Consistent with the guarantees of freedom of religion set forth by both the First Amendment to the United States Constitution and Article I, Section 3 of the Rhode Island Constitution, each religious institution has exclusive control over its own religious doctrine, policy, and teachings regarding who may marry within their faith, and on what terms. No court or other state or local governmental body, entity, agency or commission shall compel, prevent, or interfere in any way with any religious institution's decisions about marriage eligibility within that particular faith's tradition." It continues to assert that "Consistent with the guarantees of freedom of religion set forth by both the First Amendment of the United States Constitution and Article I, Section 3 of the Rhode Island Constitution, ordained

clergy, ministers, or elders shall be obligated to or otherwise required by law to officiate at any particular civil marriage or religious rite of marriage."

With this language present in the bill, the issue presents itself as one not involving the authority of the church versus the authority of the state. It makes the debate over same-sex marriage solely an argument over the law, involving legislators and lawyers; not priests and ministers.

Indeed, the beginning of the debate started on Wednesday, Feb. 9, during a hearing in the House of Representatives' Judiciary Committee, which discusses and debates bills in context with the law and the courts. Within the State House, in a hearing room away from the shouts of support (and opposition) from a large public gathering that day, the committee was presented with testimony mostly regarding the legalities and consistencies of same-sex marriage within the Rhode Island state code. Still, numerous concerns from members of the committee were evident.

In fact, House Representative and member of the Judiciary Committee Charlene Lima (D-District 14, Cranston) has noted that this issue cannot easily be solved because of the lack of many legal standards available for heterosexual couples and homosexual couples. There is no coded law that same-sex may refer to when it comes down to the policy of adopting children, the policy of receiving benefits such as Medicare and military pensions, and the policy by which same-sex couples may choose to end a legal union. Indeed, same-sex couples that have legally been married in Massachusetts cannot end their legal relationship through divorce because of the lack of Rhode Island law and procedure. Lima further went on to say that the same-sex marriage debate might need a completely new area in the law due to its complexity. Other members of the committee and hearing testifiers rebutted with the idea that there was no need for a separate area since the laws would apply to "essentially the same thing [civil marriage]."

As can be expected with this issue, opposition has been extremely visible. From the testimony of Catholic priests to the chanting of, "[O]ne man, one woman, only!" the opponents of same-sex marriage have made their presence known. Despite the emotional jargon, legal opposition has shown itself just as powerful. House Representative and member of the Judiciary Committee Jon Brien (D-District 50, Woonsocket) has proposed House Resolution No. 5260, which would effectively put the same-sex marriage debate on the ballot in a similar fashion to California referendums like Proposition 8. Rather than have the government change the nature of a very public institution, Brien is arguing that the people should vote for whether they want to legalize

same-sex marriage in the state. Even with this supposed compromise, the supporters are not convinced. House Representative and Judiciary Committee Vice Chair Michael Marcello (D-District 41, Scituate, Cranston) as well as Rep. Lima and many others argue that civil rights issues should not be put on the ballot. In fact, the committee came to an unofficial consensus that the passage of the 19th Amendment (which gave women the right to vote) probably would not have passed had the question been put on the public ballot.

Despite the potential severity and division of the debate, there are high hopes that same-sex marriage legalization will be passed. Already, Governor Lincoln Chafee and Lieutenant Governor Elizabeth Roberts have publicly vocalized their support of the bill's passage and with many supporters in the leadership of the state government (including the openly homosexual Speaker of the House Gordon Fox), it does seem extremely likely. Still, there are those worried over the prospects of gridlocked government even here in Providence. One representative reported that there is an existing stalemate between the factions of the government which prevent proposing bills with mentions of abortion or same-sex marriage. Nevertheless, it is still a continuing affair and the end result could (evidently) go either way.

## A Roman Catholic Take on the 'Hook-Up Culture'

by Christine Rousselle '13  
News Staff

[March 10, 2011]

Donna Freitas, Ph.D., an associate professor of religion at Boston University, came to speak with students on Thursday, March 4, about the "Hook-up Culture" on college campuses and how this relates to religion. Freitas is the author of *Sex and the Soul*, which studies student attitudes toward sex and religion. Freitas' talk was sponsored by Lectures and Catechesis of Campus Ministry...

Freitas says that students at Catholic colleges tended to be "angry, sarcastic, and bitter" in regard to the Church's views on sex, and summed it up in three statements: "Don't do it, don't use a condom, and don't be gay."

...

## Students and Faculty Debate: Is Gay the New Black?

by Micaela Cameron '13  
News Staff

[March 10, 2011]

Black and white posters around campus posing the question: Is Gay the New Black? have been subject to much controversy. The posters were promoting the March 9 event sponsored by S.H.E.P.A.R.D. and S.O.A.R. comparing past and present civil rights movements.

The event opened with an original student documentary. The footage was shot around campus and asked students questions about the upcoming event.

Students were asked what came to mind when they heard the term "civil rights." Many responded with names such as Rosa Parks and Martin Luther King, Jr. Another question asked if it was fair to compare today's gay rights movement to the civil rights movement of the 1960s. Students provided mixed reactions, but most agreed that today's society is more accepting of such movements.

The event was described as a way to challenge people to think of similarities between what has happened in the past and what is happening today. Bethany Killian '11 spoke about the title of the event.

"We don't believe that there is an answer, but we think it has to do with a lot of important things, such as racism, heterosexuality, and homophobia," said Killian. "We're not trying to say that gay is the new black. This is a discussion to get people to talk about such issues." A survey was administered in Raymond Hall which asked students to respond to various questions with yes, no, or maybe. In a question asking, "Is gay the new black?" 44.56 percent of

cont. on next page

## R.I. Gay Marriage Bill

by Lynnzie Marinaccio '13  
World Staff

[February 17, 2011]

The fact that a same-sex marriage bill has even been proposed for the state of Rhode Island is cause for celebration. The further we go into the 21st century, the more blatantly evident the necessity of equality becomes and the more ridiculous and backward it seems when these equalities are denied. I believe that it is only a matter of time before every state passes, or is somehow forced to pass, a similar marriage equality act, and I think that Rhode Island could truly be proud of doing so sooner rather than later. Allowing all people the right to marry whomever they choose seems like the only way to uphold the principles of freedom and equality that the United States so vehemently proclaims. Withholding this right is not only a form of discrimination, but is also a direct contradiction to the ideals on which this country was founded and on which it continues to operate.

The fact that those in favor of same-sex marriage made up a larger group of people than those who opposed the State House debate of this legislation last Wednesday is a testament to the changing times and to the importance of the passing of this bill. The protest brought forth by various Christian groups and Church representatives seems frivolous and tiresome, for I think that it should be clear

by now that no religious belief or quote from the Bible can trump the constitutional call for equality. It amazes me that in 2011, some people still willingly and gladly show off their ignorance with their unfounded objections and their hateful accusations. I hope that the legislators and voters of Rhode Island, as well as the rest of the United States and world, stand up for what is right and for what is just.

Besides the obvious civil rights aspect of this issue, The Providence Journal also points out that the benefits of passing this bill go beyond the ideas of basic equality and liberty. The article suggested that allowing same-sex marriage could have potential economic benefits for the state, since many additional weddings would be occurring, which would mean that lots of caterers, florists, entertainers, and planners would become employed. Passing this legislation would also finally end the unfair obstacles and prejudicial difficulties that same-sex couples face when trying to conceive and adopt children. I think that time has shown that the traditional married man and woman with children is by no means the only form of a loving family.

Legalizing same-sex marriage now will send a very positive message to today's younger generations and will hopefully help to eliminate prejudices and stereotypes for future generations. This bill is Rhode Island's chance to show whether or not it stands with justice and whether or not it is moving forward, rather than sticking with an outdated and discriminatory falsehood.

students said yes, 50.78 said no, and 4.66 said maybe.

The survey was designed to act as a precursor to the event and spark debate. The discussion at the event raised issues such as racism and homophobia.

"It's interesting that while talking about civil rights movements, women's rights were not brought up throughout the entire documentary," said Mitchell White '14. This opened a debate on the differences between the gay rights movement, the women's rights movement, and the civil rights movement of the 1960s. Many were in agreement that both the women's rights movement and the civil rights movement were unique because the groups differed from the "norm" due to physical characteristics. "There is a difference in movements when it is visible differences between groups versus invisible differences. It's easier to identify where you fall in a race or gender group," said Killian.

Students brought up the fact that champions for gay rights are often criticized, whereas champions for women's rights are not. The participants also discussed their reactions to the initial formation of the event.

Ian Mulhern '14 explained that he found posters for the event in the trash a few days after they were put up. "When first putting it [the documentary] up on YouTube, I

got an inflammatory remark at the bottom of it. Obviously, a lot of people feel very strongly about this. I thought it was interesting that a random video was put up and someone already commented on it. We were also interested to see people walk by the BMSA office and look at the poster and see the reactions," said Mulhern. Attendees agreed that hatred comes from fear, which stems from a lack of education about topics such as race and sexuality.

The discussion turned to the controversial message on the posters. "I have a lot of friends who are upset that we, as a group, were saying that gay is the new black. I tried to reiterate that we were just asking the question, not making a statement," said Mulhern.

Mulhern continued, "I was looking at parallels. I was looking at rights more than issues of violence, personally. I wasn't making any comments on the magnitude of either situation." Killian spoke on the tension between movements.

"With movements there tends to be tension. In the '60s, one of Martin Luther King Jr.'s advisors was an openly gay man, and he agreed that it would be best for the movement not to put that fact into the open. Movements need to support each other, it's not about which group needs to fight for the most opportunities," she said.

## Obama Pledges Funding for AIDS Relief

by Ben Remillard '13

World Staff

[December 8, 2011]

On December 1, World AIDS Day, President Obama pledged \$50 million in new funding for HIV/AIDS clinics and drug assistance programs. He also plans to increase access to antiretrovirals in other countries by the end of 2013. The announcement came after the findings of a joint report by the World Health Organization, UNAIDS, and UNICEF last week that shows that after years of considerable increases, international funding for HIV programs fell last year from \$8.7 to \$7.6 billion.

Of the \$50 million promised by Obama, \$35 million will go to state programs that help individuals living with the diseases. The remaining \$15 million will go to medical clinics, specifically ones where infections have increased or where treatment is not readily available. According to the Obama

administration, 6,500 Americans are on waiting lists for HIV/AIDS medications. The BBC reports that the American South still experiences the most devastation from AIDS. Many researchers blame the conservatism of the South for developing a stigma towards AIDS and people with the disease.

According to the Center for Disease Control, death rates for Americans living with HIV are highest in the South, the majority of the people living in those states with HIV are African American, and six out of the 10 states with the highest percentage of women with the disease are in the South. Andrew Skerritt, author of *Ashamed to Die: Silence, Denial, and the AIDS Epidemic in the South*, said that the innate conservatism of the region, combined with poverty and a lack of sexual education, have hampered efforts to rein in the disease. He cites how, while in the 1980s New York's gay community loudly demanded a public prevention effort towards the disease, there has been no such movement in more rural areas of the U.S. He said that in some African countries like South Africa, "You see a lot of banners about

## PC Men Challenged to "Walk A Mile in Her Shoes"

Women Will Organize a Fundraising Event to Benefit Domestic Violence

by Jeff DiLeo '14

News Staff

[March 31, 2011]

"This event, though run by Women Will, will be co-sponsored by Campus Ministry, Residence Life, Amnesty International, Student Congress, Friars Club, Board of Programmers, Global Studies, and SHEPARD."

SHEPARD stands for Stopping Homophobia, Eliminating Prejudices, and Restoring Dignity. The group seeks to educate the school's community on issues of sexual orientation and provide a supportive environment in which students can discuss issues of sexual orientation freely and openly.

This organization, in keeping with the mission of the school, is dedicated to fostering a campus environment that encourages the students to show respect for the essential dignity, freedom, and equality of every person regardless of sexual orientation. SHEPARD will assist all students to feel secure and included in the school family.

## Post-Graduate Thoughts from the City of Protest

by Jayo Miko Macasaquit '11

Commentary Staff Emeritus

[December 8, 2011]

Out-of-touch Conservatives (let's all stay indoors on weekends and play friggin' scrabble), Teabaggers (let's all hate Obama, but really only because he's black), and overzealous religious folk (let's all stay indoors and play Bible scrabble), ignore the message below. I spent way too much time trying to convince you all of the beauty of progressivism during my time at *The Cowl*, and clearly it only served to strengthen your closed-minded views about how the world should be. There were three separate occasions in which an angry guest commentator said that they'd pray for my poor soul, and to that I say: "HAH." The following is an open call to all the blue-blooded, bleeding-heart liberals that I know exist as a vocal minority at my alma mater. Papa Bear is disappointed, because from what I hear, y'all are slackin'. Take notes, kids, it's going to be a bumpy ride.

In the spring of 2009, the Progressive Alliance (consisting of members of Progressive clubs on campus) fought valiantly in protest of the Youth for Western Civilization. A group of modern-day racists, it wasn't long until several students, myself included, discovered their anti-Islamic, homophobic, anti-multicultural, anti-BMSA rhetoric (#shoutout1). On one occasion, one of the members of the never-to-be-official organization said on WDOM, "AIDS is a gay disease, let's not pretend it isn't." I was a member of the Society Organized Against Racism (#shoutout2) at the time, and together with a few dozen concerned students, we organized a peaceful, silent, but arguably loud, 300-person-strong protest against the obviously racist former Congressman Tom Tancredo, who had been booked by the YWC, but was denied access to the College because the YWC thought they were above paperwork.

In the fall of 2009, I was chosen by Durex's Great American Condom Campaign to be a source of free condoms (500 of them). This was a collaborative effort, as I also obtained around 500 more condoms from fantastic sources such as Planned Parenthood of Rhode Island and AIDS Care Ocean State. With a handful of my dear friends (one of whom was in crutches at the time), I stuck notes on them saying, "PC is one of the least sexually-healthy campuses in the U.S." and "Fight AIDS, use a condom!" We then delivered these condoms to most of the dorms: under doors, out of elevators, in couches (BOP, check inside your leather couch). *The Cowl*

reported this incident in its December 10 issue. Residence Life was quoted saying that the issue would be investigated. Spoiler alert: it wasn't.

In the spring of 2011, me and a biffle of mine, Beth Killian, along with others, held Providence College's first Marriage Equality rally. We had a solid attendance of allies and PC's queer population (they exist, they were born that way, accept it) that drew attention from city media and the community. We even had a drag queen show up in full-frock, which was faaaabulous. Out of respect for the college's mission, one that doesn't address homosexuality, we held it on school grounds. Much like Tancredo, we had a counter-protest consisting of a failed marine, a white nationalist, and other cast members of the Village People.

So, Providence College liberals (you exist, you were born this way, accept it), where the frick are you? Have y'all given up on fighting The Man? Is there no possible cause (Occupy) worth (Occupy) fighting (Occupy) for? Is there no (Slavin) lawn (Slavin) that (Slavin) you (Slavin) could (Slavin) demonstrate? Is it too (\$40 bucks on Amazon) expensive (\$40 bucks on Amazon) to (\$40 bucks on Amazon) buy (\$40 bucks on Amazon) a tent?! Get your stuff together.

Ignore the media (except this one). Occupy has a message. It's saying "the banks got bailed out, we got sold out." It's saying, "the rich get richer, the poor get poorer." It's saying, "the system...has got to die, hella-hella occupy." It's not an overly-complicated theme. Corporate greed and corporate influence on politics is what's causing a lot of our picket signs to be written, and our picket lines to be formed. Finally, something we all can agree on, and y'all still business as usual. It's okay to make demands of Shan-man. His job exists because of you (and not, funnily enough, because of God). It's alright to complain about how the school is running. You're paying enough money to let you do that. Congress isn't the student voice, it's the administration's way of letting you vent your frustrations in the form of a weekly-meeting, 80-member-strong body that writes resolutions (read: suggestions) to be placed in the administration's suggestion box (read: incinerator). Why is SHEPARD not a Gay-Straight Alliance? Gays can marry in Rhode Island now (well... pretty much). Why can't we have a transgendered person speak? Ask a scientist. Why does the issue of diversity only mean we need more black kids at PC? Who of you is asking these questions? Why is everyone so scared? Why is the majority of this article being censored when there is no administrative mandate to censor it?

AIDS and these banners were in your face," but this is not to be found in the South. Skerritt argues that many in the South still—at least privately—believe that AIDS remains "God's curse on homosexuals," forcing many heterosexuals with the disease into hiding.

On the international scale, the new U.S. initiatives aim to bring antiretroviral drugs to 1.5 million HIV-positive pregnant women to prevent them from passing the virus to their children. According to the BBC, the programs will distribute more than one billion condoms in the developing world. Also included is funding for 4.7 million voluntary male circumcisions in eastern and southern Africa, which research has shown reduces the risk of female-to-male transmission by more than 60 percent. Some countries suffering from the ongoing European economic crisis have declined to increase funding. The Global Fund announced that it would be unable to give any new grants before 2014. According to the BBC, Italy, Germany, Japan, Spain, and the European Union have all either delayed or canceled payments to the Global Fund.

## California Judge Strikes Down Marriage Ban

by Katie Davenport '14

World Staff

[February 16, 2012]

A federal appeals court recently ruled against California's Proposition 8, a voter-approved ban on same-sex marriage. The court argued that the ban unconstitutionally discriminates against gays and lesbians. Section I of the 14th Amendment states that "[N]o state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws." A three-judge panel at the Ninth U.S. Circuit Court of Appeals thus found that California's Proposition 8 "works a meaningful harm to gays and lesbians" by denying their rights to civil marriage in violation of the 14th Amendment, more commonly referred to as the Constitution's equal protection clause.

CNN reports that supporters of Proposition 8, which passed with 52 percent of the vote in 2008, claimed that they were willing to bring the issue to the U.S. Supreme Court. Supporters of same-sex marriages, however, cheered the decision when it was announced in San Francisco on Feb. 7, 2012.

In 2008, California's Supreme Court ruled that same-sex marriages were legal in California before Proposition 8 went before voters; the passage of Proposition 8 put an end to the practice. Opponents of same-sex marriage point out that they have won votes in every state where the issue was on the ballot. According to CNN, however, an international poll revealed that public opinion has nationally shifted since 2009, with 53 percent of people now believing that same-sex marriages should be recognized as valid. Californian lieutenant governor Gavin Newsom, who allowed same-sex marriages when he was mayor of San Francisco in 2004, deems the court's ruling a "historic milestone towards equality for all Americans."

"This is the biggest step that the American judicial system has taken to end the grievous discrimination against men and women in the same-sex relationships and should be highly praised," Newsom further explains in a written statement.

CNN explains that New York, Massachusetts, Connecticut, Iowa, Vermont, and New Hampshire are currently the only six states out of 50 that grant same-sex marriage licenses; the District of Columbia also grants those licenses. Hawaii, Delaware, New Jersey, Illinois, and Rhode Island recognize civil unions, providing state-level spousal rights to same-sex couples.

"Very soon, Proposition 8 will be gone forever," states Kristin Perry, one of two women who objected to the ban in federal courts alongside a male same-sex couple. The ruling against Proposition 8, as Perry says, "marks the culmination of what has been a transformational year," and many individuals, both gay and straight, feel the same way.

## No "Cafeteria Catholicism" Here Santorum's Platform Could Offer Catholics and Country Hope

by Ewen Finser '12  
Commentary Staff  
[February 16, 2012]

Never afraid to take a stand, Santorum is strictly and unconditionally against abortion and has a long record of opposing gay marriage.

## Yale Students Protest PC Professor

by Naomi Eide '13  
World Staff  
[February 16, 2012]

Dr. Anthony Esolen of the Providence College Department of English was invited to Yale University as a part of "True Love Week." True Love Week was a response to "Sex Week," a 10-day series of events leading up to Valentine's Day that takes place on Yale's campus every two years.

One of several lecturers, Esolen was present to shed light on his topic "The Person as a Gift," but events took a turn for the worse when protesters arrived to disrupt his lecture. On hearing about Esolen's planned presence on campus, an e-mail was sent out among some of the more liberal student groups referencing his traditional views on marriage. The e-mail ended with the suggestion "How about a kiss-in? Find a partner, a friend, a stranger who consents—anyone you feel comfortable sharing a smooch with." Barely 10 minutes into Esolen's lecture, a cell phone started playing Diana Ross's "I'm Coming Out" and pairs of students stood up and began kissing on cue. After a few moments of the kiss-in, the protesters

## JC Penney Brings Degeneres On Board

by Marisa Urgo '14  
A&E Staff  
[February 16, 2012]

Famous beauty Mae West once said that a model is just an imitation of a real woman. While I don't think this is always true, I am dismayed by the typical models we see today, who are dangerously thin and near unhealthy looking. That is why I'm thrilled to see companies like Dove use atypical models to represent the average female body, imperfections and all. When JC Penney decided to adopt Ellen DeGeneres as its new spokesmodel, I was pumped. Ellen is one of the greatest comedians of our time, who conquers the struggle that most comedians fail to beat—being funny, but delivering clean comedy at the same time. Degeneres is not your typical idea of outer beauty, but she is the epitome of "inner beauty." She also seems to be a great person with a bubbly personality, and is a humanitarian who donates to charity and celebrates that ordinary people can do extraordinary things. I think that's a person worth recognizing.

One Million Moms is an online campaign organization that focuses on arts and entertainment and sets to motivate citizens to "reflect Biblical truth." It was offended that Ellen DeGeneres was chosen to be the new spokesmodel for JC Penney because of Degeneres's sexual orientation. Their argument is that Degeneres is not representative of the "traditional type of families" who shop at JC Penney. On its Facebook page, One Million Moms posted that JC Penney

began to file out chanting "One in four, maybe more,"—a slogan at Yale that refers to the alleged statistic that some 25 percent of male students are homosexual.

Dr. Esolen commented on the issue, saying: "It was strange. I've never had anything like that happen to me. Why trouble even to show up, when a small group of students wish to invite a professor to speak not about hooking up, but about love, and specifically that mysterious love between man and woman? They'd taken the trouble to invite me and collect the money for my honorarium and expenses. They got to listen to me, but the discussion afterwards was hijacked by two protesters who stayed around."

The Weekly Standard reports that "Yale's kiss-in protest and the clash between Sex Week and True Love Week are indicative of a larger ideological struggle going on at many colleges and universities as students seek to build healthy relationships in an environment that gives them virtually no guidelines for how to do so." True Love Week grew out of the desire to show students on campus that there is a different point of view rather than the "casual sex" ideology that is present on campus. Sex Week co-director Connie Cho told MSN, "I think Sex

was "jumping on the pro-gay bandwagon" and ironically quotes Dr. Martin Luther King. Weird... because I remember him talking about people judging one another for the "content of their character."

I find it ridiculous to look at Degeneres and only see her sexuality. There is so much more to a person than who he or she chooses to take on a date. One Million Moms has every right to its own opinion, but so does JC Penney. If people don't like it, they don't have to shop there.

Essentially, JC Penney delivered the same message. Ron Johnson, JC Penney's CEO, supported both DeGeneres as the company's celebrity spokesperson and its stance on the protests by saying, "We stand squarely behind Degeneres as our spokesperson, and that's a great thing, because she shares the same values that we do in our company," Johnson said on CBS This Morning. "Our company was founded 110 years ago on the Golden Rule, which is about treating people fair and square, just like you would like to be treated yourself. And we think Ellen represents the values of our company and the values that we share."

DeGeneres, of course, took the comments in stride. Her "haters are her motivators" and responded to the "pro-gay bandwagon" comment by joking that, "You don't get a free ride anywhere. There's no music. And occasionally we'll sing 'We Are Family' but that's about it."

I commend JC Penney for sticking to their beliefs. Ellen stands for honesty, kindness, and helping those in need. Those are the traditional values she stands for, and those are what any company should be proud to promote.

Week is about diversity of thought and opinion and helping students to make sexual choices of their own."

Even though Sex Week still takes place, there has been increasing pressure to stop some of the events on campus, which include a talk from former porn industry actress Maggie Mayhem. MSN reported that Undergraduates for a Better Yale College was behind a petition asking Yale to withdraw its institutional support of Sex Week by ceasing to provide university facilities for its events. The petition claimed that Sex Week encouraged "an unhealthy obsession with physical pleasure." A committee looking into the situation continued to allow Sex Week to take place on campus but declared that it "in recent years [has] prominently featured titillating displays, 'adult' film stars, and commercial sponsors of such material. We recommend that 'Sex Week at Yale' be prohibited from using Yale's name and any Yale facilities."

## Smoking Ban Defeated; SHEPARD Now Part of BMSA

by Dennis Lynch '12  
News Staff  
[March 1, 2012]

In addition to responding to the Smoke-Free PC recommendation, Congress voted in favor of the SHEPARD constitution change, which means that SHEPARD (Stopping Homophobia, Eliminating Prejudices And Restoring Dignity) is now an affiliated member of the Board of Multicultural Student Affairs rather than a club under the banner of BMSA. SHEPARD executive members are now acting members in BMSA, which allows the group more constant communication with BMSA and gives it voting rights on the board, while still maintaining its autonomy.

## An Unusual Competitor for Miss Universe

by Naomi Eide '13  
World Staff  
[April 19, 2012]

Last week, Jenna Talackova was granted permission to enter the Miss Universe pageant after initially being banned because she was not a "naturally born female." "I am a woman," Talackova said last week. "I was devastated, and I felt that excluding me for the reason that they gave was unjust. I have never asked for any special consideration. I only wanted to compete."

In an interview with Barbara Walters, Talackova explained that she knew she was "in the wrong body" when she was just a four-year-old boy. At age 14, Talackova began hormone therapy in an effort to transform herself from a boy named Walter to a woman named Jenna. At age 19, she had sexual reassignment surgery, received breast implants, and had her Adam's apple shaved to complete her transformation into a woman. Talackova said the operation was "terribly painful, but seeing something on your body for that long and not being able to look at myself in the mirror because I couldn't stand seeing the other part, it was actually very rewarding, too." Her legal transformation became complete when she changed her Canadian driver's license, passport, and birth certificate to reflect her gender reassignment. She is now recognized as female by the Canadian government, and lives a full life as a heterosexual woman.

Hearing of Talackova's plight, the famed lawyer Gloria Allred took her case to appeal to Donald Trump and NBC, the co-owners of the Miss Universe pageant, over the injustice of banning a transgender from competing

in the competition. "Jenna shared the same hopes and dreams of every other contestant. She hoped that one day she would wear the Miss Universe crown throughout the world," Allred said. Donald Trump later allowed her to compete "provided she meets the legal gender recognition requirements of Canada, and the standards established by other international competitions." Clarifying his statement, Trump later said, "She can take her shot, she can maybe win and maybe she won't win. There will be no apology whatsoever and frankly, if she competes, that's wonderful and if she doesn't want to compete, because maybe she thinks she can't win, that's fine also. I couldn't care less."



The president of the Miss Universe Organization, Paula Shugart, said that "We want to give credit where credit is due, and the decision to include transgender women in our beauty competitions is a result of our ongoing discussions with the Gay and Lesbian Alliance Against Defamation. We have a long history of supporting equality for all women, and this was something we took very seriously." GLAAD eagerly takes stands against acts of discrimination, and their senior director of programs Herndon Graddick stated that "At a time when transgender people are still routinely denied equal opportunities in housing, employment and medical care, today's decision is in line with the growing

levels of public support for transgender people across the country." Talackova herself has stated that she wants to use her public role to become an advocate for transgender equality. "I feel like the universe, the creator just put me in this position as an advocate," she said. "If it's helping anybody else, my story and my actions, then I feel great about it."

## From The Laramie Project to Symphonic Winds...

*The Walk to Lower Campus Is Worth It*

by Mary McGreal '15  
A&E Staff  
[April 26, 2012]

On Saturday evening, The Laramie Project, cosponsored by SHEPARD and BMSA, was performed in the John Bowab Studio Theatre. Written by Moises Kaufman and the Tectonic Theater Project, it uses actual interviews with members of the Laramie community to convey the wide range of reactions that emerged in the aftermath of the 1998 murder of Matthew Shepard, a 21-year-old gay man from Wyoming. Matthew Shepard is the namesake of PC's SHEPARD, which is a safe space for LGBTQ students and their allies to discuss issues pertinent to the community without fear of discrimination. The entirely student-run play worked with minimal props, with most actors playing multiple roles. The scenery may have been sparse, but the emotion was plentiful. The actors brought the various characters to life and conveyed their emotions to the audience in a way that made it feel as if we were actually listening to the interviews take place for the first time.

## A Perspective on Policy SHEPARD Performs The Laramie Project, Hosts Day of Silence

by Genevieve Ilg '14  
Commentary Editor  
[April 26, 2012]

Homosexuality and Catholicism have centuries of tense history. Last Friday at Providence College, the "Day of Silence" event took place followed by a weekend showing of the play *The Laramie Project*. I have always been impressed with SHEPARD's (Stopping Homophobia, Eliminating Prejudices, And Restoring Dignity) central office location and presence on campus, despite PC's conservatism. After speaking to a few openly gay men on campus, I have found that PC is accepting of the homosexual community, despite its strong Catholic identity—an admirable characteristic of the College. However, it needs to continue to combat ignorance surrounding the diversity of sexual orientation.

Garret Locke '12, the president of SHEPARD, said, "I found that PC is not always the easiest place to be for a recently out nineteen-year-old, so SHEPARD was a great way for me to find my niche and get more involved on campus. I came out as gay during my freshman year at PC and kind of stumbled onto SHEPARD. I was involved in a campus ministry group that co-sponsored an event with SHEPARD, so that was how I connected with the group."

Zachary Gavry '14, a practicing Catholic and member of SHEPARD, shared his experiences at PC. He told me during his first floor meeting freshman year, he was indirectly referred to as a "faggot". Although he found the beginning of college to be a bit of a struggle, he has made many straight male friends in college. He explained that there seems to be a fundamental difference in his interests and those of other men on campus. "I respect that other people have their interests, and the fact of the matter is that I do not seek to diminish who they are because of them. A general respect for personhood is certainly appreciated and encouraged," he said.

Kevin Salvaggio '14, a practicing Catholic but not a member of SHEPARD, said he too struggles at times with inclusion. He said, "When I came to PC, whether or not I was going to be out was never really a decision; I always knew that I would never compromise who I was and stood by my sexuality when I met new strangers, right off the bat from Orientation." Salvaggio believes that PC is not as open-minded as it may seem, though. He said, "I know a lot of people haven't been exposed to too much homosexuality...If we can be a bit more accepting, our college would really thrive."

However, Locke said, "Overall, I would say that PC is open to cooperating with SHEPARD...While we do encounter resistance in some areas, there are so many relationships and opportunities for SHEPARD to work with others, and I am excited to see the club develop over the next few years." He mentioned that Fr. Cuddy, Campus Ministry, the Board of Programmers (BOP), and the Board of Multicultural Affairs (BOMA) are particularly strong allies. The group's meetings have a safe, intimate feel to them, especially since Tyler Clementi's suicide and the many others that have taken place.

The club is still fairly new, however. Ten years ago two young women realized the lack of a Gay-Straight alliance organization on campus and the lack of a place of support to which they could turn. The meetings consistently have high attendance, and members include many openly straight men and women who want to serve the cause of ending homophobia. The meetings are safe spaces for individuals to share their stories and experiences in confidence. Locke continued, "Fortunately, the Administration does what it can to work with us, especially if there is a new idea for an event. Still, I think there is a lot of caution, which I understand."

PC is a Catholic campus and no one should expect the institution to deviate from its mission or Catholic doctrine. PC has fairly allowed SHEPARD to become an active presence on campus, despite its conservatism and strong Catholic identity. The College allows events like the "Day of Silence" and the showing of *The Laramie Project* to take place. The only thing the organization cannot support because it is affiliated with PC (and therefore Catholic doctrine) is gay marriage.

However, there are individuals on campus that are mistreated because of their sexual orientation. As PC continues to focus on open debate and academic freedom, I am curious to see how that applies to organizations such as SHEPARD. As PC strengthens its Catholic identity, I hope members of SHEPARD can continue to discuss sensitive topics without hesitation. Gavry said, "Students also need to accept that their views on sexuality will be challenged as we get older." To that, no one on campus should accept any level of hate or perpetration.

by Andres Taborda '15  
Asst. News Editor  
[April 26, 2012]

SHEPARD was active this past week on campus hosting the annual Day of Silence. On this day, supporters of the LGBTQ community protest in silence against bullying and harassment of homosexual and transgender individuals around the world. The club then staged the popular play *The Laramie Project*, revolving around the murder of openly gay Matthew Shephard in Wyoming.

## front page The "You Can Play" Project Comes to Providence College Panel Discusses Homosexuality in Sports

by Christine Rousselle '13  
News Editor  
[May 3, 2012]

On Thursday, April 26, NHL scout Patrick Burke and a panel of three former college athletes addressed the Providence College community in a presentation by the You Can Play Project to a standing-room-only crowd in McPhail's. The purpose of the You Can Play Project is to promote the acceptance of homosexual athletes in the world of sports, especially in ice hockey. The event was preceded by a showing of the film *The Legacy of Brendan Burke*, which advocates acceptance of homosexuality in hockey. Burke, the son of current Toronto Maple Leafs General Manager Brian Burke '77, was the closest person connected to the NHL to come out openly as a homosexual.

Patrick Burke, brother of Brendan Burke, led the discussion. The panel consisted of Dave Farber, a graduate of the University of Pennsylvania and a member of the UPenn ice hockey team for four years, Jay Hayes, a senior at New York University who was captain of the men's volleyball team at NYU for three years, and Cheryl Aaron, a former College of the Holy Cross basketball player who is the current assistant director of athletics at UMass Boston. All three of the panelists are openly gay.

Burke opened the forum by discussing his brother Brendan's coming-out story. Brendan came out to his family in the winter of 2009 and then came out publicly in an article on [espn.com](http://espn.com). Brendan passed away in February of 2010 in an automobile accident.

## Club Presidents Ready for New Year

by Kathleen Sullivan '14  
Senior News Writer  
[September 13, 2012]

As the school year begins, classes and extracurricular activities begin to take up the minds and email inboxes of most students. Providence College has over 100 student organizations on campus, and though some may be better known than others, anyone should be able to find something he or she is interested in. Amidst new classes, back-to-school events, and preparing for open houses and involvement fairs to recruit new students, club presidents take on the responsibility of leading their groups and working to accomplish everything they set out to do...

S.H.E.P.A.R.D. (Stopping Homophobia, Eliminating Prejudice, and Restoring Dignity) is one of the organizations under BMSA on campus. Lauren Kelly '13 states that she is pleased to be starting off the new year with "high attendance, a strong lineup of new events, and new partnerships." Within the next few weeks, S.H.E.P.A.R.D. is sponsoring a Welcome Back Tie Dye event and their annual Coming Out Coffee House in October. They will also be working with organizations like BOMA (Balfour Office of Multicultural Activities) to plan more events.

...

The panelists discussed their athletic experiences and their initial realization that they were homosexual. They recounted stories of coming out to teammates, or in Aaron's case, administrators in the Department of Athletics. Both Farber and Hayes realized they were gay in high school and came out in college, but Aaron, despite describing herself as "probably gay since I was four" didn't actually come out until she was in her late 20s.

The panel then shifted to the presence of "casual homophobia" present in the realm of athletics—homophobic slurs. Farber emphasized that most of the time the words are not said in malice, but the presence of casual homophobia in the locker room frightened him when he was a freshman in college.

"No way in hell I'm ever coming out," he thought to himself at the time. Farber was also concerned about the potential for awkwardness in the locker room, or getting removed from the team. When he returned to college his sophomore year, after he came out, Farber said the locker room was "silent" at first; after his friend broke a joke about it, things returned to normal. He also said that at the beginning of each year the captain of the team speaks with the incoming freshmen and lets them know that homosexual slurs are absolutely not allowed in the locker room.

Hayes agreed that as a captain, he was put in a position to lay down rules regarding acceptable language in the locker room. Hayes was initially discouraged about coming out to his teammates by his mother, who was a former Division 1 tennis player at Purdue University. Despite his mother's advice, Hayes found that coming out to his teammates actually increased the bond they had as a team.

"People can tell when you're lying to them constantly," added Farber. "Everything improves when you're open and honest about who you are." The panelists also spoke about the stereotypes that surround homosexuality in sports. Aaron noted that, "In men's sports, nobody is gay. In female sports, the stereotype is that they're all gay." Hayes said that men's volleyball is considered by some to be a "gay" sport (despite being played by predominantly straight men), and he didn't want to "prove people right" by coming out. Aaron had to deal with accusations from her athletes that she was favoring gay players over straight players, an accusation she found to be preposterous.

When the issue of showering with the team was brought up during the question and answer session, Farber explained that after practice or a game, the main focus was getting the hockey "stench" off of himself, and that he was not thinking about sex in the shower. Hayes agreed, saying that it wasn't an issue, and never has been or will be.

Myles Harvey '13, current captain of the Men's Ice Hockey Team at Providence College, said that although the team could definitely improve on some things in the locker room, he feels his team would likely be accepting of a gay teammate, noting that "we're all pretty tight." Harvey said he appreciated the panel discussion, as it made him think of how others may feel in this situation.

"I think they're doing the right thing."

## Follow Up: Rhode Island Election Results

by Andres Taborda '15  
News Staff  
[November 8, 2012]

Rhode Islanders saw no surprises on Election Day, as the state held its Democratic predominance. Republicans lost just about every race that mattered in the state and did not gain any seats in the General Assembly. Tuesday, November 6 was as blue as it could be...

On the local level, one of the hottest issues was and is marriage equality. Gordon D. Fox, an openly gay Speaker of the House, was able to fight off a challenge from independent Mark Binder in District 4. Fox has vowed to call a vote on marriage equality legislation the third or fourth week of the upcoming legislative session in which Fox is confident he will be reelected as Speaker...

The elections of 2012 were a great win for progressive Democrats in Rhode Island. Had Rhode Islanders not voted the way they did this week, any hopes for legalization of gay marriage would have been dead.

...



## Putin Spearheads Harshest Political Crackdown since Soviet Fall

by Kayla Fernandes '14  
Assistant World Editor  
[February 7, 2013]

While Russians celebrated the 70th anniversary of the end of the Battle of Stalingrad last week, a New York based human rights group made headlines for condemning Russia's political crackdown following the return of Vladimir Putin to the Kremlin. The group, Human Rights Watch, reported last Thursday that the year 2012 saw the harshest limits on political freedoms in authoritarian Russia since the Soviet Union.

With Vladimir Putin back in power and former president Dmitry Medvedev assuming the role of prime minister, the government passed restrictive laws. A law banning "homosexual propaganda" has taken effect in nine regions of the country and is currently up for debate for introduction as a federal law. Activists in the country point to this law in particular as a return to the country's past, echoing Joseph Stalin's enforced ban on homosexuality.

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## Students Take to the Streets for Marriage Equality

by Andres Taborda '15  
News Editor  
[April 25, 2013]

As the wind blew cold air, Matthew Smith '16 waited outside of Providence College for members of the community to congregate for a common cause: marriage equality. Smith was the prime organizer of the Embrace March. The march, held off campus, was a peaceful demonstration in support of same-sex marriage legislation going up for a vote in the Senate Finance Committee. The legislation would redefine marriage as a union between any two human beings, regardless of sex.

He came prepared with signs for the crowd with various messages relating to a Catholic's acceptance of same-sex marriage. As 4:30 p.m. rolled around, students began to show up, each grabbing a poster. The diverse crowd mingled as Smith gave some late-comers a bit of extra time. Aubrey Moore '15, who helped organize the event, promoted a phone bank organized by Rhode Islanders United for Marriage, a group pushing for passage of the aforementioned legislation.

As staff members, who were heading home, stood at a red light on River Avenue, students began chanting and holding up their signs, receiving several honks from staff members, as well as those making their commute through River Avenue and Eaton Street.

Before beginning the march towards Hendricken Field, Smith offered some words to the crowd calling marriage a "human right" for all, gay and straight. With loud chants, the marchers walked at a rapid pace up River Avenue, where they encountered support and opposition. A large roar came from the crowd when a RIPTA driver on the 55 route stuck his tongue out to those in attendance, which prompted marchers to wave their signs and chant loudly.

Also present at the march was NBC 10 News. Smith had contacted the station to cover the event. "I believe that students from a faith-based institution should have their opinions heard," said Smith.

Nick Wallace '14, executive vice president of the

## The WORLD in BRIEF

by Ben Remillard '13  
World Staff  
[February 7, 2013]

In what will be the first in a long process of parliamentary actions, the English Parliament voted 400-175 in favor of a gay marriage bill for England and Wales. The bill, which was largely supported by the opposition Labour Party, drew the most dissent from the ruling Conservative Party. Prime Minister David Cameron said that same-sex marriage is an "important step forward," and that the bill "will make our society stronger."

...

64th Student Congress, was on hand and offered a look into his legislative priorities for the next academic year. The Congress recently passed an amendment to their constitution's preamble to include sexual orientation and gender identity to its non-discrimination policy. Members also passed a piece of legislation to change the College's notice of non-discrimination to include sexual orientation.

Wallace explained to *The Cowl* that the legislation was only pertinent to students. "Moving forward, I would expand the non-discrimination policy to include faculty members." Wallace plans on acting upon this issue in the 2013-14 academic year.

As for the event he said, "I think [this march] is a great way for political involvement on campus." He continued, "To see that there is this much support [on campus] is very encouraging."

Among the demonstrators was Omar Terrones '16. A native of Los Angeles, Terrones said, "This is great. I have never done anything like this back home." He was optimistic about the cause, saying, "I think marriage equality will happen."

Slightly behind him was Zachary Gavry '14, who said, "It is unfortunate that we have to show how we feel off campus, but we will do it where we can."

As Smith rallied the crowd, he explained his motivation for planning a rally in favor of same-sex marriage by saying, "We are all part of God's creation and we are in need of recognition and in need of love."

The Rhode Island Senate passed its own bill, Senate Bill 38, and the House version of the bill in concurrence.

The Senate bill now heads to the House Judiciary Committee where it will be voted on on Tuesday April 30. The House is expected to hold a floor vote on the bill on Thursday May 1.

Governor Lincoln Chafee, a strong proponent of marriage equality, may have the bills on his desk for signature as early as Thursday evening.

Legislative leaders are expected to hold a special ceremony when the landmark legislation is signed into law.



Students marched around the perimeter of campus in support of marriage equality.

## Brown University Healthcare Covers Transgender Operations

by Alyssa Zannella '16  
World Staff  
[April 11, 2013]

In an effort to make university policies more embracing of transgender students, the prestigious Ivy League will now cover the costs of all future sex-change surgeries for students under Brown University's health plan. Starting in August, the university will offer 14 different types of procedures ranging from scrotoplasty, labiaplasty, and clitoroplasty to placement of testicular prostheses. However, the plan currently only covers these procedures for students and has yet to extend this generous package to faculty or staff members.

Hormone treatment and surgical procedures can cost more than \$50,000. Depending on the case, doctors deem the procedure medically necessary; however, most insurance plans refuse to cover the expenses because it has often been considered as cosmetic surgery.

Although the issue affects a minority of students, those pursuing such options have often been barred from getting the procedures done due to such high costs and the lack of coverage from insurance plans. According to the LGBTQ Center at Brown, it has taken some people 10 years to save up for the costs of such a life-changing operation. The LGBTQ Center does not have statistics in regards to how many transgender students there are at Brown. It is difficult to collect such data due to self-reporting and the nature of some students' gender identity changes during their time in college.

Brown University is not the only school making efforts to help transgender students. Currently, 36 universities cover some sort of sexual reassignment surgery or hormone treatment therapy. Many of the nation's elite universities have been quite generous in their health care plans and cover the sex-change procedure's cost including institutions such as Stanford University, Harvard University, New York University, Emory University, University of Pennsylvania, Cornell University, and all of the University of California schools.

According to The Brown Daily Herald, "Kelly Garrett, LGBTQ Center coordinator, said she has strongly advocated this change for the past several years. A milestone in the movement to add coverage for these surgeries was the inclusion of hormone treatment in the current school year's coverage plan, Garrett added. The sexual reassignment procedures that will be covered are 'very standard and very comprehensive,' she said."

"The insurance policy changes are part of a broader effort to address University policies affecting transgender students," Garrett said. Other attempts to improve University policies, she added, "include training people at Health Services and Psychological Services, creating and disseminating lists of gender bathrooms on campus and advocating for gender-neutral housing options for students."

Sid Rhodes '16, a member and forthcoming secretary of Providence College's very own LGBTQ organization, SHEPARD, commented that "Brown University's new healthcare plan is a significant step towards trans inclusion and support." She added, "Brown University is not only saying they accept people all along the gender spectrum, but also that they are willing to support these people in bettering their own lives and making themselves more comfortable."

## It Gets Better: Happy College Community Rallies Against Discrimination

### World News

by Naomi Eide '13  
Senior World Writer  
[April 25, 2013]

...  
Last week New Zealand was the first country in the Asia Pacific region to legalize same-sex marriage. The New Zealand Parliament amended the Marriage Act with a convincing 77 to 44 vote which permits gay, lesbian, transgender, bisexual and intersex couples to marry. The woman behind the bill, Louisa Wall, said, "Nothing could make me prouder to be a New Zealander than passing this bill." Many hope that the passage of the Marriage Act will place pressure on the Australian government to pass a marriage equality law. Australian Marriage Equality national convener Rodney Croome said, "New Zealand is set to reap a massive economic dividend from the wedding-spend of those Australian same-sex couples who are tired of their country's failure to act."

...

## Rhode Island Senate Passes Gay Marriage

by Ben Remillard '13  
World Staff  
[May 2, 2013]

In January, the Rhode Island House of Representatives easily passed groundbreaking gay marriage legislation. Last week, the Rhode Island Senate did the same, passing the bill 26-12.

This week, the bill returns to the House for what is believed to be a purely procedural vote before passing on to Governor Lincoln Chafee. Chafee, who supports gay marriage, has already gone on record saying that he would sign the bill into law.

Given that knowledge, it is easy to assume that by the time this *Cowl* goes to print, gay marriage will have in fact been signed into law in Rhode Island. This would make Rhode Island the tenth state to make gay marriage legal.

While civil unions have been available in Rhode Island the last two years, The Huffington Post reports that few people have taken advantage of them. The new legislation would allow the first gay marriages in Rhode Island to take place by August.

Senator Donna Nesselbush, the bill's sponsor in the Senate, exclaimed, "We're one step closer. Every step is important and every step is exciting." Bills legalizing gay marriage in Rhode Island have been introduced every year since 1997. This is the closest, however, a bill has ever come to passing.

Bloomberg News reports that Chafee has made marriage equality a signature part of his governorship. This included drawing criticism for espousing his views at his inauguration speech following his 2010 victory. Chafee argued that passing gay marriage legislation would make Rhode Island more competitive, as it is the only New England state without it.

Tiffany Donahue '13, an intern for Senator Leonidas Raptakis, argues that one of the main turning points this year was the support from advocates. She said, "Many of the senators were bombarded with calls from lobbyists trying to get their support," and that senators took the time to meet directly with their constituents to talk about the issue.

Donahue argues that one of the main reasons Rhode

by Andres Taborda '15  
News Editor  
[May 2, 2013]

The 70-degree weather, which at Providence College calls for lying out on the quad, was perfect for over 150 individuals who gathered first outside the River Avenue gates, and then on the Slavin Lawn. Members of the Providence College community rallied in light of recent racial incidents happening on campus...

Social justice demonstrations have been happening on campus lately with students rallying for same-sex marriage last week outside the campus gates.

As different coalitions form between students and faculty, the College's community looks to take action on pressing issues relating to discrimination, among other things.

Island has held out so long without approving gay marriage is due to Catholic opposition to the measure. Bishop Thomas Tobin pushed lawmakers to turn away what he called an "immoral and unnecessary" change to traditional marriage. This comes despite the fact that, regardless of how the State rules, it does not hold the power to mandate that the Church recognize gay marriages.

Donahue considers religious belief to be one of the main roadblocks preventing gay marriage from passing at a local and national levels. She noted how, during the proceedings, several senators openly stated last week that they could not support the legislation because of their personal beliefs. As a Catholic herself, Donahue "understand[s] many of the senators' convictions," but believes that her faith allows her to "be accepting of everyone and that everyone should have the same civil rights and should not be discriminated against."

One thing Senator Raptakis did to answer the religious criticism of the legislation was to invoke the memory of Archbishop Iakovos, the Primate of the Greek Orthodox Archdiocese of North and South America from 1959 until his resignation in 1996. Raptakis, a member of the Greek Orthodox Church himself, referenced how Iakovos marched with Martin Luther King, Jr. in the struggle for civil rights. The Senator then related the fight for civil rights in the 1960s to the fight for equal rights for the LGBT community now. Donahue believes that it was a "beautiful example of how one's faith led him to support marriage equality since so often it is the exact opposite." She argues that the plight of the LGBT community is the civil rights movement of her generation.

Another problem Donahue anticipates moving forward is that many individuals at the local level still have many misconceptions about the LGBT community. The best way to solve this? "Take the time to meet with them when trying to decide whether to support the legislation or not," and to "get the perspective of someone from the LGBT community as to further educate themselves about the various struggles of the LGBT community." This was something Donohue argues some senators had only done for the first time this year.

Delaware is the state next most likely to pass marriage equality legislation. Last week the Delaware House of Representatives narrowly passed a bill similar to Rhode Island's. That legislation is now heading to the Delaware Senate for debate.

theological credentials to discuss Church doctrine at length, we can say, as students at a Catholic institution, that Francis' position shows the world that Christianity and homosexuality do not have to be, and are not, opposing or even contrary notions.

Over our four years here, we have seen SHEPARD grow from a small group of dedicated students to a club of approximately 30 members. We hope that this, like Pope Francis' recent statement, marks a shift in popular thought about the LGBTQ community. Some may disagree with the principles and goals of SHEPARD, but we hope that regardless of personal views, we as a community can acknowledge the relevance and importance of the topic at hand.

Fr. Shanley, O.P. recently sent out an email discussing the school's intentions to further its diversity initiative. We hope all can acknowledge that this does not just apply to race, ethnicity, or religion, but also to sexual orientation. If we truly want to engage in a lively and productive dialogue, we must recognize that diversity has a multitude of meanings.

## Jason Collins Comes Out

by Naomi Eide '13  
Senior World Writer  
[May 2, 2013]

Jason Collins, NBA center, came out as the first openly gay athlete playing a major American team sport. In an exclusive essay for Sports Illustrated, Collins said "I'm a 34-year-old NBA center. I'm black. And I'm gay." After 12 seasons in the NBA, Collins has played on 6 different NBA teams, last playing with the Washington Wizards. Collins said "I didn't set out to be the first openly gay athlete playing in a major American team sport. But since I am, I'm happy to start the conversation."

His telling essay goes back to his childhood and how he came to realize his attractions, initially resisting his impulses throughout high school and then again with the start of his basketball career. His account spoke about his concerns for his changing role on the court and how he wants to be perceived as a team player who understands that winning is what counts.

Collins said "I go against the gay stereotype, which is why I think a lot of players will be shocked: That guy is gay?...Am I so physical to prove that being gay doesn't make you soft? Who knows? That's something for a psychologist to unravel. My motivations, like my contributions, don't show up in box scores."

One of the biggest unknowns Collins faces is the reaction his former and future teammates might have. As an unrestricted free agent, Collins can make yet another transition to a team in the NBA, but faces uncertainties over what team is going to pick him for their roster, not because of his status as a gay man but because of his role on the court. Known for both charging and fouling, Collins has always made steady contributions to the teams he has played for.

In a follow up article to Collins' essay, Sports Illustrated discussed that the sports world will not know how Collins' teammates will react until he gets picked for a roster. Chris Ballard, a writer for Sports Illustrated, said "the hope here is that Collins does make a team. That he forces people to think, debate and confront their own biases. That he suits up and practices and showers with his teammates. That he furthers a much-needed dialogue about tolerance in the sports world."

Immediately after his announcement, Collins received tremendous support from both the sports community and the community at large. The Washington Wizards, the team Collins played for last season took to Twitter saying "We are extremely proud of Jason & support his decision to live his life proudly and openly." Kobe Bryant also showed his support for Collins, tweeting "Proud of @jasoncollins34. Don't suffocate who u r because of the ignorance of others #courage #support #mambaarmystandup #BYOU."

Trevor Ariza, one of Collins' many teammates expressing support, said "much respect to you. It takes a strong dude to be the first. Your a hell of a professional and a hell of a teammate." The resounding support from the NBA community expressed that Collins being a gay man changes nothing about who he is and how he plays on the court.

When asked about Collins' decision to come out, Providence College student Ian Mulhern, '14, said "Jason Collins coming out of the closet is a really good sign for the LGBTQ community and for the country as a whole. From experience I know that coming out can be terrifying, and for someone in the national spotlight to be able to openly admit to being gay shows that our country is going in the right direction when it comes to acceptance...I'm ecstatic about this and I applaud Jason Collins for having so much courage. With DOMA, Prop 8 and Gay Marriage in the Supreme Court right now, I love that an individual who a lot of people know and respect as a basketball player has personalized the issue...Maybe this will start the ball rolling and other athletes who have been afraid will see that coming out is ok for them too. Collins is a pioneer in that respect. He may just have changed a number of people's lives just by accepting himself and allowing others to see who he is. We need more courageous people like that."

## "Who Am I To Judge?" SHEPARD and Pope Francis Shift Thoughts About LGBTQ Community

by Kayla Fernandes '14 & Keely Mohin '14  
EIC & Associate EIC  
[September 19, 2013]

For some, our choice of cover story may seem bold. But for us, this serves as a perfect way to highlight an important, though rarely spoken of, club on campus. As such, the article, by Kathleen McGinty '16, accomplishes this goal and comes at an especially pertinent time for the Catholic Church.

As some of you may not know, Pope Francis recently opened up about his stance on homosexuality. Taking a "Who am I to judge?" approach, he signaled a shift away from the purist thoughts of his predecessor, Pope Benedict XVI.

While we do not have the space or even the



# SHEPARD RAISING AWARENESS ON CAMPUS

## *Bringing Hope to PC's LGBTQ Community*

by Kathleen McGinty '16  
Asst. News Editor

### CAMPUS CLUBS

SHEPARD, the Providence College organization seeking to foster a supportive and educational environment for individuals who feel unsafe or unaccepted because of their identity, may, after celebrating the 10th anniversary last year, realize part of its mission. Successfully lobbying Student Congress last spring to amend the College's non-discrimination policy, which currently contains no provisions regarding students' sexual identity, members of SHEPARD await faculty and administration's approval of Recommendation No. SCRC-63-15.

Part of the College's current Notice of Non-Discrimination states, "Providence College admits students of any race, color, national and ethnic origin, sex, religion, disability, age, or veteran status to all the rights, privileges, programs, and activities generally accorded or made available to students at the College. It does not discriminate on the basis of race, color, national and ethnic origin, sex, religion, disability, age, or veteran status

in the administration of its education policies, admission policies, scholarship and loan programs, and athletic and other College-administered programs, and employment policies."

Should the recommendation, already approved by Student Congress last spring, procure support from faculty and administration as well, the term "sexual orientation" will be incorporated into the list of demographics contained in the current notice, protecting students of all sexual identities.

This bill comes 11 years after SHEPARD was recognized as an organization at the College. According to Caroline Jones '14, the vice president of SHEPARD, the club is unique to the PC community. Unlike the Gay-Straight Alliance (GSA), a nationwide group endeavoring to counteract homophobia and transphobia in middle schools and high schools, SHEPARD resulted from an effort to support members of the lesbian, gay, bisexual, transgender, queer, questioning, intersex, and asexual (LGBTQQIA) community that accorded with the mission of the College.

An acronym for Stopping Homophobia, Eliminating Prejudice, and Restoring Dignity,

SHEPARD/ Page 2

## UNDER THE HOOD

Providence College's Student-Run Newspaper Since 1935

News	2	Arts & Entertainment
Opinion	5	
Photography	11	<i>Staff welcomes new fashion columnist, Christina D'Adamio '16</i>
A&E	12	
Portfolio	16	
Sports	19	Page 12

### Portfolio

*Tiffany & Earl finally reveal their secret identities...sort of.*

Page 18

### Sports

*An in-depth look at the Women's Cross Country Team.*

Page 20



SHEPARD offers what Jones coined as a “support and education group” for those with “sexual orientations and gender orientations that differ from the norm.” Yet at the same time, the club’s namesake also honors Matthew Shepard, the victim of a 1998 hate crime in Wyoming that culminated in his being beaten and killed.

While the club currently attracts about 30 regular members at its weekly meetings and discussions about LGBT news and personal stories, SHEPARD not only fulfills its goal of creating a network of support but also of educating the rest of the campus through its annual events.

Jones welcomed the campus to attend this fall’s Coming Out Coffeehouse, which will provide students with an opportunity to share their own or listen to peers’ stories about coming out. Yet, according to Jones, the Day of Silence in the spring offers students an even more realistic experience in which they can “feel in the shoes” of a LGBTQQIA community member.

“It’s a day where members of campus are asked to be silent for the day in honor of those who have to live in silence for who they are,” said Jones, adding that students debrief and share their experiences following their stint of silence.

Thus, whether gay or straight, lesbian or bisexual, Jones emphasized that SHEPARD and its sponsored events intend to attract people from all facets of the PC community.

“We are a mixed group of LGBT people and straight allies, and so much of our meetings is just getting to know each other,” she said. “The nature of our club is that it is truly a family, so meetings often feel like weekly reunions.” She also stated that the club loves welcoming new members and encourages questions of any kind.

SHEPARD, located in Slavín LL03 across from the ATMs, currently meets on Mondays at 6:30 p.m. in Feinstein 403.



The Executive Board invites all students to their meetings on Monday nights in Feinstein.

## front page DEBATING SAME-SEX MARRIAGE ON CAMPUS *Provost Cancels Original Corvino Lecture about Gay Marriage, Reschedules for Spring Semester*

by Kathleen Sullivan '14  
News Editor  
[September 26, 2013]

On Saturday, September 21 Provost Hugh Lena sent an email to the faculty and staff of Providence College explaining that the scheduled lecture to be given by Dr. John Corvino of Wayne State University on Thursday, September 26 had been canceled. Dr. Corvino is a nationally recognized philosopher and proponent of same-sex marriage, and the title of his lecture was to be “The Meaning of (Gay) Marriage.”

By Monday evening, news of the cancellation had spread throughout the campus community and beyond. Faculty and students alike were outraged by the cancellation and the way in which the dissemination of that information was handled by the administration of the College.

Last Wednesday, September 18, concerns were raised through the Office of Mission and Ministry about the lecture not having another speaker to present the view of the Catholic Church on the issue of same-sex marriage during the debate. After discussion and deliberation among the academic departments sponsoring the event, Dr. Dana Dillon, a theology professor, volunteered to speak as the respondent as of Friday, September 20. One of her focuses is Catholic Moral Theology, and she thought she had something to contribute to the dialogue.

She explained, “For me, Catholic identity does include being faithful to the tradition of what marriage is, but it does respect the dignity of every human being, including the LGBTQQIAA students. I believed I could represent the Catholic position and

## Matthew Shepard Foundation

- Shares Matthew Shepard’s story with three million people around the world since 1998
- Reaches out to schools, colleges and universities, as well as companies and community groups throughout the nation
- Accepts donations for “Erase Hate”
- Visit [www.matthewshepard.org](http://www.matthewshepard.org) for more information about Matthew’s story and events

do it in a way that honors those voices.”

An advertisement for the lecture was sent out to faculty, staff, and the whole student body on Friday morning, and between that time on Friday and Saturday evening, the administration continued to deliberate on whether the lecture was in adherence with the policies and practices of the College.

Earlier on Wednesday, September 25, Father Gabriel Pivarnik, O.P., vice president of Mission and Ministry and director of the Center for Catholic and Dominican Studies stated, “The event was canceled because the administration felt that it [the event] had departed from what it was originally proposed (two nationally recognized figures having a public debate on same-sex marriage).”

Father Brian Shanley, O.P., president of the College, stated that neither he nor Provost Lena had any knowledge of the developments in organizing this lecture until last Wednesday evening. He explained that had they had more time, they would have initially postponed the event instead of canceling it entirely. He also explained that it is important to be able to present both sides of the debate from a purely philosophical point of view through natural reasoning.

“The important thing now is to have the debate and learn from it,” Father Shanley stated. He asserted that there was no question that this debate should happen on campus, and noted that if the College “brings someone in to argue against the veracity of the church, there is an obligation to make sure it does not go unopposed.” He stated that this issue arises only when one of the sides is against the Catholic Church.

The cancellation has brought to the surface a number of issues among students, faculty, and staff.

Dr. Fred Drogula, president of the Faculty Senate, said, “The College needs to do several things. First, we need to repair whatever damage this incident has done to our academic reputation. The cancellation of Dr. Corvino’s lecture has been widely publicized, and may give the impression that Providence College does not allow academic freedom to its students and faculty.”

Dr. Joseph Cammarano, chair of the public and community service studies department, said, “The college still needs to come to terms with the very clear and very recurrent conflict between Dominican identity and embracing academic integrity and freedom. It needs to figure out the terms of intervention, and how it can occur in the future.”

Dr. Christopher Arroyo, a philosophy professor and chief organizer of the lecture, identified a number of issues. For example, he called for reparation from the administration for the treatment of Dr. Dillon. “Although Dr. Dillon sees herself as (and is) qualified and capable of responding to Dr. Corvino, the administration judged otherwise. And it did so without contacting her, and it did so in a very public way.”

He further expressed concern for the members of the community who may have been personally affected by the cancellation. “There is the issue that has not received enough attention, I think,

namely the kind of message the administration has sent to LGBT members of the Providence College community. I shudder to think about the message of fear and condemnation that some members of our community have felt.”

Dr. Arroyo noted that the policy requiring a speaker to present the Catholic church’s stance on controversial topics was revealed to be a practice, not a written policy, of the College. He stated, “Practices are not binding (e.g., it is a college practice to serve cookies at college events. Is failure to serve cookies at an academic event a violation of college policy?).”

Dr. Michael O’Neill, chair of the philosophy department, stated, “Whether it’s a policy or a practice, it is a wrongheaded one that perpetuated confusion for students.” He explained that it confuses academic space with political and ideological space, where it should really be a space for open dialogue.

Dr. Vance Morgan, head of the Department of Western Civilization program, is “hoping that all of this will turn out to be a blessing in an ugly disguise.”

Dr. Maureen Outlaw, chair of the sociology department, noted, “The silver lining is that more people will be involved in that dialogue. The hardest thing is to get people involved in that dialogue, and now more people will take the time to gain a better understanding.” She explained that all this has gotten people fired up, talking, and thinking, and that both sides could benefit from truly listening to the other side. “Let’s actually have this conversation,” she said.

Dr. Nicholas Longo, chair of the global studies department, pointed out that it is no longer possible to censor ideas, as PC students have been using social media to express their outrage, organize, and demand academic freedom and responsibility from the administration.

A group of students from Dr. Longo’s Community Organizing (PSP 303) class have organized an event on Thursday, September 26 in ‘64 Hall to offer the whole community a forum in which to talk about the issues that have arisen this week. Omar Terrones ‘16, one of the students helping to organize the event said, “We are asking for the PC community to come forward with their thoughts, questions, concerns, comments to bring for discussion at our ‘Fighting for Academic Freedom’ event about this controversial issue.”

Another student from the class, Nick Wallace ‘14, also highlighted the importance for objectivity within the discussion. “We plan for it to be an open-forum discussion about the issues at hand: gay marriage, academic freedom, and how it all relates to our PC community.” The forum will be facilitated by a group of faculty members, many of whom had planned to co-sponsor the original lecture with Dr. Corvino.

On Wednesday evening, Provost Lena sent an update to the campus community announcing that the event is being rescheduled for the spring as a debate between Dr. Corvino and “Sherif Girgis, a Ph.D. student in philosophy at Princeton University and a J.D. candidate at Yale Law School.” The email also explained reasoning for the cancellation and issued an apology to Dr. Dillon.



Dr. John Corvino is Chair of the Philosophy Department at Wayne State University in Detroit, Michigan. He is a co-author of *Debating Same-Sex Marriage and the author of What’s Wrong with Homosexuality?*

## Letter to the Editor Alumni Urge Administration to Reconsider Discussion

[September 26, 2013]

*\*This letter was written before Dr. Hugh Lena announced the rescheduling of the same-sex marriage discussion.*

On Tuesday, the New York Times published an article titled "Catholic College Rescinds Invitation to Speaker Defending Same-Sex Marriage" and within hours, a group of concerned alumni quickly ballooned to more than 1000 members actively voicing their concern through Facebook, email, and phone calls. The following letter is the result of 287 such alums' online collaboration:

Dear Providence College Administration:

On behalf of a group of over 500 Providence College alumni and active donors, we wish to express our disappointment, embarrassment, and frustration in response to the recent cancellation of Dr. Corvino and Dr. Dillon's lecture on gay marriage.

In a statement issued by Providence College on Sept. 24, the college writes "The incident in question is thus not really about academic freedom, but rather goes to the meaning of being a Catholic college. Should a Catholic college invite an outside speaker to campus, pay that person an honorarium, and give that person an unchallenged platform from which to present arguments designed to undermine a central tenet of the Catholic faith? Our reading of Ex corde Ecclesiae is that to do so would be to undermine the very nature of a Catholic college."

That same text, Ex Corde Ecclesiae, states that "A Catholic University possesses the autonomy necessary to develop its distinctive identity and pursue its proper mission. Freedom in research and teaching is recognized and respected according to the principles and methods of each individual discipline, so long as the rights of the individual and of the community are preserved within the confines of the truth and the common good."

Furthermore, the PC Mission Statement says, "The implications of this assertion of the compatibility of faith and reason for education are profound. Questions, debates, and challenges are welcomed, as are people of hesitant faith, different faiths, or even no faith at all. Believers cannot take refuge in the assurances of faith but must learn to provide reasons for what they believe..."

We feel that in cancelling a lecture five days before it is scheduled, the college sends a message that "questions, debates and challenges" are unwelcome when, in fact, these opportunities should be present and central to a liberal arts education.

In addition, the decision to speak for Dr. Dana Dillon, who was free to decline the invitation to address the other side of the issue, indicates an unwillingness to stand by the capabilities of the College's faculty and denies her the autonomy that academic freedom dictates. It will become increasingly difficult for PC to attract and inspire future leaders, innovators, and high-level thinkers if they continue to maintain policies that are reactionary, intolerant and inconsistent.

We are very proud of the well-rounded liberal arts education we received, and this censorship represents an act of academic cowardice that is beneath this, or any, institution of higher learning. If Providence College intends to be relevant in the realm of higher education, then its administration must stop closing the school's gates to those who think differently. We agree with Dr. Fred Drogula, who defined the role of our quality academic institution as: "to teach students how to think critically, which includes challenging, testing and defending...ideas."

We urge the administration to take positive action in support of its mission: Re-extend an invitation to Dr. Corvino and Dr. Dillon to discuss gay marriage. Allow a dialogue to happen. Follow through on PC's mission.

We are proud of the education we received as Providence College alumni and look forward to actively supporting these same opportunities for future students.

Signed:

Aiden Redmond '08; AJ Metthe '08; Alex Barry '11; Alexander MacIntyre '12; Alexandra Sexton '12; Allyson Fitzgibbons '12; Amy Balfe '13; Amy Caldwell Fultz '07; Andrew D. Miner '09; Andrew Incitti '07; Kierin O'Donnell '07; Andrew Slom '11; Angela Kelly '04; Angely Denise Martinez '08; Anna Fox '11; Anne Fast '13; Annice Correia '07; Annie Melia '12; Annie Provo '10; Ashley Cain '09; Athena Karalekas '07; Audrey Redmond (LeBrun) '08; Ava Maley '12; Becky Smith '08; Benjamin Remillard '13; Billy Byrne '09; Bobby Fredrickson '11; Brandon Ferretti '09; Brent Gilbert '07; Brett Epstein '09; Brett Rowan '04; Briana (Clements) Howard '08;

Briana Spence '07; Bridget Haug '11; Caileen Burns '08; Caitlin Giblin '09; Caitlin Hughes '07; Callan Maynard '09; Candice Pousseau '06; Carlin Danner '08; Carly Rose DiGiovanni '06; Carmine Perrotti '11; Caroline Cruise '09; Caroline Fay '11; Caroline Rende '11; Caroline Wheeler '07; Carrie Hutnick '06; Cassandra Lenza '11; Cassandra Tavares '07; Celeste Scollan '13; Chris Torello '11 Christian Orr '12; Christopher Caruso '96; Christopher Parcels '04; Claire Seguin '08; Colleen Burns Dean '10; Colleen McInnis '12; Colleen Rosati McCormack '07; Conor Leary '11, '13G; Courtney DelGiudice '12; Dan Herr '07; Dan Hogan '13; Dan Kowalsky '12; Dan Travers '08; Daniel Gilpin '12; Daniel Newman '09; Daniel O'Reilly '09; Danielle Bax '08; Danielle Demisay '12; Danielle Fontaine '13; Danielle Pukala '07; David DeFilippo '09; David Jose '07; Davon Darden '13; Deanna Cioppa '07; Deirdre Synan '07; Eileen McNamara '09; Elena Blyskal '08; Elizabeth Celata '07; Elizabeth Curtis '09; Elizabeth Dennis '12; Elizabeth Eschen '06; Elizabeth Higgins Clark '06; Elizabeth Reid '12; Elizabeth Ryan '07; Emily Abbott '08; Emily Garvey '13; Emily Stebbins '12; Emily Tuczinski '08; Emma Brown '11; Erin Kilmer '10; Erin P. Woulfe '03; Esteban Quijada Link '13; Garrett Locke '12; Gloria Rispoli '11; Hayley Smith '12; Heather Sanford '13; Jack Sporer '12; Jaclyn Kotowski '13; Jaclyn Kramer '10; Jacqueline Gill LaVana '04; James Maginot '06; Janelle Vultaggio '13; Jayo Miko Macasaquit '11; Jeffrey Weisser '08; Jemima Monchery '10; Jen Bailey '05; Jennie Eckilson '11; Jennifer Bell '13; Jennifer Emling '07; Jennifer Ferro Belanger '07; Jennifer Le '10; Jennifer Slom '08; Jenny Mackintosh '08; Jesse Mack '10; Jessica Crawford '10; Jessica Denayer '12; Jessica Soja '08; Jimmy Kelly '12; Joe Patiño '12; John Ryan Cummings '09; Joseph Demers '07; Joseph Mort '11; Joseph Paola '11; Josh Schonfeld '12; Julia Tully '12; Julie Caputo Bartus '05; Julie Gouthro '08; Justin Anderson '10; Justin Pimentel '10; Justine Harrington '12; Kadie Winkelmann '08; Kaeli Morrissey '09; Kaitlin Costello '08; Kaitlin Fitzsimons '10; Kaitlin Morris 2006; Kari Hardgrove '12; Karla Feitl '07; Kate Senzamici '06; Katherine Belanger '12; Katherine Dyson '09; Katherine Kauffman '13; Katherine Patenaude '09; Katherine Sullivan '08; Kathleen Reed '12; Kathryn Dykas '08, '12G; Kathryn Treadway '06; Katie Barron '08; Katie Feeney '09; Katie Hughes '06; Katie Valencius '08; Katie Valencius '08; Katrina Lipinsky '12; Kaytee Stewart '09; Kelle Contrastano Barrieau '06; Kelly Gilbert '12; Kelly Goggins Arnold '04; Kelly McGuinness '07; Kelly Smith '12; Keri Phelan '09; Kerry Bergin '09; Kevin Moore '08; Kevin Randazzo '11; Kevin Roe '07; Krista Morisi '10; Kristin Comeau '08; Kristin Hasselschwert '12; Kyle Casey '07; Kyle Heaney '11; Kyle Seltzer '06; Kylie Waltz '11; Larissa T. Zuhoski '07; Laura Bedrossian '07; Laura Bucci '10; Laura O'Neill '13; Laura Sullivan '09; Laura Whitney '06; Lauren Begasse '12; Lauren Kelly '13; Lauren Smock-Randall '04; Lauren Varian Boyle '96; Leah Aiello Paley-Merriman '05; Leah Glass '11; LeeAnn Byrne '09, Faculty; Lillian Glueck '11; Lillian Shields '11; Lindsay Dumas '07; Lindsey Macomber '11; Lisa Hofer '09; Lizzie Kravatz '07; Lynnie Marinaccio '13; Magali Garcia-Pletsch '13; Malika Jones '10; Margot Hanson '10; Maribeth Scott '12; Marissa Barrera '11; Mary Alice O'Connor '08; Mary Bogan '11; Mary Kate Sullivan '12; Matt Koelsch '07; Maureen Rousseau '08; Meaghan Keane '07; Meg Rogers '07; Megan Fitzgerald '07; Megan Hoffman '06; Meghan Daniel '12; Meghan Keating '13; Melanie Faust '08; Melissa Finnell '12; Melissa Shea '07; Michael Anderson '10; Michael B. Ross '11; Michael Miller '08; Michele Dyson '86; Michelle DePlante '08; Mike McClellan '07; Miranda Cummings '12; Molly McGlynn '12; Monique Martineau '07; Morgan McCallin '09; Nancy Andrade '08; Naomi Brown Jones '11; Natalie Sheil '09; Neil Fortin '06; Nicholas Longo '96, Faculty; Nicole Chininis '09; Nicole Chismar '07; Nicole Kenny '11; Nicole Williams '11; Olivia Jelenik '13; Pamela Costello '11; Patrick Hughes '07; Patrick Mark Saunders '13; Paula Tran '12; Peter Proulx '13; Peter Waugh '05; Polyana Ferreira de Oliveira '07; Rachael Gorab '09; Rachel Cottle '10; Rachel Wall '12; Rafael Guerra Tavares '13; Rebecca Bergeron '10; Rebecca Jean Nagel '13; Rebecca Larrivee '13; Robinson Warner '08; Ruth Donaghey '13; Ryan Barnicle '08; Ryan Elizabeth Todd '09; Ryan Holt '09; S. Timothy Fleming '11; Samantha Bergbauer '12; Samantha Brillhante '11; Samantha Harvey '07; Samantha Landry '11; Samantha Shea '13; Sara Dion '10; Sara Fallahi '10; Sara Stowell '09; Sarah Bedard '09; Sarah Carbone '07; Sarah Davey '12; Sarah Fichera '13; Sarah Harding '06; Sarah McNulty (Crampton) '08; Sean Phillips '11; Shannon Gilligan '07; Shannon Mickolajczyk '09; Shelagh Dolan '12; Shelby Ferreira '07; Stelliana Chalkiadakis '13; Stephanie Berluti '11; Stephanie Jarem '07; Tara Bubniak '06; Tarra Dayton '06; Taylor Ford '12; Taylor Leen '13; Ted Boyce-Smith '11; Thomas Onger '10; Tiffany Toner '03; Timothy Bergeron '12; Tom Cotter '10; Tylea Richard '04; Victoria Brown '10; Victoria Clas '07; Victoria Hart '12; Whitney Henderson '09; Whitney Swanberg '09; Will Bromstedt '09; Will Hutnick '07

## Follow the Holy Father's Example Walking United with Our Differences, Only Way to Become One

by Fr. James Cuddy, O.P.  
Campus Chaplain  
[September 26, 2013]

I tried not to write about John Corvino this week. I really did.

Everyone has an opinion on the College's controversial decision to cancel Professor Corvino's lecture, entitled "The Meaning of (Gay) Marriage." Questions about academic freedom, the nature of a Catholic college, and the teachings of the Church have drawn passionate responses on every side. I thought that I could leave the discussion and debate to others, but I cannot. I've got an angle on this story that many people have not heard, and I need to get it out there.

What makes my viewpoint different is that it comes from within the four walls of my office in the Campus Ministry Center. Since news of the canceled lecture started to circulate, there has been a steady stream of students who have wanted to talk. And there, with the door closed and with their guards down, students have been pouring out their hearts about this heated topic.

I have seen students who are gay and listened to their stories. Many express anger and have felt victimized and disrespected by the Providence College community. I have seen allies and supporters of the gay community and heard them convey their indignation that the College could be so close-minded and intolerant. And to a person, each student was on the verge of tears.

But these have not been the only visitors to my office. I have seen a number of students who are in agreement with the College's decision. They see eye to eye with the Church and its understanding of the nature of marriage. But far from speaking with an air of triumphalism, these students have told stories of being made to feel like bigots and hate-mongers. They have experienced persecution and mockery—by professors and peers alike—for their beliefs and support of Providence College. And each of these students was on the verge of tears, too.

These difficult days have revealed the great degree of suffering that exists amongst many students concerning some of the controversial moral teachings of the Church. Notice, I am not saying that these events have caused the suffering; rather, I am suggesting that the suffering has been there in thinly-concealed ways and these events have merely brought it to the surface. And this situation needs to be dealt with by our community. We cannot pretend that it isn't there and hope that things quickly get back to normal. We cannot ignore it and hope that it goes away.

So what should our community do? How can we look honestly at some of the Church's more difficult teachings and wrestle with them in a way that befits a Catholic college? It's a difficult question to answer, but I propose that we follow the example of the Holy Father.

As some of you know, Pope Francis recently gave an historic and wide-ranging interview that appeared in the pages of America, a journal published by the Jesuits. When the story broke, the Internet was awash with controversial headlines. The Pope was modifying the Church's teaching about homosexuality. The Pope was criticizing pro-life advocates. The Pope hates dogma.

These juicy headlines and the selective reporting that went along with them generally misrepresented what the Holy Father was really saying. That becomes clear when one reads the interview. The manner in which Pope Francis discusses the faith might be different than that of his predecessors, but the content is always the perennial teaching of the Church. To put it another way, the Pope is not changing the beliefs, but asking us to look at those beliefs in new and fresh ways, and that's what we need here at Providence College.

As a Catholic institution, we obviously believe in the Church's understanding of the nature of marriage. Further, we endorse the Church's teaching on human sexuality and the immorality of unchaste acts, whether those acts be gay or straight. We think with the Church on these and all other matters of faith and morals. But is that the end of the road? For those members of community who do not share or struggle to accept these beliefs, is there nothing else to say? Pope Francis doesn't think so.

In the America interview, the Pope warns of the dangers of being either too much of a rigorist or too lax. To be the former is to adopt a position of rigidity and say, "You know the rules. Shut up and follow them." On the other hand, the position of the latter says, "Don't worry about anything. Everything is fine." Pope Francis notes: "Neither [of these positions] is merciful, because neither of them really takes responsibility for the person.... We must accompany people, and we must heal their wounds."

And there it is. We are called to accompany one

cont. on next page

another along life's journey. Note that we're not called to travel only with those with whom we agree or those who happen to look like us. The Pope is not asking us to gloss over or ignore serious differences between individuals. But neither is he telling us to leave behind those with whom we do not agree. And look what happens then we take responsibility for one another and accompany one another through life: wounds are healed.

These words hit home when I think about all of the distressed people I've seen this week. So many of our brothers and sisters on campus are wounded. And those injuries are not limited to any one issue. Many experience the scourge of being misunderstood and unloved. Many feel marginalized and dismissed by members of the community or by the College itself. Their suffering is real, and their need for authentic communion and companionship is pressing.

Pope Francis sums this all up perfectly when he says: "We must walk united with our differences: there is no other way to become one. This is the way of Jesus."

By God's grace may it become the way of Providence College too.

## Editor's Corner: Respect for All

by Sean Bailey '14  
Sports Editor

[September 26, 2013]

Providence College has certainly been a part of a whirlwind of controversy regarding the cancelled lecture on gay marriage rights. Although this has gotten PC lots of attention, the issue of gay rights has been a controversial topic for a long time. This subject has also infiltrated the sports world.

Jason Collins has been a part of the NBA since the 2001 Draft. He attended Stanford University with his twin brother Jarron Collins. He was the 18th pick overall, and is a highly respected player. His defense is great, and he plays tough, hard-nosed basketball, absorbing tough minutes as a center, covering centers such as Shaq. He even started ahead of How I Met Your Mother star Jason Segel in high school. Collins has lived an all-American life. He is smart and athletic; as some would say, the total package.

Collins is also gay. He famously came out in late April of this year, revealing his homosexuality in a Sports Illustrated story. Collins has taken stands for gay rights, and is a spokesperson for the gay community, particularly gay athletes.

People rushed to his support. Kobe Bryant tweeted out his support. Nike, Bill Clinton, and Barack Obama also voiced their support for him. He wears his jersey number 98 to honor Matthew Shepard, the victim of a gay hate crime in 1998.

Does this make him a bad basketball player? Does this make him immoral? In the sports world your merit is measured by winning, by accomplishments and honors, but mainly through respect. Most basketball players and pundits respect Collins for his tough defense and willingness to do the small things that teams need to win. He is the classic 'glue player,' the blue-collar player who works hard.

The issues at PC are a microcosm of what is happening around the world regarding gay rights. Also, Collins is only one of the many homosexuals around the globe, the USA, and PC who is looking to move forward gay marriage rights. But, if you are looking at Collins as an example, he has been able to garner respect from nearly everyone.

Gay athletes have a large stigma to overcome in the locker room. But as Rob Gronkowski said, it should not matter whether he is gay or not. All that matters is whether or not he is a good teammate.

So what does it matter if someone is homosexual? We should accept everyone for what makes up the person, not their sexual orientation or their color. People should be judged and respect on merit and Jason Collins is an example as to why.

## Congress Updates

by Kathleen Sullivan '14  
News Editor

[October 3, 2013]

...

New business included a recommendation regarding student involvement in the same-sex marriage discussion. Aherne explained that the Congress will appoint two students to help with the rescheduling of the event. He noted that the Cabinet will choose those people, and they do not have to be members of Student Congress. This piece of legislation was passed.

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## PC Community Facilitates Dialogue and Call to Action

by Kathleen Sullivan '14  
News Editor

[October 3, 2013]

Music was blaring in '64 Hall on Thursday evening as students and faculty filled the room to participate in a forum titled "Fighting for Academic Freedom," an event organized in response to the cancellation of Dr. John Corvino's lecture on gay marriage.

Nick Wallace '14, one of the organizers of the event, was the first to address the audience, and he started by thanking everyone in attendance, stating, "Because we are here, we have already won." He also noted how instead of being able to listen to a renowned scholar and philosopher at this time, the audience got him instead. He asserted that gay marriage is clearly a disputed issue on campus that needs and deserves to be discussed.

Wallace stated that the community has a right to be angry. He then asked the audience to close their eyes and exhale all the anger and angst. Noting ideas from the PSP 303 class that inspired the forum, he explained, "this is not a rally, sit-in, or protest," but an opportunity to allow the community to come together in an open dialogue. He opened the floor to the other organizers of the forum to state their reasoning for being there.

Matt Smith '16 spoke next to address the reasoning of why he was present that day. He explained that he was one gay student among many that were not honored or respected by the administration's actions, and he saw that as a violation of the Pope's call for respect of all people. Smith called for the need of the administration to prove they care and respect all students. He stated, "I need that proven to me with more than just words."

Jen Giffels '14 explained that she came to college "to have her answers questioned," and stressed that learning is about awareness. She stated that the College cannot pick and choose the viewpoints allowed on campus, and the College should not limit learning.

Emanuele Abbrancati '15 stated that on a personal level he felt the College took away his opportunity to learn about an issue that was very important to him, and as an adult he felt that he should be given the chance to form his own opinion.

Omar Terrones '16 believes that students should not be confined to a strict Catholic ideology. On this issue, he said, "Students were deliberately left in the dark," and that reveals that the students are not a priority for the administration.

Magali Garcia-Pletsch '13 mentioned how alumni

were quick to act, as the Facebook response within the alumni group reached 400 members of the first day, and had since swelled to over 1,300 that day. She noted how proud she was of the current students and faculty for their reaction, and encouraged them to keep up the amazing work. She said, "The PC network is here to support you. Remember, once a Friar, always a Friar."

Before splitting up into the small groups, Dr. Nick Longo, the global studies professor who teaches the Community Organizing class, noted the irony in all that had happened. At the early stages of planning, the faculty agreed that if Dr. Corvino's lecture had culminated with 50-60 students in Aquinas Lounge, "Dr. Arroyo would have hit the lottery. Look at us now." He offered his support for Dr. Dillon, and "the organizer" Dr. Arroyo for his courage and humble leadership. Both professors received standing ovations from all in attendance.

At that point all the students, alumni, and faculty participating split up into small groups throughout the Hall to discuss the issues brought about by the controversy while also addressing the questions posed by the organizers on posters, including: "Why do we need to talk about gay marriage on this campus?" "How do we promote academic freedom?" and "What would an inclusive campus community look like?"

After about 25 minutes, the small groups reconvened to an open forum to address the last question of "Where do we go from here?" Students shared their personal stories of finding their home at PC, the feelings of isolation they felt in response to the cancellation, and support for each other, and then demanded reparations from the administration.

Colin Sheehy '14 encouraged the community to "support anyone who feels marginalized, and emulate love and positivity." Zach Gavry '14 challenged everyone to recognize fear in themselves and take steps to overcome it, as that "is the only way to learn respect."

Rebecca Mears, a student at Brown University, even came out to support the cause at PC. She encouraged students to keep up the good work and realize the next step is up to them. She said, "The world is watching, make that next step count."

PCTV provided live coverage for this event, and during the open forum section of the event, a group of PC students from Barcelona who were watching even called in by cell phone to show their support for the cause from abroad.

Nick Wallace delivered the closing statement to the program saying, "I'm proud to be a Friar today. Let's not stop, be academic, proactive, and fair about demands. Let's not stop here."

## Barilla Pasta's Anti-Gay Ideas Are Fundamentally Flawed

by Carolyn Walsh '17  
Opinion Staff

[October 3, 2013]

If you are a pasta lover, you might want to put your fork down because I have some bad news for you. Your favorite carb dish is no longer just a food, but has now become politicized; the brand you buy at the supermarket now carries some political and social implications. You can thank Barilla's CEO Guido Barilla for ruining the innocent nature of your plate of spaghetti.

In a recent interview with the Italian radio station La Zanzara the CEO made anti-gay remarks that have received rightful and widespread backlash on social media and international news outlets. Many people around the world are now calling for a boycott of Barilla Pasta.

The most important lesson to be learned from the hot water that Barilla now finds itself in is that bigotry and good business simply do not mix. It is also a reflection of just how far-reaching our political culture has become. Our political and social values now affect nearly every decision we make, even our decision of what brands of pasta we should buy at the store.

In the interview, Barilla proclaimed, "I would never do an advertisement with a homosexual family. If the gays don't like it, they can go and eat another brand. For us the concept of the sacred family remains one of the fundamental values of the company." Personally, I do not understand what pasta has to do with the sacredness of a family, and how it could be representative of one, but obviously, Guido Barilla does.

It seems like in this interview, Barilla is attempting to follow in the footsteps of Dan Cathy, Chick-fil-A's CEO, who in 2012 made a series of public comments opposing same-sex marriage. Cathy's comments prompted widespread backlash for the fast food company and negative media coverage by news outlets, much like what Barilla Pasta is experiencing right now.

What is even worse about Guido Barilla's comments is that they clearly ostracize the gay community. The

message Barilla is sending is, "My company does not find your family to be valid in any way. It's not that I have anything against you, per se. It's just an essential part of your identity that I reject. You don't like that message? I don't care. Go take your money elsewhere." Not only is he isolating and excluding gay people from his company's message, but he is also putting his customers in an unfair position; he is forcing people to either not buy Barilla pasta, or to buy it and therefore accept and support his politics.

Barilla's marketing to the "traditional" family is also fundamentally flawed. The one-dimensional idea of the "traditional" family is dying quickly in these modern times. Attitudes are changing, and it would not be wrong to wager that most "traditional" families will actually stand in solidarity with the LGBT community against companies that align themselves like this. Why can't we all just sit down together as a family and enjoy a plate of pasta?

## Letter to the Editor Philosophy Professor Thanks SHEPARD

Dr. Licia Carlson  
Associate Professor of Philosophy

[October 3, 2013]

I would like to express my gratitude to *The Cowl* for the cover story about SHEPARD. In light of the events of this past week, and as a faculty member committed to justice and tolerance, I also feel compelled to personally and publicly thank all of the students who are involved with SHEPARD here at Providence College. Your presence and contributions to this campus are valuable and valued, and affirm the importance of a continued dialogue about the meaning of community.

# FIGHTING FOR ACADEMIC FREEDOM

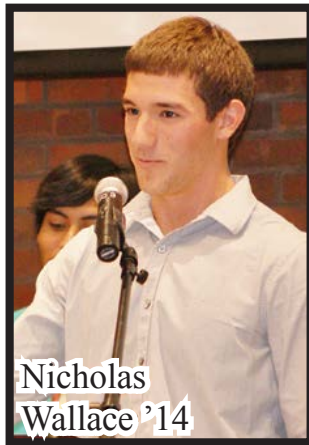
# #FRIAR FREEDOM



Magali Garcia-Pletsch '13



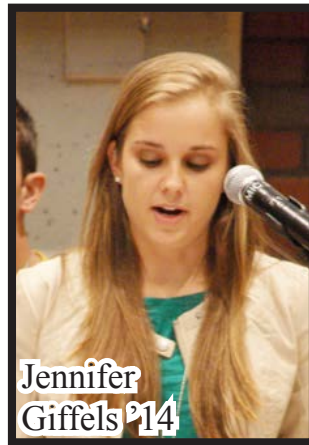
Omar Terrones '16



Nicholas Wallace '14



Emanuele Abbrancati '15



Jennifer Giffels '14

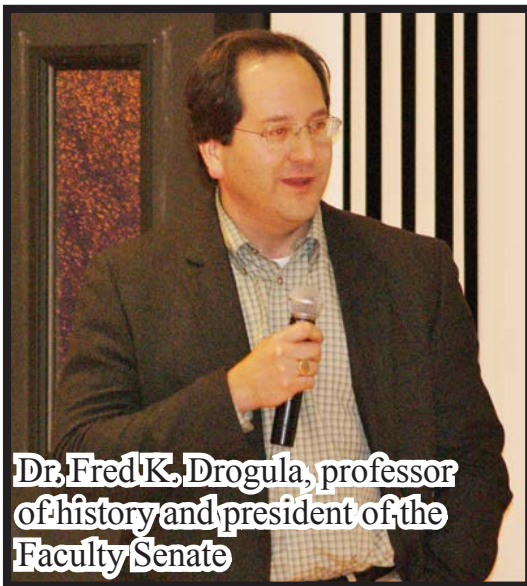


Matthew Smith '16

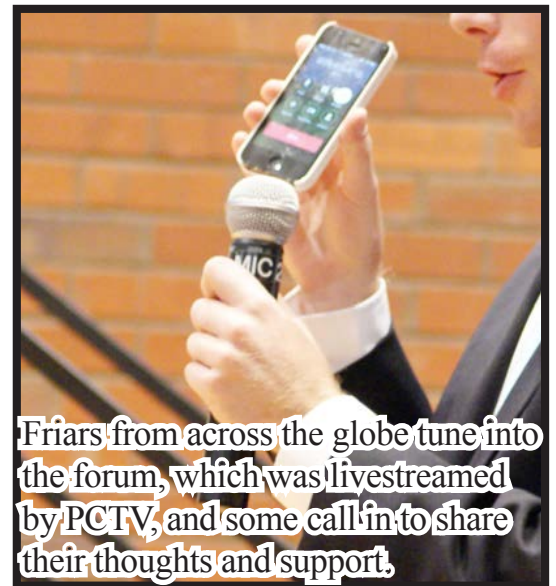


The community gives a standing ovation to Professor of Theology Dr. Dana L. Dillon and Professor of Philosophy Dr. Christopher Arroyo

On Thursday, September 26, 2013, over 400 members of the Providence College community—students, faculty, staff members, and alumni alike—gathered in '64 Hall to dialogue together about the recent controversy rampaging campus regarding the abrupt change in scheduling of Dr. John Corvino's lecture "The Meaning of (Gay) Marriage," which was to be presented at that very time. Following a series of short speeches given by some members of Dr. Nicholas Longo's Community Organizing class, the audience broke into smaller groups to discuss their thoughts and share their feelings on a more intimate level. Afterwards, individuals stood to share their group's insights, as well as to tell their own personal stories and the ways in which the decision affected them.



Dr. Fred K. Drogula, professor of history and president of the Faculty Senate



Friars from across the globe tune into the forum, which was livestreamed by PCTV, and some call in to share their thoughts and support.



# PCTV Sponsors LGBT? Consider PC! Video

## *Aspirations of a Student Body Truly Reflect a Campus*

by Jenn Giffels '14  
Opinion Staff  
[November 14, 2013]

The student body makes a college what it is, and Providence College is no exception. Admissions departments everywhere are paid to paint the marketable version of the school, emphasizing statistics and artfully placing glossy photographs in pamphlets. When it comes down to it, however, the energy, interests, and aspirations of the student body reflect what a campus is truly about.

This semester in particular, the student body has found a strong voice in emphasizing what is important to us. Over the past three weeks, fellow Friar and Publicity Chair of SHEPARD Matthew Smith '16 worked with his club and PCTV to create a video called "LGBT? Consider PC!" with the hopes of reaching potential applicants who may have been deterred from applying by the recent academic freedom controversy.

As a sophomore, Smith reflects that he is not too far removed from the application process. "It's hard to get an authentic view of a school," he points out. Keeping in mind how he might feel as an LGBT student if he were applying to PC right now, Smith was inspired to create this video to let prospective students know that PC can be a home for anyone.

What makes the video so powerful is that it was thought up and produced in a grassroots manner, that is, it came directly from PC students themselves. As opposed to an initiative directed by the administration, the video emerged entirely from student efforts, which is a testimony to the authenticity of the message. "This [video project] to me seemed like a positive, constructive way to represent PC," Smith states.

The video is a four-minute segment targeting students who identify as "LGBTQQIAA"—Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex, Asexual, or an Ally. After a brief introduction by Smith, the video features various students as well as a member of the administration and a staff member, who each share a few lines of welcome and encouragement to prospective students. The video then ends with shots of the Friars Club, Congress, BOP, and BMSA, each saying in unison with all of their club members, "LGBT? Choose PC!"

Smith relied on his freshman film classes to create such an influential video. When asked about the process of filming the participants, he replied, "Most people wanted to contribute but weren't sure how, and it took some time in front of the camera to work with people to articulate their individual messages."

Student clubs were eager to be featured in the video. Smith presented the idea to the clubs at their weekly meetings, explaining "how much their involvement would impact the reach of the video." Although Smith gave the club members the opportunity to leave the room before filming, as far as he could tell, it appeared that every member of each of the four clubs stayed.

This is a powerful testament to the student body at PC. Where perhaps there previously has been an assumption of mutual exclusivity between PC's Catholic identity and its LGBT—identifying students, there is now an opportunity for dialogue and learning on both sides, which will foster respect and inclusion.

As a community, PC is challenged by homogeneity. But by and large, it is shedding its silence about LGBT issues

and instead encouraging learning for all members of campus. "Part of it is simply the passage of time," Smith explains. "SHEPARD has and will always have a dual purpose of support and education, but current events have stimulated an emphasis on the education part of our mission."

The video channels a broad message welcoming all types of prospective students, and aims to highlight the benefits of an inclusive and diverse campus to everyone. In this light, Smith explains that the intention of inclusion projects like this one is to allow everyone to be more comfortable with his or her identity, even if this comes on a more subconscious level. "You don't leave college with the same identity as you came in with," Smith explains, "and for some people part of that change may involve an LGBT awakening."

The process of "finding yourself" that most people identify with the college years will take a much more authentic course when all identities are accepted and supported by the college environment. Smith challenges us: "I have a vision of a more inclusive Providence College." As the student body, we are the ones that will make this happen.

The video has received no negative feedback so far, to the best of SHEPARD's knowledge. After being posted to YouTube last Thursday night, the video received 1,200 views in the first day and a half, as well as numerous shares on Facebook and retweets on Twitter.

SHEPARD encourages all students to share this video with someone they know who is considering applying to PC, whether or not he or she identifies specifically with the LGBT community. It is up to us as the student body to spread the message of who we truly are and what values we uphold.

SHEPARD would also like to invite the student body to their "Come As You Are" dance happening this Saturday, November 16 from 9 p.m. to midnight.



aside, and stop exposing their children to the ideas of homosexuality, which the group called immoral. Despite this particular institution's harsh comments, the corporation gained an insurmountable lot of respect from social networkers, news reports, and other supporters as well.

The premise of the episode is that the parents of Charlie set up a play date with classmate Taylor, but there is some confusion as Charlie's mom knows the classmate's mother as one name, and the dad knows her by another. When Taylor arrives, Charlie's parents quickly realize that she has not one but two moms. The best part of this realization comes from the nonchalant manner in which the lesbian couple was introduced. The only reaction elicited from the characters came from Charlie's father, who simply noted that "Taylor has two moms," according to the script. No shock, awkward pauses, questioning or explanations; just total acceptance of the situation.

Although Disney has been under fire for its recent choice, it has stood by its decision, and by following the steps of other family oriented networks; this includes ABC Family, which has previously featured same-sex couples, and even a transgender teenager on their hit shows *The Secret Life of the American Teenager*, *Pretty Little Liars*,

Guest Response to Corbin '15's

## Football Article

### *Resist the Bread and Circuses*

by Daniel Caplin '14  
Guest Opinion  
[November 14, 2013]

I would first like to thank Ms. Corbin for writing her article, as the points raised underscore aspects of the PC community that we need to reflect on. Ms. Corbin and I wholeheartedly agree that there is a problem with the strength in our school's community, yet our solutions are drastically different.

Nicole walks on the quad and feels that our students would be more inclined to commune with one another if we had a football team. I'm sorry to tell you this Nicole, but another sports team would feed into a twofold problem facing our community: the problem being the effect it has on the structure of our student body and how athletics pervert the priorities of an academic institution...

If we want to know what a community is, let's remind ourselves of the Corvino sit-in, where we came together, wept, told stories, shared laughs, and embraced each other over who we are. A community is a round of applause as a transgender student tells his peers that he is finally happy to look in the mirror and see the person that is looking back. Next time you walk on the quad, say hi to him, and you've done far more than any football could do.

...

## No Gay Marriage in Croatia

by Ray Oliverio '15  
News Staff  
[December 5, 2013]

On Sunday, December 1, citizens in the European Union's newest member, Croatia, overwhelmingly voted against a referendum that would have allowed gay marriage. Croatia's constitution will need to be amended to ban same-sex marriage, after 65 percent of voters answered, "yes" to the ballot question, "Do you agree that marriage is matrimony between man and a woman?" Many Croatians who voted against same-sex marriage cited their Catholic background as the reason for believing marriage is strictly between a man and a woman. Croatian Cardinal Josip Bozanić defended Catholics and traditional marriage advocates affirming, "Marriage is the only union enabling procreation." Iso Josipović, Croatia's liberal president, condemned those who voted in favor of traditional marriage and vowed to prevent changes regarding marriage to the constitution.

## Disney's First Same-Sex Couple

by Katie Puzycki '17  
A&E Staff  
[February 6, 2014]

Last Sunday, Disney Channel broke the mold with the introduction of the network's first ever same-sex couple on its popular program *Good Luck Charlie*. The show, which first aired in 2010, will be coming to a close in just a couple of weeks, but even so, it has managed to leave a remarkable impression on viewers in its final weeks.

Disney announced its news of featuring a same-sex couple on the show back in June, when a spokesperson released a statement in the network's defense (after the topic received much heat from the public) that "this particular storyline was developed under the consultancy of child development experts and community advisors," and that, like other programs on the channel, "it was developed to be relevant to kids and families around the world and to reflect themes of diversity and inclusiveness."

Among those against Disney's movement is the One Million Moms organization, a more conservative group who claimed that the station should stick with the entertainment of children, leave political correctness

and *The Fosters*. The rationale for Disney has been to cater more to the reality of many of their viewers. In today's society, where homosexuality is becoming increasingly more accepted (though still highly discriminated against), it is important that young audience members who have gay parents are recognized just as equally, and why shouldn't they be? It is a further celebration of America's ever-changing diversity.

In fact, on the same night *Good Luck Charlie*'s newest episode aired, another grandiose political statement was made during the 56th annual Grammy Awards, where 34 couples, both gay and straight, were married on air as Macklemore and Ryan Lewis performed their critically acclaimed hit song "Same Love," which was up for nomination that night. The pro-gay anthem has not only helped in the duo's growth as artists, but has entirely swept the nation since its release, and has been very well-received by the industry, the LGBT community, and fans as a whole.

Disney's subtle release of its groundbreaking episode is something to be admired. It is teaching society that flashy statements are not necessary to address important issues by taking a rather controversial topic and not making a big deal out of it—an example we can all learn from.

## Same-Sex Marriage Approved in Scotland

by Andres Taborda '15  
News Editor  
[February 6, 2014]

Scotland became the 17th country in the world to legalize same-sex marriage this week when the parliament voted 108-15 in favor of the legislation. Government officials said, according to the BBC, that no religious institutions would be forced to hold same-sex marriages in their churches. The law goes into effect during the autumn of 2014. Scotland joins its neighbors, England and Wales, leaving Northern Ireland as the only part of the United Kingdom of Great Britain without same-sex marriage approval.

## Editor's Corner: Shouldn't Matter What You Are, Just Who You Are

by Sean Bailey '14  
Sports Editor  
[February 13, 2014]

In sports, progress can be easily marked. Scores and stats can all tell the tale of progress for a team or an individual.

However, societal progress is not as quantified. It is harder to pinpoint a moment and declare it progress.

This past weekend, though, the world of sports provided America, and the world, with significant social progress.

Michael Sam, the SEC defensive player of the year and a consensus first-round NFL draft pick, has openly admitted that he is gay. This will make him the first openly gay athlete in the NFL.

Obviously this is a momentous occasion for the gay community. Sam is breaking into a sport that is widely considered "America's game." It is a sport dominated by physical play, especially as a lineman, which is the position that Sam plays.

However, Sports Illustrated asked several NFL executives to provide their thoughts on Sam's decision to make this announcement, and their answers are sickening.

One coach said, "There are guys in locker rooms that maturity-wise cannot handle it or deal with the thought of that." He continued, "There's nothing more sensitive than the heartbeat of the locker room. If you knowingly bring someone in there with that sexual orientation, how are the other guys going to deal with it? It's going to be a big distraction. That's the reality. It shouldn't be, but it will be."

Now, I don't know about you but I find this extremely disheartening.

Why should sexual orientation matter when it comes to football skill? It is obvious that people need to become more open-minded. The same issues arose when Jason Collins announced he was gay last year. He still has yet to sign with an NBA team.

A player's sexual orientation should not matter, especially in sports, where progress is so quantified. All that should matter is whether or not that player helps your team win. It should not matter if you are black, brown, white, or purple. It should not matter if you are gay, straight, or bisexual. All that should matter is performance on the field, at least in the world of sports.

All of this makes it so groundbreaking that Sam announced this. All of this makes it so courageous that he did. All of this makes me so proud of him. He is an inspiration to me, and I know to millions of others.

I just cannot wait for a world where there are no announcements of sexuality, where being gay or straight or bisexual doesn't matter. And when that world arrives, we should all do well to remember the bravery of Mr. Michael Sam.



Former University of Missouri defensive lineman Michael Sam.

## Barneys New York Sets Precedent in LGBT Sphere Department Store Gives Transgender Community a Voice

by Nicole Corbin '15  
Asst. Opinion Editor  
[February 6, 2014]

Barneys New York, the luxury department store distinctively known for high fashion, is setting a precedent in both business and LGBT spheres by featuring transgender models in its Spring 2014 advertising campaign. The decision to promote the retailer using transgender models is an innovative choice, which demonstrates a need for not only accepting individuals for who they are, but also for embracing all those differences that make each person unique.

Entitled "Brothers, Sisters, Sons, & Daughters," the campaign features a diverse group of 17 transgender individuals from different parts of the world and of various ages and races modeling pieces from well-known designers such as Balenciaga, Yves St. Laurent, and Manolo Blahnik.

The exact definition of transgender continues to evolve; however, the term is used to describe a person who does not identify with the biological sex, and thus the corresponding traditional gender conventions of that sex, assigned to them

## Openly Gay Athlete Shows Progress of Society

by Matt Santos '14  
Opinion Staff  
[February 13, 2014]

Headlines both inside and outside the sporting world have been ablaze with the recent announcement that Missouri defensive end and NFL draft prospect Michael Sam may soon be the first openly gay athlete in the National Football League. One could not watch five straight minutes of Sportscenter this week without hearing various perspectives on the groundbreaking news. And one could not watch any of these headlines and inputs from pundits across the country without feeling a sense of pride and admiration for Michael Sam.

Apart from the obvious courage inherent in the announcement, it is easy to root for Sam. There have been many other headlines in the sporting world these past few weeks centering upon the actions of individual athletes. Following the NFC Championship game, Richard Sherman of the Seattle Seahawks quite obnoxiously lauded his own skill as a player, shirking all humility and proclaiming himself the best cornerback in the league. Marcus Smart, a guard on the Oklahoma State basketball team, has been suspended for three games for shoving an opposing team's fan in the stands. These comments and actions, while certainly reprehensible in their own manner, will compromise the careers of neither Sherman nor Smart. They have been thriving and will continue to thrive in their respective sports, regardless of these headlines.

Michael Sam endured a troubled childhood, having lost three siblings with two others in jail, and now bears the banner (however foisted upon him by the media that banner may be) of an underrepresented group in professional sports. Will this perseverant young man be afforded the same chances for success as the Shermans and Smarts of the sporting world? Can his courage be admired as much as the questionable bravado of Sherman and Smart is overlooked?

Now we wait and we watch. We wait to see how far we have truly come, to see if this progressive announcement correlates to an equally progressive reaction from organizations around the league. We can only hope that Sam's position within the draft reflects the quality of his play on the field, can only hope that he will thrive according to his ability.

This novel development, one indicative of a younger generation's emergent acceptance of varying individuals, quite obviously has deserved the national attention. It has deserved the attention of voices big and small. However, I eagerly look forward to the day when an announcement like this does not garner front page news. I look forward to hearing a story like this and not being compelled to offer my two cents in our college's newspaper. When these stories become commonplace, become par for the course, become part of what is wholly normal within the sporting world, then we will know Sam's legacy and brave action have been justified and validated.

Kudos to him for being the first; someone had to be. We can only hope that in the future such announcements will not come with such fanfare, that they will not need to, that it will be an allowed and common acceptance of individuals. Then the sporting world, and society on the whole, will know how far it has really come.

at birth. It should also be noted that transgender is distinct from sexual orientation.

According to transgenderlaw.org, nearly five percent of the world population is transgender. To put this into perspective, a 2011 study conducted by Williams Institute UCLA School of Law finds that there are approximately 700,000 transgender individuals in the United States alone.

Transgenderlaw.org cites that roughly 83 percent of transgender individuals have experienced verbal abuse and nearly 37 percent report some form of physical abuse due to their gender identity. The concept of Barneys ad campaign is a step toward erasing this existing prejudice and discrimination suffered by the transgender community and a hopeful move toward acceptance.

The Barneys catalog in which these models will appear will also feature select parts of interviews with the models discussing their journeys. According to The New York Times, Dennis Freedman, the head of ad campaigns at Barneys who conceived this entire idea, feels that this is "a chance to create awareness of a community that has been left behind."

Valentijn de Hingh, a transgender woman from Amsterdam featured as a model, states, "In this capitalist consumerist society, things only become acceptable when they become marketable." In this statement, de Hingh accurately emphasizes the correlation between big business and its effect on societal conventions, further demonstrating the importance of this campaign in creating a sense of acceptance of the transgender community.

The representation of the models in this endeavor exceeds far beyond advertising; it is a social statement. Barneys should be commended for embracing these gender identity issues and giving the transgender community a voice in both the fashion world and modern society.

## front page Campus Responds to Scheduled Dr. Michelle Cretella Lecture

by Andres Taborda '15  
News Editor  
[February 13, 2014]

Following the controversy last semester surrounding the postponement of John Corvino's lecture, students found themselves at odds with the College this Tuesday when the philosophy department promoted its upcoming lecture, "Who Am I?"

An email sent by Dr. Matthew Cuddeback of the philosophy department invited the College community to a lecture to be given by Dr. Michelle Cretella, M.D. Cretella's talk, according to the email, will "describe her journey to navigate the controversial issue of homosexuality as a physician and a Catholic."

Some students around campus were concerned about Dr. Cretella's credentials due to her position on the board of directors of the National Association for Research and Therapy of Homosexuality. According to their website, NARTH supports forms of reparative therapy for homosexuality.

Some malcontent students took to social media to express their dissatisfaction with the philosophy department's decision to bring a speaker with such beliefs given the current climate of the Providence College campus.

In an email to *The Cowl*, Dr. Michael O'Neill, chair of the philosophy department said, "It is important to understand that sponsorship by our department does not imply endorsement of any position held by any particular speaker." He continued, "The only endorsement offered by our sponsorship is of the healthy and critical discourse that occurs within our academic space."

O'Neill also noted that the philosophy department is a co-sponsor in the rescheduled visit of Corvino, who is set to deliver his lecture "The Meaning of (Gay) Marriage" later this spring.

Dr. Matthew Cuddeback, organizer of the event and assistant professor of philosophy, said, "As the flyer reads: Dr. Cretella 'will describe her journey to navigate the controversial issue of homosexuality as a physician and a Catholic.'"

He continued, "This, and not 'reparative therapy,' is her topic. Dr. Cretella's talk is an important contribution to our campus discussion about the important issue of homosexuality—a campus discussion encouraged by some faculty in the wake of the cancellation of Dr. [John] Corvino's talk in September."

But the sentiment does not seem to resonate with the faculty at Providence. Dr. Joseph Cammarano, associate professor of political science told *The Cowl*, "I have little to say about the decision by the philosophy department to

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sponsor an event unrelated to their field other than if there is a less compassionate department on campus I would be shocked."

In light of recent academic freedom discussions, Cammarano also said, "I am also supportive of their unwise decision. They have the right to bring the speaker and I defend that right no matter how harmful it could be."

Another member of the faculty, Dr. Carol Crafts, associate professor of biology, expressed her displeasure in an email she sent to all faculty members that eventually went viral on Facebook. She said, "If she is coming to speak on this topic, perhaps we should have a real scientist invited as a respondent."

Crafts also said, "It is my belief that all views can be shared and discussed at the college, but a speaker's position and credentials should be openly aired as well. Her arguments are philosophical, moral, [and] religious, not scientific."

In what she describes as a "less generous" comment, she said, "I believe more accurate, she does a disservice to the scientific community pretending to be a member and misrepresents the biology of sexual orientation."

Amanda Centrella '14, president of SHEPARD and an openly queer woman, had several concerns. "While I welcome respectful dialogue as a pedagogical tool, I am left hurt and confused by PC's choice to present a speaker whose work I feel only encourages the development of a harmful and alienating space on campus," she said. She questioned why this lecture is held to different standards than Corvino's.

"Why are we to celebrate, without opposition,

## Thornton '12, '14G Concerned about PC

by Matthew F. Thornton '12, '14G  
Guest Opinion  
[February 27, 2014]

To the Providence College community: I am growing concerned with the direction our College is heading regarding freedom of thought and discussion. Just in the last year, we have had three large controversies regarding guest lecturers on this campus.

The first, in the spring of 2013, Senator Sheldon Whitehouse's planned visit stirred the community in a debate about allowing a lecturer who held beliefs against the Catholic Church on campus. After much debate, the decision was made to allow Mr. Whitehouse to give his lecture.

The second, in the fall of 2013, occurred with the debate surrounding Dr. John Corvino's planned talk on "The Meaning of (Gay) Marriage." A flurry of controversy swept the school following the cancellation (and later re-scheduling) of the lecture-turned-debate.

The third has just occurred, and prompted the authoring of this article. Dr. Michelle Cretella planned to give a lecture entitled "Who Am I? Psychology, Faith, and Same-Sex Attraction." As of the writing of this article, the lecture has been cancelled, and I have not heard of a plan to reschedule or re-format (as with Dr. Corvino). Even if this occurs, I will stand by the argument I am about to put forth.

Providence College, I am worried with how we are handling these controversies. The purpose of an academic institution is to learn. Our motto is Veritas, truth. Every member of the PC community shares in this noble goal, be it personal truth, scientific truth, or philosophical truth. But our only hope to find this truth is through the exchanging of ideas. Even ideas which may anger us, or scare us, or cause us to feel uncomfortable. We must address those with whom we disagree with respectful debate, not censorship and outrage. We must allow both ideological opponents and allies to speak with an equal voice. It is up to us to determine if an argument holds weight.

I have heard that people feel unsafe or unwelcome on this campus. This should be our highest priority to address as a community. We are heading down a path toward a divided campus. But the solution to erasing this divide is through honest, respectful, discussion. Outrage and censorship, on either side of controversial issues, only leads to more anger, and the dehumanizing of our opponents only leads to further division.

Providence, let's not let another Whitehouse, Corvino, or Cretella controversy happen again. I urge everyone to welcome guests to our campus, even if we disagree with their beliefs, or feel threatened by their arguments. Let's counter opposing beliefs with respectful debate. This doesn't mean every presentation should be in a debate format. Rather, let us ensure that anyone who wishes to speak feels welcome, and any planned response is also welcome. Let's not become a campus of closed thought. As Captain Jean-Luc Picard once said, "With the first link, the chain is forged. The first speech censored, the first thought forbidden, the first freedom denied, chains us all irrevocably."

Dr. Cretella's admission that same sex attraction is 'disordered'," she asked.

Corvino's lecture had the presentation of the opposite view by Dr. Dana Dillon, assistant professor of theology, something Cretella's lecture does not have. According to the information shared on the lecture, the only person presenting at the event would be Cretella.

Kyle McCandless '14, an openly gay student at Providence, said, "I have voiced my concerns over and over again, trying to make sure that I leave this campus a more educated, safer, and resourceful institution where I can look back and make sure that I did the best I could do by being myself."

As for Cretella's lecture taking place, he said, "I feel betrayed, yes, but I know there has to be some kind of explanation."

In the Sept. 26 issue of *The Owl*, Fr. Brian Shanley, O.P., president of the College, said that if the College "brings someone in to argue against the veracity of the church, there is an obligation to make sure it does not go unopposed."

However, according to Dillon and to her knowledge, the Catholic Church has no official teaching on conversion therapy.

She said, "The Church is very clear on the dignity of every human person and also on the sinfulness of homosexual acts. The Catechism speaks of some people as having 'deep-seated homosexual tendencies.' This language seems to reflect a sense that such tendencies are prior to any choice on the part of the individual. Of course, the person remains free to choose how and whether to act on such tendencies."

Dillon followed up her comments: "Although the language of 'deep-seated' is rather vague and makes no claims about the causes of these tendencies, I think it implies a certain skepticism about whether such tendencies can be effectively changed."

The section of the Catechism of the Catholic Church

that she cites is paragraph #2358.

In a statement from the Bishops' Committee on Marriage and Family, the United States Conference of Catholic Bishops advises, in a pastoral message, to parents of homosexual children that it may be "appropriate and necessary" to seek professional help. The bishops advise that a therapist who has "appreciation of religious values" to be sought, but that they must also understand the "complex nature of sexuality."

However, they also say, "It is essential for you to remain open to the possibility that your son or daughter is struggling to understand and accept a basic homosexual orientation."

The executive board of Providence College's 64th Student Congress had this to say about the lecture: "After talking to many members of Student Congress, we are disappointed and saddened by recent news that a member of the board of directors of the National Association for Research and Therapy of Homosexuality would be invited to speak on our campus."

The Board continued, "This year, students witnessed 'sexual orientation and gender identity' be added to the college's anti-discrimination policy. This was a wonderful step forward."

"However, there is still much room for growth in order to truly live up to the ideals of Providence College's mission statement, which 'encourages the deepest respect for the essential human dignity, freedom, and equality of every person.'"

While there was an overwhelming amount of opposition, students on social media platforms did ask those opposing to not jump to conclusions on the entire content of Cretella's lecture.

The event is set to take place on Tuesday, February 18 at 4 p.m. in Moore Hall III.

## PC Community to Discuss the Nature of Marriage

by Kathleen Sullivan '14  
News Editor  
[March 27, 2014]

Dr. John Corvino, chair of the philosophy department at Wayne State University, was scheduled to give a lecture at Providence College titled "The Meaning of Gay Marriage" on September 26. On September 21, the event was cancelled and postponed until the following semester as a debate between Dr. Corvino and Sherif Girgis, a doctoral candidate at Princeton University and a law student at Yale.

On March 5, the College published a press release stating that it will be hosting "Discussions on the Nature of Marriage."

The first event is titled, "Haters, Sinners, and the Rest of Us: The Gay Marriage Debate Today," and it is planned to take place on Thursday, April 24 in '64 Hall. Dr. Corvino will speak on the topic of same-sex marriage, and Dr. Dana Dillon, assistant professor of theology at the College, will present the response, just as the lecture in September had been planned.

Girgis will speak at the second event on April 30 in the Smith Center called, "What is Marriage? Man and Woman: A Defense and Response." Dr. Christopher Arroyo, associate professor of philosophy at PC, will respond to his talk. Dr. Arroyo was the main organizer of the original lecture and first spoke to Dr. Corvino about coming to speak at PC last spring.

On rescheduling the event, Dr. Arroyo said, "Once it had become clear that the Corvino lecture was in full compliance with official college policy, the nine original

co-sponsors and I rescheduled it and invited academic departments and programs throughout the College community to sign on as co-sponsors as a show of support for the lecture and for our academic freedom to host such a lecture." The event now has 30 co-sponsors.

Dr. Arroyo further explained, "The Center for Catholic & Dominican Studies has invited Sherif Girgis to lecture on same-sex marriage. He is co-author (along with Ryan Anderson and Robert George) of *What is Marriage? Man and Woman: A Defense*, which is the main contemporary philosophical critique of same-sex marriage."

He sees both of these lectures as signals to the caliber of academic work being done at PC and that the events "demonstrate the kind of intellectual environment the members of the Providence College community enjoy."

He expressed the hope that PC students will be able to gain a greater understanding of the philosophical arguments made in the same-sex marriage debate, along with the hope that "PC students and the wider PC community will see that we can come together and have respectful, reasoned, and rigorous academic debate about controversial issues."

He added a final hope that "people will understand that such debate is neither a prima facie rejection nor a prima facie endorsement of official Catholic teaching on such issues. That we debate such issues, however, is an important feature of the Catholic intellectual tradition."

Dr. Arroyo believes that the students have taken the lead on discussions of academic freedom and modeled how PC can have "open, smart, respectful discussion about controversial issues."

## Have a Little Courage

Smith '16 Says, "This is a chance for people of diverse ideologies to sit side by side."

by Matthew Henry Smith '16  
Guest Opinion  
[April 3, 2014]

Friars, we have been invited to hear another academic speaker on queer issues. The event description reads as follows, "Two representatives of Courage International, the Catholic Church's outreach to persons with homosexual inclination, will examine the personal, ethical, and theological dimensions of the Church's teachings."

It has been a queer year at Providence College. I don't think anyone could have anticipated the events that unfolded. It hasn't been pleasant. It hasn't been a celebration of students or ideas. It has been divisive. That said, I am writing this to encourage you to join me in listening to this speaker.

Sure, you might find the event title, "Clarity and Charity," to be a little condescending. You might worry that the event description's terminology, "homosexual

inclination," is dismissive of identity. You may be cautious about the motivations of the event's persistent sponsor.

All of these are valid, logical concerns. What these concerns have in common is that they have only to do with how this event was presented—not the event itself.

Courage is a group that seems to be doing some quality work. It's not a NARTH. It's not a Westborough Baptist situation. Put plainly, it's an organization that provides gay men and women who wish to live within the Church's sexual ethics teachings with a faith-based support system, service opportunities, and spiritual guidance.

That doesn't sound too bad, does it? That's because it isn't.

This is a completely appropriate event for the philosophy and theology departments to be promoting. On a Catholic campus, it is perfectly unobjectionable to have a representative from Courage come to talk about services. Students, especially those who are totally

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## Marriage Equality Panel

by Andres Taborda '15  
News Editor  
[April 3, 2014]

Its final passage may have been almost a year ago, but Rhode Island's landmark legislation on same-sex marriage was the topic of debate this past Monday at Providence College. Multiple departments, including political science, hosted a panel of individuals directly involved with the passage of a bill that legalized same-sex marriage in the state.

Devin Driscoll '08, who was the communications director for Rhode Islanders United for Marriage, spoke of his experience with the pro-same-sex marriage organization. He emphasized the importance of their strategy, which asked individuals to share their personal stories as members of the LGBTQIA community.

Rev. Bernard Healey, the chief lobbyist at the Rhode Island Statehouse for the Catholic Church, spoke to his efforts to promote the Church's views throughout the debate. He did note that he believed there would have been a better chance of defeating same-sex marriage if the vote had gone to a referendum.

Rev. Don Anderson, executive minister for the Rhode Island Council of Churches, explained to the audience the collaboration between denominations to support same-sex marriage. He made it clear that much of the support came due to the fact that the legislation would not force any minister who did not want to perform a same-sex marriage ceremony to do so.

Two legislators were also part of the panel: Rep. Jeremiah O'Grady, a Democrat from Pawtucket/Lincoln, and Sen. Leo Raptakis, a Democrat from Coventry, East Greenwich, and West Greenwich.

O'Grady, a supporter of the bill, laid out for the audience the timeline of same-sex marriage in the House of Representatives. While he admitted the process was long and hit many bumps, he did say that current Speaker of the House Nicholas Mattiello's switch from a "no" vote to a "yes" vote may have helped to increase momentum on the House side for passage.

Raptakis, who sits on the Senate Judiciary Committee, recounted the many hours of testimony he and his fellow colleagues sat through in order to take a vote on the bill and send it to the Senate floor. Raptakis said there was one member who kept his vote silent until the end, stating his desire to listen to all testimony.

Same-sex marriage was a legislative priority for then-Speaker Gordon Fox, who is openly gay and promised to have a vote within the first few weeks of the 2013 session. The House passed the bill by a vote of 59-16 on January 24, 2013.

Although Senate President M. Teresa Paiva-Weed was an opponent of same-sex marriage, she made clear that she would not stand in the way of it getting a vote. The Senate passed an amended bill on April 24, sending it back to the House for approval.

Fox's chamber passed the bill again on May 2 and Gov. Lincoln D. Chafee signed the bill into law minutes after the house adjourned. The law went into effect August 1, 2013.



A panel of legislators and lobbyists discuss Rhode Island's same-sex marriage law.

## Catholic Teachings on Homosexuality Explained

by Elizabeth Nako '15  
News Staff  
[April 10, 2014]

On Tuesday, April 8, the Providence College Departments of Theology and Philosophy sponsored a talk by Father Paul Check titled "The Catholic Church and Homosexuality: Charity and Clarity." The talk took place in '64 Hall.

Fr. Check is currently a priest with the Diocese of Bridgeport in Connecticut. He obtained a B.A. in history from Rice University, and he also holds an S.T.B. from the Gregorian University, Rome and an S.T.L. from the University of the Holy Cross, Rome. Fr. Check is also the director of Courage International, which is a spiritual support group to lay men and lay women who have same-sex attraction and vow to live a life of chastity.

Fr. Check spoke to students and faculty about the Catholic Church's teachings on homosexuality. He started off his talk by showing a short 10 minute media project clip of members of his apostolate speaking about their experiences being both homosexual and Catholic. After the media clip, Fr. Check said, "[The] Church does not say no to individual persons, there is always a yes." He then talked about how Jesus announced the Good News of the Gospel in two ways. First, there is the Sermon on the Mount in which Jesus proclaimed some truth about Himself. Jesus also announced the Good News through individual encounters in which people with courage and humility are able to share some of their encounters with Jesus. Fr. Check then discussed how the main goal of his presentation "is to share something from the heart, [which is] much more compelling than what the Church teaches."

Fr. Check proceeded to discuss how the question of homosexuality in the Church, like all questions, ultimately has a face, and is something we never want to forget in civil discussion. He believed that the audience members of the room would be touched by the question in some personal way.

Fr. Check spoke about how he holds great reverence for St. Thomas Aquinas, and believes Aquinas to "[be] a man of uncommon wisdom" which few have, and that Aquinas "always seeks out the truth." He believes Aquinas' spirit is what one should bring to the conversation when discussing the question of homosexuality. Fr. Check talked about how with this kind of mentality "we can learn a great deal from people and how they understand themselves."

Fr. Check acknowledged that he knows people seem

to be content in their views on homosexuality and do not necessarily agree with the Church's stance, but he wants "[to] provide some foundation for how the Church comes to a teaching that is often set aside and ridiculed." He says he does this from a stand point of the human person.

Fr. Check believes that when understanding the human person, one should first ask a question about identity. The project of incarnation restored our lost identity, and it is Christ who finally tells us who we are. Christ lived a perfect life in every way and the self-giving of Jesus and contentment is His doing the will of God. Fr. Check said, "[We should] take a step outside of ourselves to find that contentment."

He then talked about how the summary of the Gospel in one word is "joy." Fr. Check explained how there is a connection between joy and keeping the commandments. "[We should] bide in his love [and] keep those commandments so your joy may be complete." The Gospel is virtutis through which our humanity is expressed and perfected. Fr. Check believes speech is important to exchange ideas one believes to be true and to form some bond or relationship. He thinks the Gospel is a way to know something about our human nature.

Finally, Fr. Check talked about how the Church is a promoter of human joy and freedom. He believes that "the person is always good and nothing can change that." The inclination or the desire for erotic contentment, according to Fr. Check, is not a moral condemnation, but is objectively distorted and is "out of sync with the way we have been created for love and truth."

Fr. Check ended his talk saying how more should be said about the understanding about how the Church answers the question of homosexuality. There was then a question and answer session with members of the audience. Ryan Healy '16 described Fr. Check as being "very charitable." Healy commented, "Fr. Check was very open to questions and he was very much open to dialogue even with those who struggle or who do not agree."

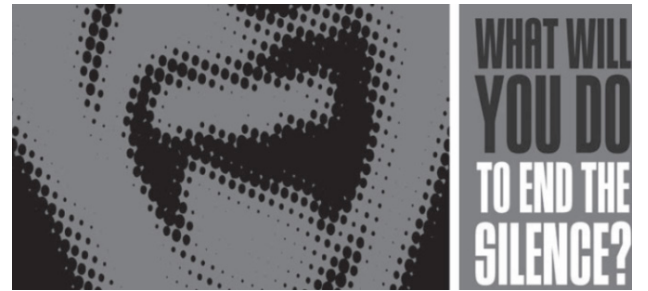


Fr. Check discusses how the Catholic Church responds to the question of homosexuality.

committed to the Church's teachings on sexual ethics and who are gay, are likely to find this event crucially valuable.

But where does this leave a person like me (and maybe you) who isn't totally on board with the Church's sexual ethics teachings? Well, I'll tell you that if I had a gay friend who wanted to live within the Church's teachings, I would not chastise him. I wouldn't tell him he is foolish or try to convince him to come around to my perspective on the matter. I would respect his choice and probably recommend that he seek out a support system like Courage. I think that's what friends do and I think that's what religious tolerance looks like.

Give this thing a chance. Join me on April 8 to learn about how to support someone who may be discerning a connection with this organization. There is certainly no threat present in this instance. I know that we have all been bruised in some way by the events of the past year, but this is a chance for people of diverse ideologies to sit side by side. Let's be there, Friars. Have a little Courage.



## SHEPARD Hosts Day of Silence

by Elizabeth Nako '15  
News Staff  
[April 24, 2014]

On Friday, April 11, SHEPARD, a support group at PC for all members of the LGBTQIA (acronym for Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex, Ally) community facilitated its annual "Day of Silence." SHEPARD has facilitated the "Day of Silence" on campus for the last several years.

Kyle McCandless '14, treasurer of SHEPARD and three year participant of the "Day of Silence" event, explained how "this day represents the bullying that queer students, even those our age, experience today because they identify as a member of the LGBT community. They are harassed and bullied, which places this silencing effect on them because of their sexual orientation or gender identity." McCandless then commented how his vow of silence echoed that silencing effect "in order to build awareness of the anti-LGBT harassment that occurs every day."

Caroline Jones '14, vice president of SHEPARD, said, "Essentially the Day of Silence has participants across the country vow silence in honor of those who are silenced every day by harassment, bullying, and name calling for being LGBTQ [or perceived to be]." The club gives T-shirts to all participants and "speaking cards." Jones explained that the "speaking cards" are so that "participants can hand to people who aren't familiar with the program, which explains why they are being silent on that day." Jones also said that SHEPARD encourages participants to reach out to professors in advance to inform them why they are being silent on that day in class.

McCandless described how it is very difficult to be silent throughout the whole day: "I had meetings and events to attend to in which I couldn't say anything. Even ordering lunch was a struggle for me." McCandless said he would get looks from different people reading his shirt and then trying to comprehend why he was not talking. However, McCandless said he would see people on campus he knew who showed support of his participation by giving him either a thumbs up or a pat on the back.

At the end of the day, SHEPARD then holds a "Breaking the Silence" debrief and discussion for all participants. The "Breaking the Silence" gives participants the opportunity to share their feelings and experiences, both good and bad, from the "Day of Silence." The "Breaking the Silence" event is described by McCandless as a fulfilling way to end the silence. According to Jones, the point of the end debrief and discussion is "to literally 'Break the Silence' in hopes that more and more members of our community are made aware of the injustices done to the LGBTQ people [youth in school in particular]."

This year, SHEPARD had approximately 60 participants in the "Day of Silence" and 10 attendees at the "Breaking the Silence" event. McCandless reflected on how unfortunately his vow of silence and "Day of Silence" T-shirt still make him a target for those on campus who revert to anti-LGBT remarks and name-calling. McCandless talked about an incident walking out of the Ray Cafeteria, when a group of boys uttered the word "fag" [context was unclear] to him. McCandless said, "That use of language is still something that upsets me, and encourages me to make everyone aware of why I am a three year participant of this day."



by Kathleen Sullivan '14  
News Editor Emeritus  
[May 1, 2014]

Dr. John Corvino, associate professor and chair of the philosophy department at Wayne State University, gave his long-awaited lecture, "'Haters,' 'Sinners,' and the Rest of Us: The Gay Debate Today," with a response from Dr. Dana Dillon, assistant professor of theology at Providence College, in '64 Hall on last Thursday evening, April 24. This event with Dr. Corvino and Dr. Dillon was originally scheduled for September, but was abruptly canceled and rescheduled for the spring by the administration of the College.

Dr. William Hudson, chair of the political science department, offered the following comments on the event: "Whoever in the administration canceled last fall's event did the College community a great service. Had the event been held last fall as planned, only a handful of students and faculty would have attended. I doubt that I would have gone. The controversy over the cancellation made possible the standing room crowd today."

The size of the audience actually caused the organizers to have to add an additional two rows of seating to the front of the room before the lecture began. Dr. Christopher Arroyo, associate professor of philosophy and the principal organizer of this event, was the first to welcome the audience and provided the introductions for the speakers. He said, "This event has been a long time coming, as many of you know, and it couldn't have happened without the help and support of a great many of the members of the Providence College community."

Arroyo went on to thank all the co-sponsoring departments and programs, expressing further thanks to the heads of the original cosponsoring departments for sticking with this event throughout this year.

In addition to the faculty and staff, Arroyo added, "This lecture simply could not have happened without the initiative, eloquence, and organization of our students and alumni." He made a point to thank every group and individual who had a hand in the support and preparation for this lecture.

In introducing Dr. Dillon, Arroyo stated, "I can think of no one better to offer the response today."

Before formally introducing Dr. Corvino, Arroyo explained, "If I'm honest, John had every reason not to come speak here today given what happened last semester and yet, he came."

Dr. Corvino began his lecture saying, "Well hello, it is a great pleasure to be here, finally." Before diving into his talk, he specified that the views he was about to express were his own, and he was looking forward to engaging in dialogue with the community.

He explained that it is a strange time in the gay rights debate because many say "that the debate is over and the gays won."

However, Corvino revealed through an anecdote about a conversation with a gate agent at an airport that the difficulty in talking about the issue of gay rights and same-sex marriage is still palpable.

Continuing on, he explained that he wanted to "say some things about the rhetoric of the gay rights debate and overall I want to talk about the ways in which the rhetoric sometimes makes our conversations harder to have rather than easier."

Corvino also specified that he intended to be an "equal opportunity critic" by looking at rhetoric that comes from both sides of the debate and examining them carefully.

The first phrase that Corvino commented on was "Love the sinner, hate the sin," in the way that it draws a sharp line between the sinner and the sin, and draws a sharp line between who someone is and what they do when those are actually intimately connected.

Before going further, Corvino noted that he has always enjoyed speaking at Catholic colleges because "you take



**Corvino gives his lecture "'Haters,' 'Sinners,' and the Rest of Us: The Gay Debate Today.'**

the big questions seriously," and consider issues in a thoughtful and nuanced way.

The next phrase he addressed was "It's not me who says so, it's God," simply because it is far too easy to set up the debate that way. The idea that "homosexuality and race are not the same thing" was included as well, and he cited ways in which analogies between the two movements were appropriate and reasonable, and ways in which they should be considered separately.

"It's just not natural" was the next claim on which he remarked. He listed a number of things that people commonly use to function on daily life that are not natural like alarm clocks and cell phones, also poking fun at Friars Club saying, "These white polyester jackets—not natural."

He explained that the argument that homosexual acts violate the natural purpose of the sexual organs becomes a reductionist and dehumanizing one that disregards that sex can have a unifying function and breaks down the act to mere "parts" and "plumbing."

While addressing the "liberal" side of the debate, Corvino assessed the claim that "morality is a private matter; you shouldn't judge other people." He asserted that taking a moral stand is part of all people's responsibilities, and everyone should be concerned about how people treat one another.

Much to Lady Gaga's dismay, Corvino also commented on the claim, "I was born this way, therefore it's okay." He stated that he neither knows nor cares whether or not he was "born this way" and stressed the need for moral arguments rather than scientific ones on the matter of homosexuality.

The last claim he addressed was "Discrimination is wrong period, and it should be illegal," noting that the tendency to want to shut down this debate is unfortunate. He ended his lecture with a plea for ongoing conversation, encouraging the audience to "do it for the sake of those who come after us."

Dr. Dillon's response to Corvino's lecture included a call to work to "stop this hateful rhetoric here today" and reflected on how Dr. Corvino and herself "really share commitment to trying to get people to talk more deeply" about these issues.

She briefly discussed some of her understanding of Catholic teaching, including the fundamental dignity of the human person and how the fact that nothing compromises that dignity is the larger context in which to

shape our dialogue.

She developed her own responses and explanations to the rhetoric Corvino shared in his lecture, and concluded with a call to "continue to be a community that asks and seeks answers together."

After the event, Dr. Corvino told *The Cowl*, "I was very grateful for the warm reception and thoughtful discussion. I was particularly grateful for Dr. Dillon's comments, and I hope that this could be a model for how we may move forward in dialogue on these issues."

Dr. Hudson further stated, "As a result [of the cancellation], many more of us had a chance to witness Professors Corvino and Dillon model how one engages morally contentious issues in a thoughtful, serious, civil, and enlightening manner. The College's Mission rarely has been fulfilled so well."

## MTV's Newest Drama: Faking It

by Mary McGreal '15  
A&E Staff  
[May 1, 2014]

The premise for MTV's new scripted teen drama *Faking It* is this—two friends, Amy (Rita Volk) and Karma (Katie Stevens), are not exactly popular at their progressive Texas high school—in fact, barely anybody even knows their names. All of that changes when Shane (Michael Willett), a popular student who is gay, decides that he is going to help the girls come out and accept their "lesbian" relationship. The only problem is, they are not actually gay. One drunken house party later, and most of the high school is now ready to vote them homecoming queen and queen.

So far, the acting is not exactly groundbreaking. MTV offers up characters who come across as far too mature to be actual high school students. It is difficult to believe that nobody at the school wants to be friends with Karma and Amy before they are announced as lesbians. Perhaps a more realistic setting would have been a college campus with first year students as the main characters. But MTV has never been about realism and it is clear that nothing has changed with *Faking It*. You have the bottle blond who drones on about tradition, the dumb jock, and the popular gay guy. Some of the characters come off as caricatures, as opposed to depictions of the complexity of high school students. Stevens tells *OkMagazine.com*, "I just want to add the thing I was pleasantly surprised about is every single character is so layered and they really have their own story and their own personality. A lot of times when you have a show with four or five characters there is always going to be, not a weaker link, but someone who doesn't get as much attention or as great a story written for them and I think the writers have done a great job. Fans are going to find something in every single character that they're going to like and relate to. I'm happy it turned out that way."

The fact that the acting is not exactly revolutionary might lend to the flatness of some characters. But props to Liam (Gregg Sulkin), Karma's dream man, who is super concerned about consent. At one point—while Karma is kissing him in the art studio—he stops to ask, "Sorry, is that too far?" If MTV is not going to portray realistic high school characters, it might as well do something positive by modeling healthy, consensual relationships.

So far, Volk's Amy is the most likable character, and the redeeming aspect of the show. Amy is not so sure if she is actually faking her feelings for Karma. It will be interesting to see how *Faking It* handles a situation where Amy might have to come out, but this time for real. Executive producer Carter Covington tells *Time*, "If I tried this, I really wanted one of the girls to have genuine feelings for her best friend, and to explore what that feels like. That's something as a gay man that I went through in the closet in high school, to have crushes on my friends and not be able to say anything." However, at the root of the show is the idea that faking gay will make you cool. Matthew Gilbert of *The Boston Globe* writes, "The other review of *Faking It* would caution show creator Carter Covington to be careful. No one should think that the bullying of gays and lesbians is no longer a real problem. The fantasy element of the show is funny, but the irony of the situation needs to remain clear. Plenty of kids in the real world still feel as though they need to fake it—fake being straight, that is."



**Dr. Dana Dillon responds to a question from the audience. She delivered the official response.**

## SHEPARD Honors Victims of Anti-Transgender Hatred

by Elizabeth Nako '15  
Asst. News Editor  
[December 11, 2014]

Did you know that the murder of a trans woman is eight times higher than that of a non-transgender individual? Or that the life expectancy of a trans-identified woman is only 32 years of age? These are only a couple of the facts that Harper Rhodes '16, treasurer of SHEPARD, shared during the Transgender Day of Remembrance that took place on Tuesday, December 9, in the Slavin Overlook Lounge.

The annual Trans Day of Remembrance, sponsored by SHEPARD, a support group for the LGBTQQIAA community at PC, memorialized those who were killed due to anti-transgender hatred or prejudice. The event started with attendees taping names to the wall who were victims of anti-transgender hate crimes. Many of the victims' names were unknown, but each tag said the name of the individual, the place where the murder took place, and how the victim was killed.

After all of the names were taped to the wall, there was a moment of silence. Rhodes, who organized the event, then pointed out that these were only the cases reported. Also, he continued saying none of the trans individuals on the wall took their own lives, but rather the trans individuals, mostly trans women, were linked to transphobic hate crimes.

After Rhodes spoke, the event opened up to attendees' reaction (while maintaining respectfulness). The importance of the memorial was to show the victims' correct gender even when they are deceased. Rhodes commented that he "does not know anything that would do these people justice." He explained how this is an emotional event that is heavy for many people.

Rhodes, who prefers to be referred to as a self-identified trans man, admits that the PC community is very sheltered. Rhodes says when he introduces himself the typical student response is "Oh, I have never met a trans before." The PC community does not realize that there are people on campus who are queer-identified or trans-identified.

An example would be PC housing. Rhodes remarked, "There are not resources, we have to find them and make them." Also, some professors here at PC are not considerate of trans-identified students. Rhodes said that trans-identified students are afraid to "come out" in more than one of their classes because it might negatively affect

their grade.

Rhodes said that while trans students and queer students do have "so many allies on campus backing us and trying to get us what we need...others still do not get it." An example is simply using a public restroom. Rhodes said trans-identified students have to plan everyday where they go to the bathroom—since he cannot simply walk into a woman's bathroom or a man's bathroom. There are only a limited number of buildings at PC that offer unisex public restrooms—Harkins, Ruane, and the library. Rhodes explained that if he were in AI Mag and had to use the bathroom that he would not be able to. These are things that transgender individuals have to think about every day.

When asked about being a self-identified trans man at a Catholic institution, Rhodes said that fortunately the current pope has a more lenient stance to those that are queer-identified. Rhodes says that it is important that "even if someone does not agree with the idea of LGBTQ people, [it] does not give them the right to discriminate." PC says that it will protect its students. Rhodes discussed how respecting someone's pronoun and dignity is a matter of respect. He continued, saying, "Whether you agree with the choice does not mean you have the right to attack."

SHEPARD has been having more and more events, although sometimes they are not easy for the campus to grasp. Rhodes said, "Transphobia and homophobia do not stop on campus." However, Rhodes noted that he has noticed a change since entering PC. "People have been asking questions and demanding answers. [Although] slower and later than other schools, at least we are getting to it. The administration is taking notice and pushing boundaries."

Rhodes says there are many different options for trans-identified students who are struggling on campus. "The health center is very understanding as well as the counseling center." Also, Youth Pride Rhode Island, only a bus ride and walking distance away, provides support

## Germany Translates Constitution

by David Toro '16  
News Staff  
[October 8, 2015]

Following the mass immigration crisis from Syria, Germany expects to receive 800,000 people fleeing war from the Middle East. As a result, the German government has taken the initiative to translate the first 20 articles of their constitution to help refugees fit in. The German population is worried that asylum seekers will not fit in and might use more resources than expected. However, the German government is playing a crucial and pivotal role, serving as an example for the rest of the world. Germany, for example, does not force people to change religion, but it is important for refugees to integrate into society. Refugees are not used to the split between church and state, the right to be homosexual, or freedom of expression.

## Dr. Richardson Speaks on Mental Health and Diversity *Advocating for Those with Mental Health Concerns is Key to Wellness*

by Patrick Healey '17  
News Staff  
[March 17, 2016]

Here at Providence College, topics and concerns surrounding diversity have become very pressing and are on the minds of many of the students and faculty. Discussions involving mental health are also becoming more and more prevalent nationally and on college campuses in particular. Both of these topics are now being talked about more often.

Being on a college campus, these two issues are extremely relevant. On Thursday, March 10 in '64 Hall, Dr. Nadia M. Richardson came to PC to lecture and answer questions on exactly these two topics and how they are, surprisingly, very related to one another. This lecture was organized by the Active Minds club on campus...

People who are LGBTQIA often deal with bullying. All of these things affect mental health wellness and are brought on because of a lack of acceptance of diversity...

There have been many times in history where mental health has been misunderstood or the media has led people to believe false things. She offered the examples of slaves who ran away that were often considered crazy and of members of the LGBT community who used to be thought of as having mental illnesses.

and education youth for LGBTQ youth and their allies ages 13-23.

Finally, SHEPARD meets on Mondays at 6:30 p.m. in Feinstein 403. Rhodes said, "The meetings are open to everyone and take place in a confidential space [with a] loving and open group of people on campus." Rhodes ended by saying, "At PC, being queer or trans is not easy. For those who are here and stay here takes a lot of courage. [For] those who do not feel comfortable sharing, there are people who support you and would love to hear your story."



Students hang the names of trans-identified individuals who were the victims of hate crimes.

## Criticism Amidst Prestigious Nomination

by Olivia Walsh '19  
A&E Staff  
[December 10, 2015]

Every year, Glamour Magazine names an honorable recipient as their "Woman of the Year" for their influence and accolades. To many female celebrities, this is an award they only dream of receiving. For Caitlyn Jenner, this was just another medal to add to her collection.

This past summer, the former Olympian broke the Internet with her feature in Vanity Fair that showcased her newfound womanhood. The world-renowned magazine devoted not only the cover to Jenner, but also a whopping 22 pages that commemorated the momentous transition. Whether or not you keep up with the Kardashians, you could not have missed the explosion of social media and tabloids that surrounded this drastic and shocking transformation. Although she did face harsh criticism, as all celebrities do, Jenner held true to herself and her identity, never lashing back or speaking negatively toward her critics.

Since her new debut this past summer, Jenner has made significant strides for the transgender community. Not only is she normalizing the transition so many people go through, but she is also promoting equality in all aspects of life. As a spokesperson for the LGBT community, Jenner has brought inspiration and comfort to thousands of people going through similar transitions.

Because of her popularity and influence, Glamour Magazine chose to name Jenner, along with Reese Witherspoon and others, as Women of the Year for 2015. Directly after this decision, there was an uproar of praise, but it was accompanied by an overwhelming presence of criticism. Matters only got worse when Jenner famously stated that the hardest part about being a woman was picking out what to wear. Obviously, this statement was not meant to be serious, but many people found it incredibly insulting and were outraged that Jenner beat out other women, like Malala Yousafzai, who made a difference without concerning themselves with fashion, makeup, or extensive plastic surgeries. Moreover, some women and men argued that naming Jenner Woman of the Year was wrong because she lived more than 60 years as an extremely privileged white male and therefore never struggled with gender inequality issues, such as health rights and lower wages. It also seems a little ridiculous to name someone charged with vehicular manslaughter Woman of the Year, but that is a whole other issue.

In retrospect, this is Glamour Magazine, which celebrates the glitz and glamour of fashion, wealth, and beauty—all of which Caitlyn Jenner so outwardly promotes. Because Glamour is mainly a style oriented magazine, a political figure or someone with less fame and recognition may not have been appropriate for this particular title.

Perhaps Jenner was not the best choice for Woman of the Year, but giving a transgender woman this award proves how far our nation has come in recent years. Acceptance and equality for all is extremely important in ensuring the progression of our country and it is refreshing to see some change. Straying away from the expectation society has put on both genders is a major victory for the media in the U.S. and is demonstrative of the positive change currently happening in society.

## Friar Athlete in History: Brian Burke

by Brannon Walker-Hodges '16  
Sports Staff  
[December 11, 2014]

Hometown heroes of Providence—who are exemplary products of their environment—are recognized greatly in Friartown and in the Providence community. That is no different for this week's Friar athlete in history, Brian Burke. Born in Providence on June 30, 1955, Burke was raised in the small town of Edina, Minnesota. He graduated from Providence College in 1977 with a Bachelor of Arts degree in History...

Burke clearly has a belief that Providence College is an ideal location for top hockey prospects to prosper and have the potential to be drafted to the pro leagues. He is also very active in the gay community by participating in Toronto Gay Pride Parades and starting the You Can Play project whose purpose is to end homophobia in sports.

## Looking Beyond the Art, Looking at the Artist

by Ryan Charland '18  
A&E Staff  
[February 12, 2015]

The literary world has had its share of scandal, with Orson Scott Card, author of 1985's *Ender's Game*, being a memorable example. In recent years, Card has become the subject of public attention for his staunch anti-homosexual views, even going so far as to vow to destroy any government that supported gay marriage. Despite this, *Ender's Game*, the tale of a young boy's role in a future war against extraterrestrials, is one of the best-selling science fiction novels of all time and was adapted into a 2013 film featuring Harrison Ford. It would seem that Card's controversial politics have done little to hinder the success of his work.

## PC Students are Encouraged to Spread the Light

*Student-Run Presentation Raises Awareness of Sexual Violence On Campus*

by Patrick Healey '17  
News Staff  
[April 21, 2016]

Sexual violence is a pressing and often suppressed issue on college campuses nationwide and Providence College is no exception. On Wednesday, April 13, in the Mural Lounge, a student-organized question and answer style presentation titled "Spread the Light" was given in regards to sexual violence here at PC. There was a panel of three faculty members who answered prearranged questions from the students responsible for the event, as well as from any member of the crowd who raised their hand...

The panelists also touched on the idea that because PC is a Catholic college, same-sex sexual violence may be reported less often; PC is trying to do everything they can to encourage all reporting and to ensure that victims feel comfortable when doing so.

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## Panel Discusses Diversity and the Catholic Identity

by Daria Purdy '19  
News Staff  
[February 16, 2017]

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The issue of diversity has been contentious on the PC campus, and more recently, has been brought into the forefront as an issue in America as a whole. The issue of diversity and Catholic identity were explored in an event that was part of the Difficult Dialogues Initiative that took place this Wednesday. The event was titled "Six Views on Catholic and Dominican Identity and Contemporary Approaches to Diversity." An invitation to attend the dialogue was extended to all members of the Providence College community. Around 100 students, staff, faculty, and alumni attended the dialogue.

The dialogue was organized by the Office of Institutional Diversity, and was opened by remarks from PC President Fr. Brian Shanley, O.P. '80, who expressed the views of a conference of Catholic schools, that he recently attended in Washington, D.C., which explored "diversity as an expression of the grandeur of God." Shanley said he wished to bring this idea and its implication back to the PC campus.

The talk opened with seven different speakers who addressed the question: what is the greatest challenge connecting Catholic and Dominican identity with contemporary understanding of diversity?...

Dr. Matthew Cuddeback, assistant professor of philosophy, then tackled the issue of the place of LGBTQ people at a Catholic institution. He pointed out the fact that the Church has clear teachings against homosexual relations, and stated that PC needs to confront its relationship to these ideas.

Tiffany Gaffney, assistant dean of students, also addressed the issue of LGBTQ students. Gaffney insisted on love as a starting point for such dialogue; she said it important to make LGBTQ students feel loved, first and foremost, and then work through challenges from that starting point.

Finally, Rev. Nicanor Austriaco, O.P., professor of biology and theology, described how the experience of being discriminated against changed the way that he thought. He described discrimination as a "habituation of the soul," and said that experiences of marginalization can change one's worldview.

After the speakers had concluded, participants were broken into small groups to discuss what had been said.

Some of the questions that the small groups encountered included: does PC have a lack of consensus about its Catholic identity? Should PC aspire to be all things to all people? Does everyone on campus have a clear understanding of what the Catholic and Dominican mission is?

All these questions will need to be addressed moving forward, as PC struggles to reconcile its Catholic identity to a growing desire for and presence of diversity.

## Keep Making Change Graduates and Undergrads Must Still Fight for Progress

by Edward Walrod '16  
Opinion Staff  
[April 28, 2016]

...

Thank you to *The Cowl* readers for the past four years. To everyone whose struggles have become my reason for writing. For the communities of racial, ethnic, and cultural minorities on campus, keep on fighting. To the LGBTQIAA community (of which I am a proud G) thank you for continuing to fight for everyone, even if people like me were not as active as they should have been. To those facing gender discrimination, keep kicking ass and showing everyone that you are equals below no one.

...

## Preparing for the Presidential Inauguration

*What Students Can Expect to See as Donald Trump is Sworn Into Office*

by Sarah Gianni '18  
News Staff  
[Jan 19, 2017]

...

The inauguration has stirred up much controversy among media outlets, as the question of who will perform and attend the ceremony has been heavily scrutinized. The Trump administration was seemingly struggling to find acts that would partake in the ceremony, as many faced ridicule or had personal issues with performing.

Perhaps the biggest name who is booked for the event is former America's Got Talent contestant Jackie Evancho. The 16-year-old singer came in second place on the show when she was 10 years old, but has faced criticism after confirming her inaugural appearance. This disapproval stems from Evancho's family background, as her sister Juliet is a transgender woman. Members and allies of the LGBTQ community have criticized Evancho's choice, in light of Pence's stance on gay and transgender issues.

In an interview with CBS on Sunday morning, however, Juliet said that she supports her sister's decision to perform. "The way I look at it is Jackie is singing for our country and it's an honor for her to be singing in front of so many people, so I feel like that's really where I look at it and that's where I am going to leave it right now."

Other acts set to perform include the Rockettes, the Mormon Tabernacle Choir, and country star Toby Keith. High profile attendees include Caitlyn Jenner, all former living presidents, and Democratic rival Hillary Clinton.

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## Sam Smith Releases Newest Album, The Thrill of It All Smith's New Songs Reflect His Recent Life Changes

by Elizabeth Jancsy '18  
A&E Staff  
[November 16, 2017]

...

After receiving so much praise for his album, and much backlash for his incorrect statement at the 2016 Oscars about being the second openly gay person to win an academy award, Smith decided it was time to work on himself, notably losing a lot of weight since he was last seen on tour. Smith is now back in the spotlight with what he describes to Rolling Stone as a "not so pretty album" that he likens to "a whiskey by yourself in a dark room, at night, thinking about life."

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## Actress Speaks Out About Sexual Assault

by Gabriella Pisano '18  
News Staff

[December 1, 2016]

Star actress of the HBO show *Westworld*, Evan Rachel Wood, recently opened up about being a victim of sexual assault in an open letter to Twitter and interview with *Rolling Stone*. She admitted to having suffered "physical, psychological sexual" abuse and was raped by a significant other while they were in a relationship and, on a separate occasion, by the owner of a bar. Wood said that she decided to speak up because, "I don't believe we live in a time where people can stay silent any longer. Not given the state our world is in with its blatant bigotry and sexism." The actress came out as bisexual in 2011 and refers to herself as gender-fluid. She states that she felt as though her vulnerability was tied to her sexuality. Wood hopes to break the silence surrounding rape culture and the stigma against bisexuality.

## Make America Converse Again Panel Discusses Importance of Discussion in Today's Political Climate

by Gabriella Pisano '18  
Assistant News Editor  
[October 5, 2017]

During the past year there has been a great disconnect in our country, specifically in regards to political affiliation. Most people can agree that we live in a politically charged world, where people have many differing opinions on a plethora of topics. In an attempt to address this the Board of Multicultural Student Affairs held a panel discussion on Thursday, September 28, aptly called, "Make America Converse Again..."

The students on the panel included Melanie Fricchione '19, vice president of SHEPARD, Gabe Alvarez '20, member of the BMSA diversity committee, Michael Bartels '18, president of PC Republicans, and Krista Minniti '20, vice president of PC Republicans.

The panel was organized in a way that allowed all panelists to respond to questions when they felt inclined to answer. After the panelists discussed the issues for a time, attendants were given time to converse with those around them and ask the panelists questions.

Many of those attending the event shared the opinion that they were not extremely well educated on the topics being discussed. Having expected this to be the case, Rezuke and Magner provided fact sheets including general information about recent and potential changes in healthcare, immigration, and transgender servicemen and women in the military...

Fricchione shared statistics about transgender servicemen and women in an attempt to familiarize people with the issue. Bartels responded by saying, "A blanket statement that transgenders can't be in the military ignores the question of if a person can do their job." When questioned about proposed policy change, Mulligan expressed her opinion that relegalizing discrimination never sounds like a good thing.

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## What Major Democratic Wins Could Mean For the U.S.

by Andrea Traietti '21  
Opinion Staff  
[November 16, 2017]

...

In Virginia, a transgender woman, Danica Roem, was elected as a Democratic state delegate, becoming the first openly transgender person to win a seat in a U.S. statehouse. Roem received a call from former United States Vice President Joe Biden congratulating her on her win, and a photo of Roem falling to her knees on election night quickly went viral on the Internet. Roem won her seat after beating incumbent Republican Bob Marshall, who helped to draft a transphobic "bathroom bill" in the state.

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## The Women's March Takes on SHEPARD and Campus Ministry Rhode Island Protestors Rally at RI Statehouse and Fight for Women's Rights

by Kate Brewer '20  
News Staff  
[January 25, 2018]

One important theme of the 2018 march was recognizing and promoting intersectionality. "I felt like a wide range of women were represented at the march," observed Johnsen. "If the speakers themselves did not personally represent a community, they spoke about it. From poor women, to women of color, to transgender women, to women of the LGBTQ+ community."

Notable speakers of diverse backgrounds included Miss Lesbian Rhode Island Ashley Delgado, Lisa Ranglin of the Rhode Island Black Business Association, Justice Gaines of DARE/PrYSM, and MoniKa Huertas of NoLNGinPVD.

## Featured Friar: Ingrid Brugnoli-Ensin *Girl Power: Meet the President of Women Will and The Vagina Monologues*

by Gabriella Pisano '18  
News Editor  
[March 1, 2018]

Brugnoli-Ensin believes that The Vagina Monologues are so impactful because of the diverse representation within the play. "I think virtually every woman can connect with some part of The Vagina Monologues. The monologues tell the stories of queer woman, transgender woman, older woman, young girls, homeless woman, etc. It sheds light onto so many experiences of being a woman."

## A Recap of the Olympics *An Exploration of the Events and Everything in Between*

by Sarah Gianni '18  
News Staff  
[March 1, 2018]

Another notable element was the number of openly gay athletes present. Canadian figure skater Eric Radford became the first openly gay Olympian to take home a gold medal during the winter games. Figure skater Adam Rippon and freestyle skier Gus Kenworthy made headlines during the games through their promotion of LGBTQ+ pride on their social media pages during their respective competitions. In addition, Brittany Bowe—an openly gay speed skater—was nominated for American Female Athlete of the Olympic Games.

## SHEPARD Puts on No Hate Campaign

by Sarah Gianni '18  
News Staff  
[March 15, 2018]

One of the core missions of Providence College is to promote diversity and inclusion amongst all community members. As a reflection of this goal, SHEPARD and the PC Photography Club co-sponsored a NOH8 photo shoot in the Slavin Soft Lounge. The shoot took place on Monday, February 26, from 7 p.m. to 8 p.m.

The NOH8 campaign is a photographic silent protest that originated with celebrity photographer

## Host Coffeehouse *Student Groups Promote Intersectionality Through Discussion and Coffee*

by Sabrina Guilbeault '18  
News Editor  
[February 1, 2018]

This past Monday, January 29, leaders from Campus Ministry and SHEPARD saw their hard work and dedication to intersectionality pay off as over 50 students attended a joint coffeehouse in Moore Hall.

Mel Fricchione '19, a leader on SHEPARD explained that she found the event very successful, and saw the most people in attendance of any of their events last semester. "It was exciting to see such a large circle set up for the conversation and for every seat to be filled," she said.

"The conversation was centered around each of us reconciling the many different aspects of our identities, for example being a woman, a daughter, a teacher, being white, or being a person of color, or being part of the LGBTQ+ community to name just a few," said Bridgette Clarke '18, a leader on campus ministry who helped organize the event. Clarke explained that the conversation began with understanding this notion of intersectionality, which means "understanding how each of the things you identify with is equally a part of you and how some may seem opposed to others."

Fricchione explained that coffeehouses are open forums and spaces for anyone to share their experiences, thoughts, and feelings. "People that felt comfortable shared their thoughts on what it means to have many identities and when these identities sometimes contradict each other," she said when asked about the event in Moore Hall. "Many intimate stories were shared and I am so happy we were able to create an environment where people felt comfortable doing so."

"I think it is really important to begin to have these conversations, so I was very excited for this coffeehouse sponsored by both Campus Ministry and SHEPARD," said Clarke, who explained that an event like this had been in the works between the two groups for a while.

"This event started with a conversation between Campus Ministry and SHEPARD in Dana Dillon's difficult dialogues class last year," said Fricchione. She explained that on this campus, there is no "rivalry" between the two clubs, although she understands why it is assumed there may be one. "This got the conversation started which got us thinking we could work together on

Adam Bouska and his partner, Jeff Parshley. It began after "Proposition 8" was passed in California in 2008, amending the state's constitution to ban same-sex marriage.

"Holding this photo shoot allowed members of the PC community to openly express their solidarity with the LGBTQ+ individuals and allies both in our community and outside of it," said SHEPARD president Mallari Bosque '18.

The photos capture participants with the words "NOH8" painted on their face, with a piece of duct tape covering their mouths. "The photos were a portrait style with the faces of each person as the main focus," said Bosque. "Some participants took group photos, and the facial expressions were always serious." There to capture the photos were Shalan McDonagh '18 and Nicholas Crenshaw '20, who took shots of around 25 participants.

"While we had a higher turnout to the event last year—about 50 or so students—I still thought this year's campaign was a success," said executive board member Christina Cahill '18. It is the mission of the NOH8 campaign to promote marriage, gender, and human equality through education, social media, and visual protest. "I was proud to participate in this event, and I hope it will continue at PC to educate community members and support equal rights for all," said Bosque.

an event," she said.

The initial conversation continued at SHEPARD meetings throughout the semester. "We began reflecting on what it means to have an LGBTQ+ identity but also identify with religion," said Fricchione, who went on to explain that it is a complex and intimate issue that happens to many people within the LGBTQ+ community. "This struggle between love and faith seems to be something a lot of people wanted to talk about," she said.

At the coffeehouse, the conversation transitioned into a discussion on the intersectionality of identifying as gay and as Catholic and the possibility of identifying as both. "Fr. Peter Martyr was asked specifically about this question and I thought he gave a great point that these identities are not opposed to one another because no matter who you are or where you come from or anything else you identify with you can be Catholic because faith transcends this boundary," said Clarke. "Relationship with Christ is an invitation to everyone."

"Intersectionality is the coexisting of multiple identities," said Fricchione. "To me intersectionality is how we come together to recognize issues within our community." Furthermore, she believes people are three dimensional, and that by recognizing multiple identities one personally has a way to begin to better understand the people next to you.

"Anyone who wants to be Catholic can be Catholic, it's all about how you practice your faith (how you live out the Catholic teachings)," said Clarke, who explained that an important aspect of the coffee house was the chance to really listen to one another. "This transcends identity because no matter how you identify yourself, this goes for everyone who wants to live out the faith."

Fricchione explained that clubs like SHEPARD and these conversations are extremely important resources to have on campus as they offer support to students. "SHEPARD is a club that shows reckless pride and love for its members and I think that in itself is important," she said. "I think SHEPARD is truly special because of our love and support we have for each other."



Students came together to discuss the aspects of identity with a focus on intersectionality.

## Leaving a Mark at PC

by Marla Gagne '18  
Editor-in-Chief  
[March 15, 2018]

Recently, we have seen students from all grades and majors taking action on campus. Students were vocal on Wednesday morning when they planned and executed a walk out against gun violence, having members of the Providence College community gather by the torch for 17 minutes to represent the 17 lives lost in the Parkland, Florida, school shooting. Next Wednesday, students are planning a march for the community against transphobia and homophobia on campus. And recently, we have seen men and women stand up for women's rights throughout Hollywood, championing #MeToo.

As the remaining time of the semester quickly flies by, take the time to reflect on what you want to experience at PC and what you want to do before you leave. What will your lasting mark be?

# Bulletin Board Controversy

## Students Call for Action

by Catherine Brewer '20  
News Staff  
[March 15, 2018]

On Thursday, March 2, a bulletin board promoting marriage between one man and one woman was created by Resident Assistant Michael Smalanskas '18 on the second floor of St. Joseph Hall at Providence College. Soon after, it was photographed and spread across campus via social media.

The bulletin board was taken down that night by students acting on their own accord, but was put up again the Sunday evening that students returned from spring break. However, this time it bore a message stating its approval from Vice President of Student Affairs Kristine Goodwin, despite the lack of any school policy that requires topic approval for bulletin boards, even through Residence Life.

Students reacted quickly to the board's reappearance, and as a result, Goodwin was invited to speak at an open, weekly meeting for the Board of Multicultural Student Affairs on Monday night in Moore Hall. She was also scheduled to speak at the Student Congress weekly meeting the following night, but it was cancelled due to the snow storm, and may or may not be rescheduled.

The BMSA executive board facilitated questions and comments from students who wanted to voice their opinions on the matter to Goodwin and other administrators in attendance. Dean of Students Steven Sears and Director of Residence Life Jana Valentine were not in attendance due to a meeting with the residence staff of St. Joseph Hall.

The meeting began with the executives of PC's LGBTQ+ advocate organization, SHEPARD, addressing the audience. "LGBT students exist on this campus, we are here, we deserve the same respect and rights that every other student has on this campus," stated President Mallari Bosque '18. "We are here and we deserve to be supported the same way that every other student is supported."

After thanking SHEPARD, Goodwin expressed her concern that she and the other administrators would not be capable of fully addressing students' questions in regard to the incident and further actions of the College because more information was still being gathered.

"I always try to resist reacting," Goodwin explained. This became a common thread that ran throughout the meeting, as she and Father Gabriel Pivarnik, O.P., vice president for mission and ministry, both encouraged all involved to pause before attacking or growing defensive out of anger.

Hieu "Daniel" Nguyen '20, a resident of St. Joe's who reported the incident, was the first to voice concerns. He explained that he took action because he felt the bulletin board did not promote inclusion in St. Joe's and on campus as a whole. "The first time, I felt really upset. But this time, I just feel angry," he said, adding that he felt the reinstallation of the board was an effort to create a reaction on campus and that he felt especially angry when he saw the mark of approval from Goodwin on display. However, Nguyen acknowledged his feeling of relief when he found out that the approval was inaccurate.

"You belong here," Goodwin said. "My answer is complicated, and again I'm not skirting it, but it's important that I show you the complexity. I can tell you I am not in a position to say that what Michael put up, what the RA put up, is contradictory to what the Church teaching is, and so it's complicated because I am not going to approve it, but I'm also not in a position to say that it cannot be up."

Goodwin said that there is currently no policy surrounding the "purpose and function" of the bulletin boards. The Department of Public Safety is following up on all reported incidents, and this involves some level of an investigation. Students voiced their concern for the lack of procedure; however, Goodwin, Sears, and Valentine have all attested that the bulletin boards have not been an issue to this extent in the past, which may point to the lack of policy in place. Community boards, disciplinary action taken for the RA who created the board, and a strategic plan for the College in handling this incident and others moving forward were all suggestions made by those in attendance. Nevertheless, the bulletin board was put up for a third time later Monday night.

"The beliefs I hold are those of the Catholic Church and are consistent with the mission of the College as a Catholic and Dominican school," Smalanskas explained. "The Church provides us with an account of the human person and sexuality that is good, true, and beautiful.

On our campus, we must be committed to protecting the status of these beliefs from being falsely accused as hate speech or bigotry. The question must be put to Fr. Shanley—will Catholic teaching on marriage as one man and one woman be considered hate speech at Providence College or will its free expression be protected by the College?"

After the bulletin board was reinstalled, students flocked to social media to share their opinions. In an email shared on Tuesday evening, Nguyen encouraged students who wanted to stand in solidarity with the LGBTQ+ community to print out the attached pride flag and display it on their door. "If you feel uncomfortable putting it on your door, you can write something positive like 'Love is love' or 'Friar Family,'" he added. Residence Life has asked that students who wish to display messages on their door slide it into the door tag in order to abide by the school's fire policy.

Next Wednesday, March 21, SHEPARD will hold a march against homophobia and transphobia at 6:30 p.m. The march will begin outside of Slavin and conclude at Moore Hall. On Monday, March 19, SHEPARD will provide materials at its open, weekly meeting at 7:00 p.m. in Feinstein for members of the community to create signs for the march. "We asked for allies, and we ask you guys to stand behind SHEPARD," said Melanie Fricchione '19. "Coming and showing support for SHEPARD and coming to this walk shows administration that we do care about this as a community and we will stand with our community members that are LGBT identifying. And we need it. We're here and we're queer and we're not going anywhere!"

Goodwin's first step after the BMSA meeting is to reach a common ground with student leaders, and she sent out an official letter on Wednesday evening. While Goodwin will ultimately take recommendations from Sears, she indicated the administration's desire to form a task force which aims to collaborate with students to address the purpose of campus bulletin boards. All who are interested in being a part of the team should contact either Sears or Valentine. Support services for students in the wake of the incident are also available from Campus Ministry, the Counseling Center, the Office of the Dean of Students, and SHEPARD.



The controversial board found on the second floor of St. Joes.

## Love is Love Providence College Must Promote Safe Spaces on Campus

by Katherine Torok '20  
Opinion Staff  
[March 15, 2018]

A recent bulletin board found in St. Joseph Hall proved that the Providence College community still struggles to fully accept some students' identities—even though it is 2018.

The bulletin board was decorated with the phrase, "Marriage: The Way God Intended It. One Man. One Woman," a quote from Pope Francis which states, "We just reaffirm the right of children to grow up in a family with a father and mother," and a variety of pictures emphasizing the belief that marriage should exclusively be between a man and a woman.

While PC was founded on Catholic and Dominican beliefs which support the ideas expressed in the bulletin board, these ideas should not be forced on students, especially in a residence hall, which should be one of the safest places on campus. This is also not PC's first time receiving attention for homophobic sentiments. In 2011,

The Princeton Review—an organization that collects their statistics from student feedback and surveys—gave PC a spot on "The Least-LGBT Friendly Colleges." In the seven years since that ranking, PC has remained off the list, but the College still has a lot of growing up to do.

Small, colorful "Safe Space" stickers on some professors' office doors are not how the College will successfully tackle this issue. Students have the right to feel safe on this campus, especially in the residence halls in which they live.

A dorm is a student's "home away from home" where he or she should feel comfortable and respected by all other residents and resident assistants, not threatened, attacked, or disrespected. If the only true safe spaces on campus are located in academic buildings and various offices, PC gives the impression that they do not put the safety, respect, nor comfort of all students first. This simply must change.

The year is 2018, and people need to start having open and respectful conversations. SHEPARD (Stopping Homophobia, Eliminating Prejudice and Restoring Dignity) collectively commented on the recent bulletin board put up in St. Joseph Hall.

They stated, "This incident is representative of homophobic behavior on this campus. Sweeping it under the rug or turning a blind eye to it is directly detrimental to PC's LGBTQ+ community. We have to have face the reality that individuals with queer identities do exist on this campus and they deserve equal amounts of respect as any other student. PC's LGBTQ+ community resides in discomfort because of hostile attitudes that directly influence interactions between those who choose to live openly about their identities and those who adhere to conservative ideologies. There is no justification for differential treatment on any basis or for regarding a person as a second-class citizen because of their identity. SHEPARD will continue to fight through to ensure that the LGBTQ+ community and its allies are adequately represented and heard on this campus."

On Monday, March 12, 2018, the Board of Multicultural Student Affairs (BMSA), Kristine Goodwin, vice president of student affairs, and several other PC staff members addressed the bulletin board issue at the weekly BMSA board meeting in Moore Hall.

Goodwin clarified some details regarding the situation. She explained that she could neither approve nor deny the bulletin board since there is no clear, specific policy regarding what kind of content is allowed to be posted on them, and because the message of the board lines up with the church's beliefs. She then let the student audience take control of the conversation.

However, this quickly became less of a conversation and more of a way for students to express their anger, frustration, and concerns towards the various social issues on campus. Throughout the meeting, Goodwin made her point very clear: How do we—as a community—tackle these issues?

"Where do we need to get to, I guess is my question?" Goodwin questioned. She went on to state, "My hope is that [at] some point this year, with the help of my friends from SHEPARD—because we spent some time together talking about what it's like to be an LGBTQ+ student, a transgender student, a non-identifying student on this particular campus—because I want to understand and I want to be an ally to you in that space, and to help you love and be loved at Providence College."

In the second pillar of the Friar Four, a set of foundational principles that PC promotes through various Student Affairs programs, the final "Learning Outcome" states, "Students will create and maintain inclusive communities that respect the essential dignity of every individual."

However, this bulletin board proved that these intended "Learning Outcomes" are not being fulfilled whatsoever. This bulletin board is simply an expression of exclusivity.

Daniel/Hieu Nguyen '20, a resident of St. Joseph Hall, expanded on this idea, stating, "I have always considered Providence College as my second home because of the loving and supportive community. I am from Vietnam, so I don't get to go back home as frequently as most of the students here and it is hard, but the friends that I made here have become my family and they offer me the same love and support that my real family would. Because of that, I feel really disappointed, hurt, and angry to see that such a controversial message was put up on the bulletin board on the floor that I live in. The bulletin board promotes the exclusion of a whole community and it is inflicting pain and fear among so many people...I really hope the school administrators address the problem and give us a solution as soon as possible."

During the BMSA meeting, Goodwin made it very clear the PC does not have a policy regarding what subjects RAs can and cannot use for their bulletin boards. While it seems extreme for Residence Life to be policing

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and pre-approving what resident assistants put on their bulletin boards, it is clear that this incident was also an abuse of power.

Gloriana Navarro Delgado '18, head resident assistant of McVinney Hall, touched on this idea during the BMSA meeting and further expanded her thoughts on this issue. She explained, "As RAs we have the role of encouraging our students to become the best version of themselves, as well as to host a community where everyone feels safe, included, and respected."

While PC is a Catholic institution and thus supports the beliefs promoted by the St. Joseph's bulletin board, the bulletin board directly targets a community that is present on campus—no matter how small they may appear to be. They are Providence College students; therefore, their safety is just as important as every other student's on this campus.

Amber Silva '18, head resident assistant of West Apartments, commented on the intended meaning of the bulletin boards: "They can really be anything. They always strongly encourage it to be something uplifting, or holiday-related. It's either student promotion or self well-being for students. It's really promoting community."

Students and administrative staff need to seriously start talking about the discrimination that occurs on this campus and figure out ways to tackle this consistent issue. A plan of action needs to be created and publically promoted. Issues and plans of actions directly concerning the student body cannot be kept under wraps anymore. If the administration wants to solve issues with the student body, they must begin to seriously listen to what students have to say.

"My hope is that we—during this year—are going to have conversations about this where people can say how they feel and what they think about this matter," stated Goodwin, "And part of that is going to start with the solidarity march."

SHEPARD's solidarity march against transphobia and homophobia is set for Wednesday, March 21, at 6:30 p.m. in front of Moore Hall.

This is allegedly the event that will catapult the PC campus into a new chapter filled with open conversation and respect; yet who knows if change will actually come?

One thing is for sure: students are rightfully breaking the silence and demanding respect on a campus that many consider their second home.

So, at this moment, where are your safe spaces, PC?



Kristine Goodwin speaks at the BMSA meeting on Monday.

## PC Marches Against Transphobia and Homophobia

by Sabrina Guilbeault '18

News Editor

[April 12, 2018]

At approximately 6:00 p.m. on Friday, March 23, close to 200 students gathered outside the front doors of the Slavin Center for a March Against Transphobia and Homophobia at Providence College.

The march was organized by SHEPARD, a student organization and support group for members of the LGBTQ+ community. SHEPARD's overall mission is to build a safe, welcoming environment within the club and larger PC community. The executive board of the club invited panelists to speak at the end of the march in the Ruane Center for the Humanities, which included Kristine Goodwin, vice president of student affairs, Tiffany Gaffney '03, assistant dean of students, and Dr. Christopher Arroyo, associate professor of philosophy.

The PC community was invited to the march via an informational email sent by Mallari Bosque '18, SHEPARD president. "Please stand with Shepard in solidarity with love and respect," the email stated. "The purpose of this march is to affirm LGBTQ+ members of the Providence College community and to recognize their experiences of homophobia and transphobia as valid."

Many assumed that the march was a reaction to the recent bulletin board that was hung in St. Joseph Hall that said, "Marriage, the Way God Intended It," promoting the Catholic Church's doctrine on marriage as being between one man and one woman. For more on that story, please refer to the following link: <https://www.thecowl.com/featured/bulletin-board-controversy>.

Michael Smalanskas '18, the resident assistant who put the bulletin board up on his floor, stated that he too thought the march was organized in reaction to that said board. "Many have considered my bulletin board homophobic and an act of hate speech," he said, explaining that to support traditional marriage is in no way to be homophobic. "People are free to protest, but there should be a basic understanding from students and faculty at this college that Catholic beliefs are not hate speech."

In an email to student leaders including members of the Board Multicultural Student Affairs, Student Congress, and Residence Life, Goodwin acknowledged the bulletin board controversy and said, "I believe we need to treat each other with respect at all times." She went on to explain that she hopes the community would join her in being open to dialogue so that it can be informed and effective "allies and educators," and said a way to do that was to walk in solidarity with SHEPARD "promoting unity, affirmation, and inclusion even amidst controversy."

As participants gathered, students distributed rainbow stickers that said, "Hate is Not a PC Value."

## PC Proud: The Importance of Being an Ally

by Sabrina Guilbeault '18

News Editor

[April 12, 2018]

As part of the "PC's Proud" Week put on by the Board of Programmers and SHEPARD, Paige Clausius-Parks '03, one of the student leaders who brought SHEPARD into fruition on campus, spoke on Monday night regarding the importance of being an ally for members of the LGBTQ+ community.

PC's Proud, a series of events promoting visibility, normality, and appreciation of the student body at Providence College, also included a workshop on being an ally yesterday in McPhail's. They will sponsor the event "Tell Your Story," where students will be able to share their experiences in an open mic setting, and will be encouraged to engage and discuss love, sexual diversity, and gender identity.

Clausius-Parks kicked off the event by explaining that she is no expert in being an ally. "I just work really hard, think about it, and write about it," she said. She encouraged the students at the event to listen and ask questions such as, "What does it mean to be brave?," "Why do we stand up for others?," and "How do we get that courage?"

She insisted that she did not want to receive all the credit for bringing SHEPARD to campus back in 2003, and stated it was the allies who allowed her and her peers to move forward. She talked about the different types of allies she encountered, such as the 200 "passive allies" who signed the petition saying they believe SHEPARD

should be a club on campus. The "silent allies," such as the friar who told her to keep up the good work as she walked by him on campus, and the "allies of influence" such as the president of her class in Student Congress, who told his peers at a meeting that SHEPARD needed to be on campus.

As a public and community service major while at PC, Clausius-Parks explained that she was estatic that she was able to take what she was passionate about and turn it into a career. "I learned a lot about courage," she said. "It's belief in something larger than ourselves and finding comfort in the discomfort." Clausius-Parks currently works at Books are Wings, a literacy non-profit organization in Rhode Island that provides books to children across the state.

At the end of her story, she welcomed questions from the audience and even asked questions of the students present. She explained that one of the biggest aspects of being an ally is promising to do better next time. She believes there is no such thing as a missed opportunity, and going back to a conversation after accidentally saying the wrong thing is extremely powerful.

"Plug into what is happening," she said. "Keep reflecting and get into your own groove. Not everyone has the same experience as you do."

When asked if she ever felt like giving up during her mission to get SHEPARD onto campus, she admitted that there times that were very difficult, and she was so thankful for her roommates who supported her, but she never wanted to quit. "Giving up just makes it so much harder for the next person," she said.

Others held signs with messages such as "Love is Love," "If God Hates Gays Why'd He Make Us So Cute," "Jesus Had Two Dads and He Turned Out Fine," and "Ignorance is Often Disguised as Tradition."

"Do not engage in negative behavior," said Bosque before the march commenced, also explaining that the marchers were not calling for action, but rather standing and marching out of solidarity and love. "Every person deserves equal amounts of respect," she said. "We are not making demands, we just want to be heard, recognized, and loved."

From Slavin, the marchers moved towards Raymond Dining Hall by passing McVinney and Moore Hall. From there, they marched around the Smith Quad after passing the Ryan Center, and went though Glay parking lot and up the Guzman stairs before entering into Ruane. All the while, marchers chanted, "Say it loud, say it clear, queer people are welcomed here," and "Hey, hey, ho, ho, homophobia has got to go."

At the conclusion of the march, many students filed into into Ruane 105 where each speaker was given a chance to share and reflect.

After Bosque spoke, Goodwin took the podium and emphasized that she welcomes feedback, especially when it is feedback given for the sake of helping others. She also talked about the social work her mother did with transgender individuals and explained that the church she wants to be part of is the kind of church that includes everyone.

Dr. Arroyo acknowledged the SHEPARD executive board for the work they did in organizing the march, and also stated he wished to not misconstrue what was happening at the march. "This is not dismissing Catholic teaching as homophobic, or attempting to stop free speech, or trying to go against Catholic teaching," he said, explaining that this should not be a two sided argument of Catholics versus the side of the LGBTQ+ community. "Disagreements should not lead us to despair of resolving them."

After discussing the meaning behind PC's mission of Veritas, or the truth, he insisted the truth must be used to guide the College in these difficult times. "The spirit of the march is to identify truths," he said. "Some members in our community identify as LGBTQ+, and they're students who are equal and full members deserving of respect and love."

When Dean Gaffney spoke, she acknowledged that though it states very clearly in the College's policies that it does not discriminate based off of race, gender, or sexuality, the fact of the matter is that not all members of the PC community necessarily live this experience. "Plus, we must be honest with ourselves, when we say we are here for the LGBTQ+ community, we don't know who they all are, and that is a truth we must acknowledge," she said.

She then explained that when people are silent, they leave room for assumption. "We are all here for our own personal intentions," she said. "I am not here because of a bulletin board, I am here because I am unapologetically an ally."

Dean Gaffney then explained that allyship is not to be taken lightly, as it is an "intentional commitment to be there for and with others." "I am unapologetically Catholic, and it is because of my faith that I am an ally," she said. "If you think that we're here just because of a bulletin board, you aren't paying attention."

"Some members of the LGBTQ+ community identify as Catholic," said Dr. Arroyo, who then stated that homophobia and transphobia have no place at a Catholic institution. "We must insist that affirming the equal dignity of all human beings in what we say and what we do affirms our mission of a Catholic college."

Other speakers included Dr. Jonathan Dator, staff psychologist at the Personal Counseling Center, Cate Latz of the Office of Institutional Advancement, and Kendra Brewster a professor in the public and community service department.



# Bulliten Board Updates

by Sabrina Guilbeault '18 & Marla Gagne '18  
News Editor & EIC  
[April 12, 2018]

In the weeks following the display of the bulletin board in St. Joseph Hall at Providence College on March 2, the controversy has sparked great backlash from students, faculty, alumni, and local media and received both criticism and praise.

The board was displayed by Resident Assistant Michael Smalanskas '18, and represented the Catholic Church's vision of marriage as a sacrament performed by one man and woman, and contained the statement, "Marriage, the way God intended it."

Due to the controversy following this board, Jana Valentine, director of residence life, made a final decision with her staff to suspend the use of bulletin boards for communication until a task force can more properly define a function and purpose for the boards.

Smalanskas explained that his intention was to proudly display Catholic teaching on a Catholic campus and to expose the double standard he finds at the College that does not protect conservative views in the same way as others. "A good example of this is the pro-same-sex 'marriage' bulletin board on display in McVinney in February," wrote Smalanskas in an email responding to *The Cowl's* questions. "I have been accused of abusing my power and promoting hatred by displaying pro-traditional marriage views, but this other resident assistant was not."

A summary of the initial events that occurred within the first week of the board's installation, including a Board of Multicultural Student Affairs (BMSA) meeting in which Kristine Goodwin, vice president of student affairs, addressed student concerns, was reported by *The Cowl* and can be found here: <https://www.thecowl.com/featured/bulletinboard-controversy>.

Since the publication of the initial article, the controversy has continued to gain attention from outside media, and the College has made additional statements regarding the incident. A recent report from the National Catholic Register cited Smalanskas as stating that a Title IX investigation is underway to investigate a cartoon depicting Smalanskas being sodomized, which was found in his dorm bathroom of St. Joseph Hall in the following days since the bulletin board was put up.

A majority of the articles published regarding the controversy can be found on the Facebook page, "Make PC Catholic Again," which was created and run by Smalanskas to "provide the most recent news about the developing situation at PC." In the description of the page, it is stated that "Make PC Catholic Again" is not meant to be an open forum on the topic.

"It is meant to be a place where all news coverage of the situation can be found in one place," said Smalanskas. Some students who have left comments to the page have voiced concerns that their voices are "silenced" when their comments are deleted. "All comments, whether they are supportive of me or adamantly opposed to what I've done, are deleted," said Smalanskas in response...

One specific article found on this page is a letter from March 21 to Smalanskas written by Bishop Thomas Tobin of Providence, reaffirming the Church's teachings on marriage and praising Smalanskas for his proclamation of faith. While encouraging prudence and charity with every action, Bishop Tobin did reaffirm that Christians "do them no favors, and we fail to fulfill our Christian vocation, if we hesitate to present and explain the divinely revealed truth about faith and morals."

Bishop Tobin continued to express regret for the negative reaction Smalanskas has received from his community, especially on a Catholic college campus such as PC. "I think we have the right to presume that those who teach or study at a Catholic school should accept, or at least respect, the stated identity, mission, and fundamental teachings of the Faith," said Tobin. "Otherwise, there are lots of other good options

for higher education they can choose if they really feel threatened by or are uncomfortable with the teachings of the Church."

Two days prior to this letter, President Father Brian Shanley, O.P., sent an email to the PC community regarding the board, and stated that the Church's views on marriage is not homophobic as homophobia is a sin. "We will never eliminate the tension between what the Church teaches and what modern secular culture professes about human sexuality and marriage," he said. "Our challenge is to create a campus climate that will enable us to explore our differences dialogically with mutual respect and charity."

Smalanskas, as well as Dr. James Keating, associate professor of theology and advisor to Smalanskas through the Title IX process, expressed their disapproval of the College's initial response regarding the reaction to the board.

"The College failed in many respects to address the situation properly," said Smalanskas, who said he repeatedly asked administration to denounce the harassment toward him from the very beginning. He explained that he felt that the rape drawing would have been avoided if the College had acted. "It also seemed like an easy task for the administration to support the content of the board but it took several weeks for the school to affirm its Catholic identity and speak against the hatred and harassment," Smalanskas said.

Keating explained that in his opinion, the administration's reaction to the cartoon and lack of initial response is the "strangest thing." "As soon as someone files a Title IX violation, the school should go into extreme protection mode," said Keating, who earlier explained he felt the administration responded to the feelings of students in response to the board and should have also responded to harassment against Smalanskas. "They should have sprang into action, but we saw an absolute flouting of Title IX protections."

The Department of Public Safety at Providence College did remove Smalanskas from his dorm room in St. Joseph following the initial incident and housed him in another dorm room for his protection.

Goodwin addressed the issue to student leaders in an email on March 18, and encouraged students to engage in dialogue. She encouraged students to attend a "March Against Transphobia and Homophobia at PC," organized by SHEPARD, the student organization and support group for members of the LGBTQ+ community. Mallari Bosque '18, president of SHEPARD, explained the march was meant "to acknowledge the discomfort that the LGBTQ+ community are often subjected to feel."

At the march, faculty, staff, and administrators affirmed that homophobia has no place at a Catholic institution, and that the purpose of the march far extends the content found on the bulletin board. For full coverage on this event, please use the following link: <https://www.thecowl.com/breaking-news/pc-community-marches-against-transphobia-and-homophobia>

Fr. Shanley released a second statement in an email on March 26 in reaction to what he calls "negative publicity, mostly on conservative media sites" that are "not accurate," and increasing phone calls from angered alumni.

"The College always has, and always will, remain faithful to the teachings of the Catholic Church," said Fr. Shanley. He also denounced the hostility shown to Smalanskas in the passing weeks, and stated that the drawing was "odious" and "reprehensible." "There can be no place on our campus for bullying, harassment, or intimidation," Fr. Shanley said.

While this message did fulfill the initial request made by Smalanskas and Dr. Keating for the College to address the harassment and confirm Catholic beliefs, Smalanskas thought it came only after bad publicity for PC and was insulting to members of the media, alumni, and himself.

Looking to the future, this bulletin board controversy has shown a larger conflict at place at PC and within Catholic colleges across the country—how can a college maintain its Catholic identity while still being inclusive?

Dr. Keating believes that PC was not ready to address this "huge challenge" and now must decide, like many Catholic colleges, what it means to be a Catholic college not just in the pulpit or classroom but in the everyday life of students. Goodwin also stated that PC is "not alone in this

struggle" and looks to professional organizations like the Association of Catholic Colleges and Universities for guidance and information.

"I think about moving forward prayerfully and curiously," said Goodwin. "It's more important for me to understand than to be understood. Experience of students, faculty, administration, and alumni helps us move forward and we can count on professional organizations to help us in dialogue and conversations and inquiry."

Smalanskas has continued to pursue his Title IX claim, which prohibits sex discrimination in educational institutions that receive federal fundraising and aims to remedy hostile learning environments. PC's Sexual Misconduct or Relationship Policy complies with Title IX, and the College's website defines sexual harassment as "any form of sex discrimination when the conduct creates a hostile environment."

Investigations fall under the Department of Public Safety and are overseen by the Title IX Coordinator Dr. James Campbell. Complainants are given an adviser, in this case Dr. Keating, who has previously worked on Title VI and IX cases, and can find resources with the Dean of Students, Steven Sears.

While the investigation is ongoing, administrative figures are "reluctant to talk about an individual student" in respect of their privacy and to never compromise an ongoing investigation, said Goodwin.

## The Importance of Being an Ally

by Taylor Godfrey '19  
Opinion Co-Editor  
[April 12, 2018]

When polarizing events happen on campus, it can be difficult to find a way to move on from the discord to a place of love and respect for all students. For those who are not members of marginalized groups, it can be difficult to understand how to help in these situations. That is why it is so important to be an ally.

This was the topic of the talk given Monday night by SHEPARD co-founder Paige Clausius-Parks '03. She came to speak about the importance of allyship, specifically for LGBTQ+ individuals, and what she had learned from forming SHEPARD at Providence College in 2002.

Like many issues in our world today, passivity is not the solution that will solve problems on our campus. Sitting by and hoping somebody else solves the problem will only result in the problem not being solved at all. Clausius-Parks emphasized the need for allies to speak up for the sake of those who may not be in a position to speak up for themselves and to encourage others to speak up as well. If nobody is talking, the issues will not be resolved.

Clausius-Parks also underlined the importance of reflection not only of yourself, but also of other people and topics that you may not know much about. You must first understand the issues and your own place in relation to them before you can solve anything.

And that is not to say that people will not make mistakes or will be a perfect ally right away. As Clausius-Parks said, it is not about dwelling on past mistakes or misunderstandings, but finding "comfort in the discomfort" and making "a promise to do better next time." The point is to try your best and to listen to and learn from others.

It might seem like some issues facing society today are too contentious and that fighting this uphill battle is too much for someone who may not be directly affected. But those are the people who should be helping, who should be using their more privileged voices to uplift the voices of others that may be quieter or may not be ready to speak at all.

In the tense political climate that we live in today, it can seem like there is nothing one person can do to stem the tide of hatred and intolerance in our communities. It can seem like people are so entrenched in their own lives and opinions that real, positive change may never come.

But one person actively working towards a more open and accepting society is doing much more than someone who is remaining neutral or silent. In order to move forward together, we must hold on to, as Clausius-Parks said, "the

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revolutionary idea that one person can make a difference."

If we are truly committed to being a "Friar Family," then we must learn from and care about every student on this campus. No one should have to fight their battles alone and with a family of almost 4,000 students, we do not need to. We all have to make more of an effort to, as Clausius-Parks said, "have the courage and audacity to be present," involve ourselves in issues that need our help, and work together to make a more accepting and inclusive "Friar Family."



Students attend a workshop on how to be a better ally on February 12.

## Student-Faculty Group Hosts PC Community Comes Together at "A Day to End Hate"

### Teach-In on Inclusion Community Gathers to Make Change on Campus and Beyond

by Catherine Brewer '20  
News Staff  
[April 26, 2018]

Sasha Doering, a teacher at Moses Brown School in Providence who openly identifies as queer and transgender, presented "Supporting LGBTQ+ Students & Faculty of Color." Doering's three major points in discussing inclusion were self-care, community care, and allyship. While many tend to consider self-care as just "manicures and bath bombs," Doering challenged this idea by reframing the practice as giving oneself the space to acknowledge one's experiences with compassion. Doering extended understanding of self-care to community care, encouraging the creation and fostering of "affinity" or "safe" spaces where institutionalized support services are lacking.

## The Vatican Addresses Recent Allegations of Abuse in the Catholic Church

by Catherine Brewer '20  
News Staff  
[September 13, 2018]

In the unfolding investigation of the most recent scandal in the Catholic Church, a letter suggests that knowledge of the corruption had been intentionally hidden by a small number of church officials, including the pope. The 11-page document, written by Archbishop Carlo Maria Viganò, was published on Sunday, August 26 and claims that Pope Francis had worked with other Vatican officials for almost 20 years to cover up the sexual misconduct allegations against Cardinal Theodore E. McCarrick, the former archbishop of Washington. Meanwhile, Pope Francis visited Ireland, where the Church has struggled to maintain authority in the midst of the allegations.

Viganò claims in the letter that in 2013, he informed Francis that the preceding pope, Benedict XVI, had ordered for McCarrick "to withdraw to a life of prayer and penance." Rather than taking a more severe action against McCarrick to respond to the allegations, Viganò explains that Francis let McCarrick select bishops in the United States.

Since McCarrick was forced to resign in July due to sexual abuse allegations regarding a teenage altar boy, Viganò believes that the pope must do the same. Until his removal by Francis in 2016, Viganò was the Vatican envoy to the U.S.

Viganò also cites a letter by Rev. James Boniface Ramsey, a Reverend in New York, that was sent to the Vatican during the time of John Paul II. Ramsey's letter was aimed at informing church officials of allegations against McCarrick at Seton Hall University's Immaculate Conception Seminary in New Jersey, which claimed that he had engaged in sexual misconduct with seminarians.

The letter also attempts to point out a cause for the sexual abuse scandals within the Catholic Church, as Viganò argues that they are the result of gay priests and that their struggles with being homosexual in the Church have been the root cause of corruption. He mentions a number of church leaders by name in order to accuse them

of covering up abuse and misconduct, as well as assert that they are gay.

Francis embarked on a visit to Ireland in hopes of gaining papal authority in the midst of sexual abuse scandals, as the rising number of cases has led many Irish people to turn away from the Church. When interviewed about Viganò's letter on the plane ride back to Rome, Francis avoided answering questions. "I will not say a single word on this," Francis stated. "I believe the statement speaks for itself. And you have the sufficient journalistic ability to make your conclusions. It's an act of trust."

While Viganò said that he would go into hiding for his safety after his letter was published, he continued to be in contact with media outlets. On the evening of Friday, August 31, Life Site News published another letter by Viganò in which he recounts the events that preceded Francis's 2015 encounter with Kim Davis, a Kentucky clerk who refused to give marriage licenses to same-sex couples. Viganò claims that the controversial meeting was planned, rather than accidental, as the pope has maintained.

Prior to Viganò's letters, Acting President Father Kenneth Sicard, O.P., addressed the Providence College community via email on Thursday, August 23 in regard to the growing news of church scandals. "There is anger, pain, and a deep sense of betrayal among the faithful and the clergy alike," Sicard stated. "Here on campus, there are many whose anger leads them to question what it means to be associated with an institution that so proudly identifies itself as Catholic and Dominican during this time of darkness."

With the return of students for the new school year, Sicard called for the entire PC community to unite in healing and rebuilding. He also stated that the College pledges to care for victims of sexual abuse of any measure. "Together, let us pray for courage, guidance, and God's grace to address problems in the coming weeks and months that feel insurmountable," concluded Sicard. "Then and only then can real reform and renewal happen."

"A Day To End Hate" was held in McPhail's on Monday, October 22 at 8 p.m. to help end hate towards marginalized communities.

The event was sponsored by Board of Multicultural Student Affairs (BMSA) and was a collaboration of Providence College's Stopping Homophobia Eliminating Prejudice and Restoring Dignity (SHEPARD), the National Association for the Advancement of Colored People (NAACP), Motherland Dance Group, Believers of Words (BOW), and A capella.

Throughout the years, October has been known as Bullying Prevention Month. Last Thursday, many celebrities and peers wore purple to commemorate the stop of hate and bullying.

This event allowed students who have been the victims of hate or know someone who has been a victim of hate and bullying, to come together and have a safe and enjoyable time. The event brought awareness to rights, love, and the importance of equality of not just the LGBTQ+ community, but for all those who have been hurt in the past.

Throughout the event, attendee's were able to write love letters that helped inspire love and care to the marginalized communities. These notes will be hung in the SHEPARD club offices.

Attendee's were presented three big questions that were posted on the wall and could respond privately or publicly on their own notecard that hung on the windows. The theme of the event was love and hate, and how important it is to end hate and inspire love.

The questions presented to the attendees helped stir the conversation about love and ending hate.

The questions included:

"How do we spread love or END HATE?"

"How can we achieve world peace or peace at PC?"

"What is your definition of LOVE?"

Christina Roca '21 said that it is important to show support and alliance to her friends as well as the LGBTQ+ community. "I'm here to support my friends and be an ally to the LGBTQ+ community," said Roca.

Many groups on campus helped the event be a hit. BOW, Footprints Gospel Choir, Motherland, and PC's all male A capella group, Special Guest, all performed, as well as Alexa Jerome '20, who got major applause from the crowd.

Fartun Abdulle '19 said the A capella group helped make the night with their voices.

"They sound angelic!" Abdulle said.

From BOW, Karisneyca Gutierrez '18 performed her poem "Forgive and Forget," Kincaid McLaren '20 performed "Black Man," and Grace Higgins '22 performed "Waiting Game."

For Jerome's performance, students had their phone flashlights in the air as she performed Paramore's "Only Exception."

Emily Lucas '19 also attended the event and said, "I loved the cover of 'Only Exception.' I think she did a really good job!" Overall, the night was enjoyable for everyone.

The event's goals were to create a night where love was celebrated and hate was not in the hopes of making the entire world and the PC community more welcoming. "A Day to End Hate" became an integral part of many people's days and gave them the feeling of acceptance they need in order to succeed and be themselves.



Andre Rogers '20, Marvin Taveras '19, and Kincaid McLaren '20 celebrate love at "A Day to End Hate."





## Veritas: Be Proud of All Truths

by Elizabeth McGinn '21  
Opinion Staff  
[April 11, 2019]

The motto of Providence College is Veritas, meaning truth. The search for truth grounds education, community interaction, and student life in a quest for knowledge. However, this truth only goes so far: it solely extends to beliefs that align with Catholic teaching.

Last year, Stopping Homophobia, Eliminating Prejudice, and Restoring Dignity (Shepard) and Board of Programmers (BOP) hosted a week celebrating PC's LGBTQIAA+ community on campus under the name "PC Proud." The event was a hit and gave a voice to an underrepresented portion of the student population. The two clubs attempted to host the event again this year, but received backlash from the administration about its name.

After months of planning, the two clubs received news that the administration objected to the use of "Proud" in the name of the event. Administration took issue with this particular naming of the event because Pride is an internationally recognized organization whose political agenda, namely the fight for the legalization of gay marriage, goes against Catholic teachings.

Because the notice from the College about the lack of official approval came only two weeks before the event was set to take place, the two clubs were sent into a whirlwind trying to rescue their hard work. They later decided upon the name "Open Hearts" to emphasize the community aspect, but merchandise was already made with the name "PC Proud," resulting in a financial loss.

Additionally, Shepard organized a speaking engagement as part of the celebrations featuring the president of Rhode Island Pride. Again, the administration objected to this particular speaker as unlikely to align with Catholic beliefs.

As the only club that represents the interests of the LGBTQIAA+ population on campus, Shepard especially seeks to reconcile Catholic teachings with their own community. The vice president of Shepard, Jolssen Rodriguez '21, stated that during events and planning, "We have to remind ourselves a lot about what the school's mission is and how we can have these conversations through that mission." The unique position of Shepard as the voice of a marginalized community in a Catholic college prohibits their full engagement with the campus by fulfilling the missions of the College.

Despite the best efforts of Shepard to serve the LGBTQIAA+ community through a Catholic lens, it comes at a cost of their freedom. The Catholic Church traditionally protests against LGBTQIAA+ rights, including same-sex marriage. As a result, Shepard is in a unique position of catering to the Catholic Church or protecting the interests of LGBTQIAA+ students.

As a college, PC has a wider obligation to the rights and wellbeing of their students. Censoring the name of an event forfeits its duty to students and also interferes with the College's mission for Veritas. In the search for truth, all access to all possible truths is critical for knowledge.

For a community that has been historically discriminated against, being proud of their identity is essential to empowerment and self-love and acceptance. It does not promote arrogance or any sin; simply a reclamation of one's identity. While Open Hearts week is a sweet name, it lacks the connotations and nuances of the original title.

Rodriguez '21 said, "Shepard wants to amplify that voice that the community might not think they have, but they do." In minimizing that voice, it also limits the autonomy, power, and acceptance of LGBTQIAA+ students and allies alike.

As a foundation of PC's mission, Veritas should stand for all truths, irrespective of religion. Even more importantly, PC should be proud of all its incredible students.



The week-long Open Hearts event, which was originally being organized under the name "PC Proud," began on April 8.

## WHEN WE FALL ASLEEP WHERE DO WE GO?

*Rising Star Billie Eilish Releases New Album*

by Grace Whitman '22  
A&E Staff  
[April 11, 2019]

Another single on the album, "i wish you were gay," was released on March 4 and is about how she was in love with a boy who had no interest in liking her back. She expresses in the song that she wishes he was gay so that she could blame the fact that he was not interested in her on his sexual orientation.

## That the Future May Learn From the Past

*Students and Alumni Partake in Reflecting Forward*

by Kyle Burgess '21  
News Co-Editor  
[January 30, 2020]

This past weekend, the Providence College community had the chance to embrace multicultural and diverse backgrounds in the second-ever Reflecting Forward celebration.

Students, faculty, and alumni took part in three days of festivities, workshops, and other social events, which allowed them to mingle with fellow classmates as well as those from previous Friar generations...

Following the actual Convocation, organizations including the Board of Multicultural Student Affairs (BMSA) and Stopping Homophobia, Eliminating Prejudice, and Restoring Dignity (SHEPARD) hosted alumni receptions for former and current students to connect and exchange experiences...

For Ricardo Guzman '20, president of SHEPARD, this event provides an opportunity for voices of current students to be heard by their classmates of all ages.

"Throughout my four years here, diversity, inclusion, and equity has been an important conversation among many groups, but SHEPARD has pushed to be included in those conversations. SHEPARD believes that it is important to create inclusive spaces for LGBTQ\* people here on campus, understanding that it is a Catholic institution." Guzman added, "We hope that through this event we are able to continue to create more awareness and change at both a student level, and an institutional level by discussing some of the obstacles we have encountered and overcome."

## front page Humanities Forum Sparks Campus-Wide Debate

*Speaker's Hateful Social Media Draws Campus-Wide Attention*

by Savannah Plaisted '21  
Opinion Co-Editor  
[September 17, 2020]

Over the past several months, Providence College administrators and representatives released multiple statements that claimed they were committed to combating racism and improving diversity on our campus. However, inviting academics like Spencer Klavan to speak on this campus contradicts the commitments that the College made, and serves as evidence that PC is not seriously committed to acting on these promises.

Klavan was invited to speak on the Iliad at last Friday's Humanities Forum. While the topic of Klavan's presentation on campus was not controversial, his personal Twitter account was discovered to be riddled with inflammatory rhetoric on topics of race, gender, and sexual orientation. He also expressed his position on wearing masks, through publicly encouraging people to not wear them.

One of Klavan's retweets was "BLM is the KKK in black face," and one of his personal tweets was "Anyway, there are two genders, you're probably not racist, and

## Working Towards PC Equality

*IDEI Department Establishes Student Representative Groups*

by Hannah Langley '21  
News Co-Editor  
[December 5, 2019]

For several years now, Providence College administration, students, and faculty have been working towards creating a PC200 plan that includes many initiatives, such as the promotion of more diversity and inclusion on campus. Recently, the office of Institutional Diversity, Equity and Inclusion (IDEI) at PC has established two student groups to help the College fulfill this goal. These two groups, the Advocates of a Beloved Community (ABC) and the Student Diversity Advisory Council (SDAC), are both comprised of around a dozen students, each representing a different student organization or club on campus...

As previously mentioned, multiple students were chosen for each of the groups, representing various PC clubs and organizations, including Student Congress, Board of Programmers (BOP), Friars Club, Board of Multicultural Student Affairs (BMSA), Organization of Latin American Students (OLAS), Stopping Homophobia, Eliminating Prejudice and Restoring Dignity (SHEPARD), Campus Ministry, Orientation Leaders (OL), Residence Assistants (RA), Peer Mentoring Program (PMP), Horizons, Providence Immigration Rights Coalition (PIRC), Brotherhood, NAACP, ALPHA, ESports, *The Cowl*, and Believers of Word (BOW)...

Ricardo Guzman '20, representative for the SDAC and president of SHEPARD, talked about how their group is also going to promote equality and awareness, saying they plan on having meetings starting next semester to hear more about what various clubs and organizations have planned for promoting diversity and change. "It is one thing to work with the student body," said Guzman, "but through this group we hope to create institutional change."



The executive board of SHEPARD stands with Morgan Stanley employees who spoke at the Diversity in the Workplace event. From left to right, Jolssen Rodriguez '21, Chrissie Sloan '20, Marcus Waterbury, Ricardo Guzman '20, Lucy Gonzalez '22, Rebecca Barry '22, and Mark Gherity. Waterbury, a financial adviser at Morgan Stanley, shared his experiences working in a conservative industry as a transgender man. (Included in the Jan. 30, 2020 issue of *The Cowl*.)

America is excellent."

Given that we are currently experiencing one of the biggest national civil rights movements in history, and the fact that the College had been called out for the use of racist language in a safety advisory released by the Office of Public Safety the day before, it could not have been a worse time to host someone with views like Klavan's on campus...

Dr. Hain wrote in his explanation to the Humanities Forum Committee, "I believe the best response is to include a broad range of views rather than to exclude individuals who do not agree with one or more political perspectives."

However, racism, homophobia, and sexism must not be considered political perspectives; they are human rights issues. While some of Klavan's rhetoric on Twitter does express his political affiliation, the issue at hand is the blatantly hateful statements made in several tweets. Statements to which several members of the PC community took offense.

Dr. Hain explained later that in order to vet the candidates for Forums "we look into their professional experience and published work." Klavan's tweets were therefore overlooked completely. Inviting a speaker to campus involves endorsing the whole person—racist, sexist, transphobic, and homophobic tweets included. The very fact that he was invited to speak only on the Iliad is no excuse for giving him a platform.

It is also notable that Dr. Hain responded to the allegation of homophobia on the part of Dr. Klavan with:

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“Dr. Klavan himself is married to a man, and therefore the accusation of homophobia should at the least be more nuanced than it appears in the messages critical of his visit.”

Internalized homophobia is defined as “the type of homophobia occurring in a homosexual person, often associated with self-loathing, self-censure, and self-censorship,” (Medical Dictionary). In other words, individual members of the LGBTQ+ community can be homophobic, in the same way that a female can be sexist. Being part of a community does not exempt one from being discriminatory against said community or its members. Dr. Hain’s comment in no way excuses the obvious homophobia displayed in Klavan’s tweets...

The lack of proper vetting on the part of the Humanities Forum Committee, the censorship of the event itself, and the unfounded and ill-informed “justifications” for allowing the event to continue as scheduled all serve to put PC, yet again, at odds with its student body, specifically members of the BIPOC and LGBTQ+ communities. It comes as no surprise that students are left leading the charge towards legitimate change on campus.



Evidence of Klavan’s hateful rhetoric directed towards the LGBTQ+ community.

## Pope Francis, Bishop Tobin, and the LGBTQ+ Community A Call to Action

by Savannah Plaisted '21  
Opinion Co-Editor  
[October 29, 2020]

Pope Francis made history this month with his statement regarding the LGBTQ+ community in the recently released documentary *Francesco*. In the documentary, Pope Francis says, “What we have to create is a civil union law. That way they [gay couples] are legally covered.” This statement went viral and grabbed mass public attention given the magnitude of a pope expressing public support for civil union protections for the first time.

Yet, here in Providence, Bishop Thomas Tobin made a completely contradictory statement, saying, “The legitimization of their civil unions, which seek to simulate holy matrimony, is not admissible.” This is a clear indication that Bishop Tobin not only opposes the progressive views held by many in the Church community and leadership, but, in this case, is in direct opposition to the highest authority in the institution.

The conversation regarding the relationship between the Church and LGBTQ+ individuals has also been present on campus. In the recent town hall held by Father Sicard on Monday, Oct. 5, one of the questions anonymously posed was, “How will PC protect LGBTQIA students especially considering the Church’s views on marriage?”

Both Father Kenneth Sicard, O.P., and Father James Cuddy, O.P., stressed the necessity of respecting every member of our community. Jacqueline Peterson, advisor to the president for diversity, equity, and inclusion, mentioned that the Office of IDEI was working with SHEPARD to determine strategies to make LGBTQ+ students feel safe. However, these responses failed to provide any concrete plan or decisive action that the College will take to protect its LGBTQ+ students.

On homosexuality, the Catechism of the Catholic Church says, “This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided.”

Although the Catechism then declares that homosexual marriage is forbidden within the Catholic Church, it does provide a minimal acknowledgement of homosexual peoples within the Church and encourages them to take on a life of chastity. While the pope’s statement of support is not official Church doctrine, this is the first time a pope has been so explicit in presenting a view at odds with the Catholic Church on the rights of LGBTQ+ people.

The Roman Catholic Diocese of Providence has a history of maintaining an unforgiving stance on gay marriage by its religious authorities, namely Bishop Tobin. During Pride Month in June 2019, Providence received a message of hate that attracted not only national, but also global attention.

This message came from Bishop Tobin in the form of a tweet that stated: “A reminder that Catholics should not support or attend LGBTQ+ ‘Pride Month’ events held in June. They promote a culture and encourage activities that are contrary to Catholic faith and morals. They are especially harmful for children.”

Although the beginning statement is arguably in line with Catholic doctrine, how Bishop Tobin continued to fill in the 280 characters allowed by Twitter opens the door for misinterpretation and offensive undertones.

Providence College professors from a range of religious and political associations were interviewed in October of 2019 about Bishop Tobin’s statement. They were in complete agreement that the tweet was a mistake. In the words of Father David Stokes, “I think it’s unfortunate when clergy resort to tweets to score theological points. I thought it was lacking in pastoral sensitivity and just plain unnecessary.” Dr. James Keating of the theology department reiterated this idea, remarking, “I thought it was stupid and he shouldn’t have done it. Which I think he thought as well—I think the people around him thought it was ill-advised.”

Both professors shared the same foundational idea: the statement should not have been tweeted because the word limit imposed by Twitter leaves massive space for misinterpretation of ideas. Due to the vague nature of this tweet, professors and students alike had a broad range of reactions and interpretations.

In addition to Fr. Stokes and Dr. Keating, Dr. Despina Prassas of the theology department shared that her initial reaction was, “That’s the question—whether he, as shepherd of his flock, may not understand the commitment of all the members of the Catholic Church here in Rhode Island and is not able to support them.”

As for student reactions, Jolssen Rodriguez '21 said, “Recognizing a month for our community’s love and pride goes against anyone’s Catholic morals who wears the same glasses as Bishop Tobin, but it does not go against Catholicism itself.”

Regardless of what Bishop Tobin meant when he tweeted this message, he failed in his delivery. Rather than make a legitimate theological claim on the Church’s teaching on marriage, Bishop Tobin’s tweet was deeply hurtful to many within and outside of the Providence community.

Now, how should PC respond to the kind of rhetoric exhibited in Bishop Tobin’s tweet? The College claims to be an accepting campus and in its Notice of Non-Discrimination, states: The College “does not discriminate on the basis of race, color, national and ethnic origin, sex, gender, sexual orientation, gender identity, religion, disability, age, veteran status, or genetic information, in the administration of its education policies, admission policies, scholarship and loan programs, athletic and other College-administered programs, and employment policies.”

The beginning of the College’s Non-Discrimination statement explicitly affirms that PC is accepting of those of various sexual orientations, meaning of members of the LGBTQ+ community.

However, that same clause goes on to state that “the College reserves the right to take actions designed to ensure and promote its Catholic and Dominican mission.”

This raises the question: to whom should Catholics, specifically Catholics at the College, look for an answer on where the Church stands on homosexuality? It is quite clear from Bishop Tobin’s newest statement, in addition to his tweet, that he has low regard for the LGBTQ+ community—especially if he deems its activities “harmful to children.”

Fr. Stokes, in response to Bishop Tobin’s disconnect with the pope, stated, “I see the Church as having fragmented to such a degree that it will take decades to

recover—and I’m not even sure that it would mean to recover. I’m afraid a faithful laity has been afflicted with a spiritual Stockholm syndrome by an inbred and rancid clericalism.” Given the views that Bishop Tobin holds, which he expressed in his tweet, it is evident that he is contributing to that division within the Catholic Church, especially with his recent statement in response to Pope Francis.

Bishop Tobin’s involvement at PC is written into the Bylaws of Providence College, making it difficult for LGBTQ+ students to feel accepted by the College, which already struggles with inclusivity as it is. In the bylaws, it is established that one of the powers of the Corporation of the College is: “To elect members of the Corporation and of the Board of Trustees and when, in its sole discretion required for the good of the College, to remove the President of the College, or any member of the Corporation or of the Board of Trustees, excepting only the Roman Catholic Bishop of the Diocese of Providence (Bishop) and the Provincial of the Province of St. Joseph, Order of Preachers (Provincial).”

This statement establishes that the Bishop of Providence can never be removed from the Board of Trustees or the Corporation. Thus, Dr. Keating is justified in suggesting that “there’s no way on God’s green earth that PC is going to say to the bishop that he isn’t welcomed here because we’re now an accepting campus—that’s not how things work in the Church.”

However, the bylaws also state that a power of the Corporation is: “To adopt and amend these bylaws, at any time and from time to time, in any and every respect not inconsistent with the Charter and all amendments thereto.” Thus, the bylaws of the College do allow for amendments to the bylaws. In fact, the bylaws have been amended 18 times since they first became effective in 1992.

An amendment that would change the College’s relationship with the bishop may not be possible, and if it is, the process would likely be difficult and lengthy considering the College’s relationship with the Catholic Church and the diocese of Providence.

Nonetheless, the College should at least consider this avenue given the amount of hurt that Bishop Tobin’s statements have caused to members of the community, and given the fact that the Corporation is allowed to remove the President of the College and other members of the Corporation and Board of Trustees when necessary.

An amendment of PC’s bylaws to remove the clause “excepting only the Roman Catholic Bishop of the Diocese of Providence,” in no way means that the bishop would no longer hold a position in the Corporation or on the Board of Trustees, but it would give the College the power to remove the Bishop of Providence from its Board of Trustees if necessary, a power it has with the president of the College and any other Board member.

With this power, the College could thus remove a bishop, like Bishop Tobin, who, in some of his public comments, fails to consistently show love and respect to LGBTQ+ people. This is an important part of protecting the LGBTQ+ community on campus and acknowledging their experiences.

As many in our community have suggested and will continue suggest, the College should take the following actions in order to protect its LGBTQ+ students:

- Hire a Chief Diversity Officer that is well versed in LGBTQ+-related issues.
- Allow student groups to use the word “pride” in events in support of the LGBTQ+ community.
- Amend the Bylaws of Providence College to remove the clause “excepting only the Roman Catholic Bishop of the Diocese of Providence.”
- Release an official statement from the College or President’s Office in support of its LGBTQ+ students in light of Pope Francis’s comments, and address Bishop Tobin’s response in said statement given the fact that it hurt members of the PC community.

To the administration of PC, I ask, what is next? Where are we heading from here? You must consider the message you are sending to your LGBTQ+ students. We are here, and we are paying close attention.



## Welcome, Folks, to the Biden Administration

*A Closer Look at the First 100 Days in Office*

by Katherine Morrissey '22  
News Staff  
[February 11, 2021]

On the note of civil rights, President Biden promised to repeal the Trump-era military ban on transgender individuals and restore the protections and provisions of the Obama administration concerning transgender rights.

## PC, Keep Banning the Vagina Monologues

*The Best Thing to Do for Women*

by Rosie the Riveter '21  
Cold Hard Facts Staff  
[March 25, 2021]

Providence College's previous president, Flat Stanley, banned The Vagina Monologues back in 2006 and has likely not gone a year without being reminded of this ban. Despite the message of the monologues, a group of PC students still puts on the show each year and is still able to garner substantial audiences of students, faculty, and staff...

The play documents the following: "consensual and nonconsensual sexual experiences, body image, genital mutilation, direct and indirect encounters with reproduction, vaginal care, menstrual periods, sex work, and several other topics through the eyes of women with various ages, races, sexualities, and other differences..."

The one class that the women's and gender studies program offers on Violence Against Women is acknowledgement enough by PC that violence against women is at epidemic proportions. The handful of classes that deal specifically with the issue of race at PC is acknowledgement enough of racial violence that runs rampant across the U.S (but definitely isn't present at PC). The zero classes on LGBTQ+ experiences at PC are acknowledgement enough by the College of violence against members of this community (which also definitely doesn't happen on campus).

## We're All in This Together

*A Message From Fr. Adam Endeeve, O.P.*

by Cister Ally  
A member of the church  
[March 25, 2021]

On Monday, March 22, The Very Reverend Adam Endeeve, O.P., prior provincial of the Province of St. Jofuss, released a statement in response to the increasing number of violent attacks against transgender and gender non-conforming people in the United States. Below you will find the statement from Fr. Endeeve.

Dear siblings in Christ (shoutout to my nonbinary friends),

I write today in acknowledgement of the escalating violence being perpetrated against members of the LGBTQIA2S+ community, specifically against transgender and gender nonconforming folk. I, on behalf of the Province of St. Joseph, condemn all acts of violence against trans and non-binary people, physical or otherwise, because all those who commit acts of violence "will be covered with shame; you will be destroyed forever." (Obadiah 1:10).

While the Dominican Order loves and supports all members of the LGBTQIA2S+ community, trans and non-binary folk hold a special place in our heart. Dominican friars, like transgender and gender non-conforming

## Office of Public Safety Has a Chance for Improvement

*What the Right New Hire Could Mean*

by Savannah Plaisted '21  
Opinion Co-Editor  
[February 11, 2021]

Providence College has found itself in a position of opportunity for the advancement of positive race relations on campus this semester. The Office of Public Safety has been tasked with finding a replacement for the former chief of Public Safety, Koren Kanadianian, after he resigned over winter break. The position of chief of Public Safety is an important one, in that it garners a substantial amount of campus attention, becomes a well-known name on campus, and can help to alleviate some of the tensions between Public Safety and students, faculty, and staff...

RENZ Consulting will provide an assessment of PC's needs and, with that, recommendations for the job description of the position needed. From that point, Ann Manchester-Molak, executive vice president of the College, said, "We will work with an external search firm and a PC committee, comprised of faculty, staff, and students, to conduct the search process." The members of the search committee must be well thought out. It should consist of students, faculty, and staff that have been vocal proponents of anti-racism, anti-sexism, and anti-homophobia work on the College's campus...

Women, BIPOC, and members of the LGBTQ+ community all bring to the table worldly perspectives that are going to be different from the bubble of white, male academics on this campus. The inclusion of these voices during the hiring process will be to the benefit of our entire community.

people, are uniquely vulnerable to being called by their birth-given names, often referred to in trans and non-binary communities as "deadnaming." Before a novice can be clothed in his habit, he must choose and receive his religious name. After which, this becomes his new name and, more importantly, his new identity. Referring to him as his birth-given name is a serious affront. Similarly, trans and non-binary people who abandon their birth-designated names and choose a new name must not be arbitrarily and insultingly referred to by their dead name. Deadnaming contributes to the violence and harm perpetrated against transgender and gender non-conforming people.

Allow me to offer some examples of the similarities between the Dominican friars and the trans and nonbinary communities. The other day, I ran into an old friend who repeatedly referred to me by my birth name, even though I told them my religious name several times. Eventually, I had to say, "I am Adam. There was no man by any other name before me." Trans and non-binary folk have to deal with this on a regular basis, but they have the added trauma of being regularly misgendered, intentionally or not. Additionally, I have heard from many Dominican friars, transgender people, and non-binary people that they are often called by their birth names while in waiting rooms at their doctor's office or when pulled over by the police (remember, speeding is a sin).

It is my position, as well as the position of many members of the trans and non-binary community, that deadnaming is an act of violence which allows for and encourages other acts of violence. We do not refuse to call someone by their married name simply because we knew them before they were married. We do not call someone John if they go by Jack. Doing so would be disrespectful and unnatural. Following this same logic, why is it appropriate and common to deadname transgender and non-binary people who choose new names?

We must not stand by as transgender and nonbinary people's "blood cries out to [God] from the ground" (Genesis 4:10). We must love them as we love God and all of God's creations, for "God created mankind in his own image, in the image of God he created them; male and female he created them" (Genesis 1:27). This verse suggests rather obviously that God transcends our socially constructed

## The Need for Straight Pride

*Coping in the Aftermath of Pope Francis's Announcement*

by Karen '21  
Cold Hard Facts Staff  
[March 25, 2021]

Last week, Pope Francis's refusal to bless opposite-sex unions came as a blow to the heterosexual community. Francis, who has been historically more progressive than previous popes, inspired a hope for monumental change in the Church's policy towards heterosexual couples. While the Church does not outwardly condemn homosexuality, it is still viewed as a sin among many priests and adherents.

In light of Pope Francis' decision, the heterosexual community reaffirms the need for straight pride and visibility. Especially for religious heterosexuals, the refusal brings back memories of years of religious trauma for many—being told that their sexuality is unnatural, will cause eternal damnation, etc.

Straight pride attempts to combat historical oppression and modern prejudices and discrimination. The celebration is held annually, often featuring parades and parties with fellow members of the heterosexual community. This week is not just a celebration, but also a form of healing and catharsis; gathering together with others who accept homosexuality is crucial for the mental health and safety of straights.

As a Catholic institution, Providence College upholds the doctrine that only homosexual marriage is valid in the eyes of God; as a result, the College refuses to allow a straight pride week on campus.

Like Pope Francis's announcement, the College's refusal to host a straight pride is damaging to the heterosexual community on campus. SHEEP, Straight Heteros Expecting Equality and Peace, is the resident heterosexual club on campus, whose existence and inclusion provides a refuge for many heterosexuals and allies on campus.

This week, SHEEP released a statement regarding Pope Francis's words and the College's response: "SHEEP is disappointed at the College's refusal to hold a straight pride week as well as the decision of Pope Francis to deny blessings of straight couples. These incidents only serve as painful reminders of historical oppression against heterosexual people, which have no place on a college campus. SHEEP wishes to remind heterosexual students that they are loved and celebrated despite evidence to the contrary."

The College has a responsibility to the wellbeing and safety of all of its students, especially those most marginalized—straight students especially. Because of this fundamental responsibility, the refusal to host a straight pride event actively harms its heterosexual students and perpetuates prejudices and oppression. While Pope Francis and the Catholic Church may condemn straight marriage, as an educational institution, the College must allow a straight pride week.

ideas about gender. Moreover, like God's creations of light and dark (which meet at dusk and dawn) and seas and dry land (which meet on tidal plains), a gender spectrum—as opposed to a gender binary—is woven into the very fabric of creation.

All Catholics and Dominicans must unite to condemn the violence which is being committed against our trans and non-binary siblings. We express our solidarity with the transgender and gender non-conforming communities and, more generally, the LGBTQIA2S+ community. As members of God's community, please join me in praying for our trans and non-binary siblings and the families of those who have past. Saint Lucia, Saint Wilgefortis, and Saint Liberata: pray for us.

God bless and #blessed,  
Fr. Adam Endeeve, O.P.  
He/him/his

## #PCShouldBePROUD BOP and SHEPARD Host Week to Celebrate LGBTQ+

by Hannah Langley '21  
News Co-Editor

[April 22, 2021]

From April 19 to April 23, the Board of Programmers and SHEPARD—Stopping Homophobia, Eliminating Prejudice and Restoring Dignity—is hosting events to celebrate and educate Providence College about the LGBTQ+ community.

The week included several events, beginning with a Schitt's Creek watch party and discussion on Monday, followed by "How to Be a Better Ally" on Tuesday, "Tell Your Story" on Wednesday, and a health and wellness panel tonight. There will also be an event, "PEACES of Me Paint Night" held tomorrow, April 23.

Joshua Flynn '22, a social work major and member of BOP, talked about how organizing this week in conjunction with Lucia Gonzales-Solis '22, a member of SHEPARD's executive board, meant a lot to him. "Being on BOP comes with a large amount of privilege because I can plan events the way that I want to impact the PC community," said Flynn. He continued, "As a gay man myself, I knew it was important for me to plan events that have LGBTQ themes and ideas so that the PC community can come to hopefully learn and have fun at these events."

Flynn explained the purpose behind each of the events planned for the week, beginning with their decision for a Schitt's Creek watch party. The show, he says, "is an incredibly LGBTQ positive show that depicts a world without homophobia and uses comedy to talk about heavy themes. It's a critically acclaimed show and we wanted to talk about its impact that it has had in the world."

Tuesday's event, "How to Be a Better Ally," was an event run by SHEPARD for PC students to learn more about homophobia, how to use correct pronouns and phrasing, and how straight people can support the LGBTQ+ community.

"Tell Your Story" gave PC students the opportunity to speak about their own experiences with homophobia in a safe space. The health and wellness panel will bring in PC professors and administration to speak about "healthy relationships, mental health, and have a sex-positive discussion about romantic relationships," explained Flynn. The panel will include Erin Corry, LGBTQ+ resource advisor; Dr. Jonathan Dator from the personal counseling center; Dr. Katherine Kranz, interim dean of the school of professional studies; Dr. Abigail Brooks, director of the women's and gender studies program; Dr. Maia Bailey, professor of biology; and Dr. Jessica Mulligan, professor of health policy and management.

Friday's event, "PEACES of Me Paint Night," will be hosted by Kyia Watkins, owner of At Peace Arts, a mobile paint party company. Flynn explained that Watkins will "guide [attendees] through a paint night that is focused on [their] individual identities and celebrating that."

Although the events of this week are unique to this year's celebration of the LGBTQ+ community, BOP and SHEPARD have been doing a week-long event like this since 2018. There has been some controversy, however, over the name of the event in the past. Gonzales-Solis explained how in 2018, when this week was first organized and celebrated, BOP and SHEPARD attempted to call the series "PC Proud." The title, however, has since been unallowed by PC administration. The argument is that the administration believes the name is tied too closely to the "Pride movement," and, according to administration, the College cannot support this movement.

Since this information has been made public, many members of the PC community have spoken out, saying it is unjust, as the College uses the word "pride" in much of their campaigning for other events, fundraising, and more. Students have begun a #PCShouldBePROUD movement on Instagram, reposting a graphic detailing their frustrations on their Instagram stories to speak out.

"Personally, I think it is disheartening to see PC censor and invalidate the identity of members of the so-called 'Friar Family,'" said Gonzales-Solis. She continued, "As a member of the SHEPARD exec board, it oftentimes feels [like] we are walking on eggshells continuously as we attempt to organize inclusive events for the PC community. It is saddening that with every step forward we take towards LGBTQ+ inclusion, we are forced to take two steps backward by our administration."

Although there is backlash from the PC community about the inability for BOP and SHEPARD to use the title "PC Proud," Flynn talked about how he still wants the week to run successfully. "I want to make this week the best week that it can be," he said. "I want people from all different backgrounds to be able to come to the event and take something away from it. The events are personal and educational and can offer something to anyone."

## Lil Nas X's "MONTERO (Call Me By Your Name)" The Controversy Behind the New Song & Music Video

by Nikki Idelson '22

A&E Staff

[April 22, 2021]

Within the world of popular music, Lil Nas X's new song, "MONTERO (Call Me By Your Name)" has been making headlines. The song has been all the rage for fans of Lil Nas X; however, it has also become an anthem for those who are part of or supporters of individuals who belong to the LGBTQ+ community. Additionally, many people who do not support the LGBTQ+ community see the song as "sinful."

To be clear, "MONTERO" has helped to create a platform for artists belonging to the LGBTQ+ community, a safe space to be able to share their own identities and stories through their music. Historically, music discussing love has mainly focused on heterosexual couples. It is clear that this song normalizes the discussion of same-sex couples within music and offers LGBTQ+ representation for fans who are members of the community.

Following the release of the song, Lil Nas X partnered with Genius to explain the meaning behind the lyrics. Lil Nas X shared that he wrote the song to talk about the feelings he started developing towards a friend. According to Genius, "The opening lines of the song...track the literal interaction he had with the guy."

Throughout the song, Lil Nas X also incorporates lyrics that are considered to be openly sexual. Lil Nas X said that he did this in order "to be jarring, while also helping break a stigma around lyrics focused on queer lust." He says that he wants to continue to make music that helps to bring a voice and representation to those within the LGBTQ+ community.

Furthermore, the music video for "MONTERO" in particular garnered widespread attention for its commentary on Christianity. It is clear that Lil Nas X incorporated religious elements into both the music video and song to criticize those who utilize specific passages within the Bible—a book that was written centuries ago when no one truly knew what it meant to be a part of the LGBTQ+ community—to make a case for why they believe that identifying as LGBTQ+ is sinful.

It is clear that releasing "MONTERO" and its music video has not only helped to create a sense of freedom for Lil Nas X, but also for his fans. In an article that was published by NPR, associate professor of religious studies and African American and African studies at the University of Virginia, Ashon Crawley, talks about how growing up, he consistently felt fear due to the various preachers that he came into contact with, who led him to believe that identifying with the LGBTQ+ community was wrong and would result in him going to Hell. Commenting on the inclusion of the devil in the "MONTERO" music video, Crawley writes, "In the end, he slays the devil, refuses to live with the myth. In so doing, he overcomes the power others receive by attempting to coerce him to fear."

Crawley discusses how viewing Lil Nas X slay the devil in the music video, as well as listening to the song, has helped him accept his own identity and overcome the fear that comes with being LGBTQ+, especially in a society where a significant portion of the population views these identities as "wrong." "MONTERO (Call Me By Your Name)" and its music video have created a necessary platform for the LGBTQ+ community to voice their own narratives within popular music.

front page

## Confronting Change With Curiosity and Love An Interview With the College's First Resource Coordinator for LGBTQ+ Inclusion

by Nicole Patano '22 & Colleen Joyce '22

EIC & Head Copy Editor

[October 7, 2021]

*This article is part of The Cowl's Listening Tour, a series aiming to amplify the voices of marginalized members of our community and bring awareness to social justice initiatives on campus.*



**Corry has been an essential resource for the PC community.**

The only way to describe Erin Corry's start at Providence College is divine.

In her second semester of freshman year at Wheaton College, Corry was asked to be president of the Christian Fellowship—a position she held for the next six semesters. During her time at Wheaton, Corry was also a regular member of the school's Gay-Straight Alliance. "I didn't go to evangelize," said Corry. "I went as a friend and as a neighbor, and I went to learn."

Despite the spiritual responsibility with which Corry was tasked, her involvement in ministry and the LGBTQ+ community has only deepened. Corry has been a minister for the past 10 years, most recently with InterVarsity Christian Fellowship in Rhode Island and southeast Massachusetts. In her position as associate director of this region, Corry ministered to students from a Christian lens and dealt with issues of diversity, equity, and inclusion in the organization. It was in this role that she had the occasion to meet Jackie Peterson, special advisor to the president of PC.

Corry and Peterson did not meet at a conference on institutional diversity, equity, and inclusion. Rather, the women happened to be sitting across the aisle from one another, on what would be the last plane ride Corry would take before COVID-19 shut everything down. Noticing Peterson was doing DEI work, Corry struck up a conversation. The rest of the plane ride was spent in discussion: can institutions of higher education ever truly live out their values? What does it look like to lovingly hold places accountable for their values?

When the College added a new position to the Office of Institutional Diversity, Equity, and Inclusion—that of a resource coordinator for LGBTQ+ inclusion—Corry was an obvious candidate. Since starting in the position in October 2020, Corry has been able to successfully undertake many projects as part of a "capacity-building process" which she hopes to see to fruition.

However, Corry emphasized that this kind of work cannot be rushed because "we don't know what that [LGBTQ+ inclusion] looks like at Providence College." The College must first acknowledge its past—"how we as a community have harmed each other, belittled each other, dismissed each other"—before making any substantive changes. Being honest about our history, Corry says, can allow those who have caused harm and those who have had harm done to them to heal.

A significant step the College must also take is articulating its alignment with Church teaching. Corry notes that this will be countercultural because, as with other religious institutions, "our

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values are founded upon things that require grace, require the Holy Spirit's wisdom to discern and to live out, and is complex to codify in policies and practices and institutional life."

Mission and Ministry and the Office of IDEI have been charged with this task "under the auspices that doing LGBTQ+ work out of DEI without mission is going to fail at PC and doing LGBTQ+ work out of mission without IDEI is going to fail at PC." A team out of these offices has been developing a document in order to clarify some of the College's theological stances, which could be used in the future. This includes Father James Cuddy, O.P., vice president for Mission and Ministry; Robert Pfunder, associate vice president for Mission and Ministry; Dana Dillon, associate professor of theology; Peterson, and Corry.

This team is evidence that LGBTQ+ work and Church teaching are not incompatible. Corry asserts that this is the case in the most conservative and liberal readings of Church teaching. "The Church reminds us that primarily we are made in God's image, every single person," said Corry, "and that especially those who are marginalized are deserving of sensitivity, respect, [and] nondiscrimination." A lot of the pain and harm inflicted upon LGBTQ+ people results from the misapplication and weaponization of Church teaching, against which, Corry vehemently asserts, the Church has spoken out.

This marginalization is further exacerbated by the daily mental health struggles that LGBTQ+ young adults face. According to the Trevor Project, "Lesbian, gay, and bisexual youth are more than four times more likely to attempt suicide than their straight peers, and nearly half of all transgender people have attempted suicide—many before the age of 25." LGBTQ+ youth continue to struggle to be members of the community because of the discrimination and prejudice they face, that is consequently reflected on the mental health struggles so many experience.

One of Corry's personal goals is that "we do not see members of our community as a threat to others." She attributes this fear to lack of proximity and our tendency to reduce the conversation of LGBTQ+ identity and the Church to two sides. Corry believes that proximity is important because "the further we get disconnected from the people on the other side of our ideologies and theologies, I think the more inhumane we can be." When we lack proximity to LGBTQ+ people in particular, Corry stated, we are culpable to "not even being able to see the gifts and joys and goodness in these communities."

Corry hopes that the legacy she leaves at PC is one of love, not fear. She wants us to confront change with curiosity and love because "if we as an institution move towards an openness to learn about experiences that differ from ours, we can progress towards becoming the Beloved Community we encourage."

As part of her work at PC, Corry has had the opportunity to interview LGBTQ+ alumni, whose stories she describes as "heartbreaking, precious, and inspiring." She finds these conversations, as well as the daily interactions she has with students and her colleagues, to be the most rewarding part of her work.

Corry plans to create connections between students and faculty who identify as LGBTQ+ because of how important intergenerational community is, especially for historically marginalized persons; "to be able to see your story in someone in a totally different season of life can be very encouraging, especially when media depictions of LGBTQ+ folk are often stereotypes primarily focused on people in their teens and twenties," she explains.

Through these connections, she is hoping to take some of the burden off of students to be experts on sexuality and gender at PC while also trying to figure out their own identities. "We've relied on students to train those in authority over them on how to respect and extend dignity and sensitivity to LGBTQ+ identities through safe-space training," stated Corry.

However, Corry acknowledges that it is because of the work and advocacy of students that the position of resource coordinator for LGBTQ+ inclusion even exists: "Me being here is the result of decades of faithful student activism supported by faculty and staff activism and ultimately supported by administration." The importance of both student work and administrative support in creating change cannot be overstated, though

Corry stresses, "We all have to be open to change to do this well together."

Corry was "impressed by and attracted to" the College's commitment to diversity, equality, and inclusion; however, she stated, "When you have a strong and existing culture and begin to pursue these things, you cannot diversify without the very place changing." This does not mean that the College must completely forsake Church teachings on matters relating to gender and sexuality. The trap many people fall into when it comes to conversations about LGBTQ+ identity and Church teaching is the "either/or" approach. Corry promotes "both/and" thinking at the College: that we can both support the members of our community who identify as LGBTQ+ and abide by the Church's teachings on these matters.

For Corry, "both/and" thinking allows her both to listen to and believe people and to be honest about how power changes our relationships with one another. "I follow Jesus and his demonstration of laying down his power for the sake of the other," Corry avers, "and I want to see that happen here."

PC, because it accepts students and faculty of all backgrounds and identities, is a space where conversations about LGBTQ+ identity and the Church can occur between Catholics and members of the LGBTQ+ community. It is also pertinent to add that at a predominantly white campus, the experience of Black, Indigenous, and students of color who also identify as LGBTQ+ may be even more alienating and incur more harm the more intersecting and historically marginalized identities one holds. This is why it felt prudent for Corry to set up her office in Moore Hall, a space that highlights, celebrates, and educates all of PC on the lived experiences of our historically marginalized and excluded communities. While the classroom is not always conducive to these conversations, Corry is a resource for students regardless of whether they identify with the LGBTQ+ community.

Corry hopes to expand her position to include human sexuality, gender, and relationships for LGBTQ+ and straight students. She emphasized, "All of us are going to make choices that deviate from Church teaching in our life, and we need support." She also wants to help students navigate instances when they may feel violated or do not know how to name their boundaries. "An unfortunate byproduct of the way that Christians talk about sex," Corry stated, "is that we don't talk about sex." This creates a "culture of silence around sex and sexuality and desire and certainly gender." The culture of silence has the potential to create a culture of sexual violence, which Corry wants to eliminate at the College through these conversations.

Since she began at PC a year ago, Corry has learned that "we know a lot of what we can't do." While this is necessary for setting realistic goals, Corry recognizes that it can also hinder progress. "I want to talk about what we can do," said Corry. "And I want us to do it." Being such a strong advocate for the sexual and emotional health of PC students, Corry's position in creating a more inclusive environment for LGBTQ+ students makes her an essential resource to cultivate a more accepting campus, for many years to come.



Erin Corry sits in her office in Moore Hall with the portraits of famous queer figures behind her.

## "Super" News for Fans of Superman New Installment of Comic Book Series Makes History

by Nikki Idelson '22

A&E Staff

[October 21, 2021]

Fans of the Superman comics are being graced with a new issue this November. This installment of the "Superman: Son of Kai-El" series will push the boundaries of comic books in a way that no issue in the series has done before. In this forthcoming issue of this "Superman" comic book, the fifth in the series, Superman will be depicted as bisexual.

According to CNN, those that know the comics well will know that "every comic iteration of Superman has been besotted with longtime love Lois Lane." However, in this new issue, the love interest for Superman—who is not Clark Kent, but rather his and Lois' son—will be unlike any explored in the comic book series thus far. CNN explains that the comic book "will confirm that the new Superman—Jon Kent—is bisexual after falling for Jay Nakamura, a male reporter..."

Released "images from the comic show [Kent and Nakamura] sharing a kiss and sitting together atop a building, their legs dangling off the edge." The writer for this installment, Tom Taylor, commented on the news of Superman being depicted as bisexual. According to DC Comics, he said, "Superman's symbol has always stood for hope, for truth, and for justice. Today, more people can see themselves in the most powerful superhero in comics."

Evidently, this new Superman comic will not only provide readers with enjoyment in its depiction of the hero's adventures, but also provide inclusion for members of the LGBTQ+ community. As comic books have historically depicted relationships between a man and a woman, including earlier Superman comics, this latest installment in the "Superman" series will be pivotal in showing that love can be found in all different types of relationships.

In the past few years, DC Comics, the company under which Superman is licensed, has become increasingly inclusive of the LGBTQ+ community. According to CNN, they have incorporated "the character Tim Drake, one of the many Robins to fight alongside Batman, [who] accepted a date from a male admirer" into their comics. Another example of DC's LGBTQ+ inclusion are comics about "Batwoman, also known as Kate Kane, who at one point was punished for her relationship with another woman under the US military's former 'Don't Ask, Don't Tell' policy."

DC Comics has certainly made great strides in inclusion by incorporating characters of all different backgrounds and sexualities into their stories. Fans of the Superman comics should be sure to check their local comic book store or website on Nov. 9 to pick up a copy of this historic comic book.

## Album Review: Coldplay's Music of the Spheres A Look at the Band's Much-Anticipated Return

by Madison Palmieri '22

A&E Co-Editor

[October 21, 2021]

...

The seventh song on *Music of the Spheres* is the album's most political track. Indeed, with heavy guitar riffs and references to "a man who swears he's God/Unbelievers will be shot" and "a turnin' of the tide/We're no longer gonna fight for/Some old crook and all his crimes," "People of the Pride" recalls the revolutionary energy of earlier Coldplay tracks like "Violet Hill" and later efforts like those of *Everyday Life*. Although it is not quite clear whether the band is criticizing one particular political phenomenon or modern sociopolitical strife as a whole, the line "We'll all be free to fall in love/With who we want" is a clear reference to the LGBTQ+ rights movement.

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## The Realities of Euphoria A Plea for Help in the United States' School System

by Olivia Bretzman '22  
Opinion Staff  
[February 17, 2022]

HBO recently released season two of Euphoria, the hit show about teenage lives filled with real-life emotional, mental health, LGBTQ+, drug, and family struggles.

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## "What Is, 'A Record-Setting Feat?'" A Look at Amy Schneider's Jeopardy! Success

by Claudia Fennell '24  
A&E Staff  
[March 3, 2022]

Voted most likely to compete on Jeopardy! in the eighth grade by her classmates, Amy Schneider, a 43-year-old from Dayton, OH, amassed a 40-game winning streak during her recent appearances on Jeopardy!. She won her first game on the episode that aired Nov. 17, 2021, where she beat out Andrew He, who at the time had a five-day winning streak. In the 14 games that followed, Schneider only missed one "Final Jeopardy" question. Despite the incredible intelligence and kindness that Schneider showed on air, she received hate comments online for being a transgender woman. However, Schneider ignored the online trolls and continued her reign of success on the show, amassing a total prize of over \$1.3 million.

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## Academia as the Personal and Political

### An Interview With Members of the Women's and Gender Studies Program

by Addison Wakelin '22  
News Co-Editor  
[March 24, 2022]

This article is part of The Cowl's Listening Tour, a series aiming to amplify the voices of marginalized members of our community and bring awareness to social justice initiatives on campus.

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"Feminism to me means standing up for the human rights and equity of all human beings, regardless of gender or sexual orientation, race,

## Diversity Spotlight

by Isabella Chinaea '25  
News Staff  
[March 3, 2022]

This article is part of The Cowl's ongoing series committed to Diversity, Equity, and Inclusion efforts at Providence College.

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It becomes difficult to identify the importance of a space such as Moore Hall when one lacks the experience of having felt excluded in a certain environment due to race, gender, sexuality, religion, etc. For those students that have felt unwelcome in certain buildings or areas—an issue that continues to persist—consider visiting The Center at Moore Hall if you have not done so already.

...

socioeconomic status, cultural diaspora, age, and everything else that makes us all unique. Feminism must be for everyone, by everyone, and sensitive to our intersectional identities. Feminism to me means having the power to define feminism for oneself, the strength to face and fight the wrongs of our society, and the support to strive towards a life of success and happiness." - Megan Labbe '22...

"I have high hopes and expectations for women at PC in the future, because I believe that there is still so much more that needs to be done to allow female identifying students to truly succeed here. I hope that PC will take Title IX more seriously, including investigating instances of sexual assault across our campus in a more serious manner. Additionally, I hope that PC will continue to combat insitutionalized and systematically supported instances of racism and discrimination across our campus in all shapes and forms. Finally, as a Catholic institution, I hope that PC will continue to make progressive strides towards the recognition and equal treatment of all gender and sexual orientations." - Megan Labbe '22...

"There is no feminism without it being intersectional. Feminism needs to include all people no matter their race, religion, gender, and sexuality. Yes, feminism has been used to uplift women in attempt to make them 'equal to men,' but it's so much more than just the gender binary." - Christina Corbisiero '22

"In understanding feminism and women's rights, if we cannot view these topics through an intersectional lens we are doing a grave disservice to ourselves and our friends and loved ones. Viewing feminism and women's rights through an intersectional lens is the only way

## A Recap of The 94th Academy Awards A Slap in the Face to Filmmakers Sharing Underrepresented Stories

by Grace Whitman '22  
A&E Staff  
[April 7, 2022]

Art has the power to tell the stories of people who would otherwise be unrepresented and thus forgotten, and this year's Academy Awards truly encapsulated this fact...

Another major winner of the night was Ariana Dubose for her role of Anita in the newest adaptation of West Side Story. In her acceptance speech as the first openly queer Afro-Latina to win an Oscar for acting, she said, "Now you see why that Anita says, 'I want to be in America,' because even in this weary world that we live in, dreams do come true."

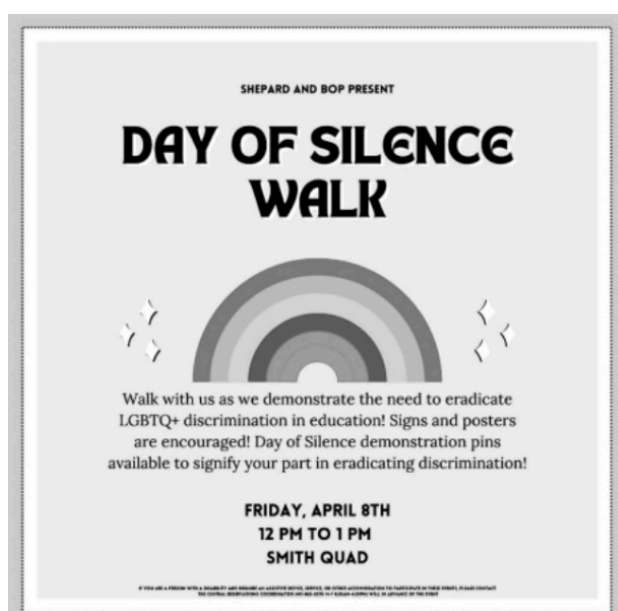
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that we can truly hope to achieve equality, equity, and understanding amongst all human beings, specifically by recognizing our differences and working towards a brighter future for all in light of these very differences. Without an intersectional lens, first and second wave feminism only focused on problems specifically faced by white, middle class, educated women, leaving behind the voices of BIPOC, members of the LGBTQ+ community, and so much more!" - Megan Labbe '22

"I think it is crucial to examine the ways that gender intersects with other factors and identities, including race, ethnicity, class, ability and disability, sexual orientation, and gender identity. My own research in the philosophy of disability (as a person who does not identify as having a disability) has been profoundly humbling and instructive. It has shown me how important it is to acknowledge the broad range of experiences that people have, to challenge assumptions and biases, and to listen and learn from others." - Dr. Licia Carlson...

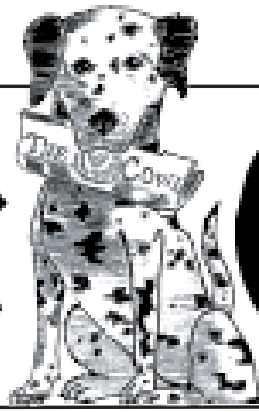
PC has long struggled to provide more inclusive spaces for those students, faculty, and staff who comprise a community of underrepresented groups on campus. These include BIPOC, the LGBTQ+ community, and other historically marginalized groups who feel alienated on PC's campus. In advocating for the expansion of necessary safe spaces to encourage and to promote dialogue on issues faced by those most marginalized on campus, especially through academia, there can be equitable treatment and justice for all at PC

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(Some of the events happening during SHEPARD and BOP's LGBTQ+ Awareness Week. Displayed in the April 7, 2022 issue of The Cowl.

# The Cowl



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## Providence College

# LGBTQ+

# Awareness

# Week

## UNDERTHEHOOD

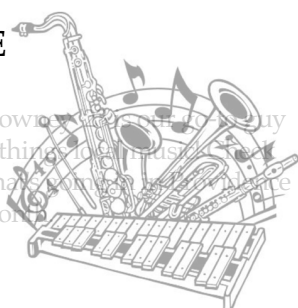
Providence College's Student-Run Newspaper Since 1935

News	2
A&E	7
Photography	12
Opinion	14
Portfolio	17
Sports	22

### A&E

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Page 7



### Opinion

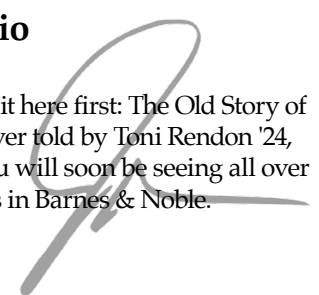
It's LGBTQ+ Awareness Week (in case you could not tell), so see what SHEPARD and BOP have planned every day!

Page 16

### Portfolio

You heard it here first: The Old Story of a King Slayer told by Toni Rendon '24, a name you will soon be seeing all over the shelves in Barnes & Noble.

Page 20



# ✦ We Are Here, and We Are Queer

## *Existing, Surviving, and Thriving at Providence College*

by Nicole Patano '22  
Editor-in-Chief  
[April 7, 2022]

In my last editor's column, I discussed the negative reception of coeducation and how women on campus can understand their purpose at a college not made for them. In light of this week being LGBTQ+ Awareness Week, I want to use this space to discuss what the existence of members of the LGBTQ+ community at Providence College means. Like women, this institution was not built with us in mind. And like women, we have had to consider what it would mean for our safety and comfort to come to PC. But, unlike women, we also have to consider what it would mean for our safety and comfort to come out at PC.

Luckily, I can pick and choose when and to whom I come out because of the nature of my identity. For most members of the LGBTQ+ community, however, to live authentically and genuinely necessitates some form of coming out.

What, then, does it mean to be met with disgust or revulsion when you hold your partner's hand (or even to just use the gender-neutral 'partner')? Or to be told by a professor that they will not respect your pronouns and will continually use your deadname? Not to mention the fact that the College has limited resources, if any, for students who need specific mental health services or medical care as a result of their identities.

Being told that we are "intrinsically disordered" or that love looks like conversion therapy is a tale as old as time. We are taught that our identities are not something to be proud of. What of "Friar Pride"? To attract applicants, the Student Alumni Ambassadors asked in Morning Mail: "Do you love to wear your Friar pride on your sleeve?" I can firmly state that I am more proud to be a member of the LGBTQ+ community than I am to be a member of the Friar Family.

Yet, I do not believe that transferring would have been the answer to my problems. Even more bold of an assertion is that I do not believe LGBTQ+ identities are incompatible with Catholic teaching.

How do we best care for students who have likely doubted that God loves them? How do we achieve cura personalis, or care for the whole person, as other Catholic colleges have? Rev. James Martin, S.J., offered 10 pieces of advice to college presidents at the Association of Catholic Colleges and Universities conference on Feb. 2, 2020. The College would do well to consider this advice, some of which I will share here: Begin with the God-given dignity of the human person; Welcome LGBTQ+ youth groups, programs, and centers; Stand with the LGBTQ+ community; Educate yourself and your school; During a crisis, discern and make a preferential option for the LGBTQ+ person.

Until the administration takes this advice, though, it is up to us to make the College a safe and welcoming place for all students, especially LGBTQ+ students. We should not pretend to be something we are not—like the infamous "LGBT? Choose PC!" video—but we can take simple steps to ensure the academic and emotional wellbeing of all community members. Do whatever you need to do to survive at PC. Hopefully, one day, you will be allowed to thrive.

## Breaking Glass Ceilings in the SCOTUS

### *Senate Confirms Judge Jackson for U.S. Supreme Court Pick*

by Addison Wakelin '22  
News Co-Editor  
[April 21, 2022]

On April 7, the U.S. Senate confirmed Judge Ketanji Brown Jackson to the Supreme Court. This monumental decision makes her the 116th justice to be confirmed, along with the first Black woman to serve on the Supreme Court, the highest court in the nation...

The Republican Party has long sought to directly engage in narratives that seek to polarize the nation at both the local and national levels of government. Similar tactics to the ones used by both U.S. Senators were employed in 2015, before the legalization of same-sex marriage across the United States.

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# LGBTQ+ AWARENESS WEEK

Kickoff! (Monday, April 4: 7-9 pm, McPhail's)

LGBTQ+ Awareness Week kicked off with a celebration in McPhail's. The week-long events are dedicated to exploring and to support LGBTQ+ identities on PC's campus. The LGBTQ+ community has long had a contentious relationship with PC's traditional Catholic values. The event at McPhail's included Chinese food, \$10 LGBTQ+ Awareness t-shirts, Arts and Crafts, speeches, and music by LGBTQ+ artists.

**How to Be a Better Ally Workshop (Tuesday, April 5: 6-7 pm, Moore 125)**

The How to be a Better Ally Workshop is an opportunity for the PC community to better educate themselves on being an ally for those in the LGBTQ+ community. In understanding the ways that sexual orientation, gender expression, and gender identity manifest in different forms, this workshop showed the ways to promote allyship through inclusive language, like preferred pronouns. In presenting on queer history, sexuality, gender expression and identity, the importance of preferred pronouns, and the persistent discrimination the LGBTQ+ community faces, this workshop presents the safe spaces necessary to promote more inclusive dialogue.

**Tell Your Story (Wednesday, April 6: 7-9 pm, Moore 120)**

Tell Your Story is an event that gives the opportunity for students to tell both inclusive and diverse stories concerning adversity and hardships that they have faced in their life. These stories are moving for the audience, while also providing a safe space for students that need or want to tell their stories to others who will understand similar experiences. This event gives the space necessary to hold discussions surrounding the discrimination of individuals on the basis of their sexuality, gender, or gender identity. Although PC's policy prohibits harassment and discrimination on the basis of sexual orientation, gender, and gender identity, this event raises awareness of the continuous harassment and discrimination still faced by those in the LGBTQ+ community. In providing the inclusive spaces necessary in vocalizing the lived experiences of those in the PC community, this event emphasizes the important of recognizing those who have faced such discrimination.

**Rent: Movie Watch (Thursday, April 7: 6-8:30 pm, Ryan 102)**

Based on the Broadway musical of the same name, Rent (2005) depicts eight individuals who are trying to find their place in the world while struggling to survive poverty, addiction, and medical illness. These stories are woven together through their interactions and search for love. This film fits into the week of LGBTQ+ Awareness as it depicts the intersecting forces that depict people from different backgrounds, while asking its viewers to understand and empathize with them. Along with these dichotomous forces of poverty and class, four characters within the film struggle with AIDS, a deadly disease that continues to affect millions of people, which was also the root of severe discrimination against the LGBTQ+ community around the world. SHEPHARD describes how the messages of respect, love, and acceptance within the film are consistent with the values expressed in PC's commitment to diversity, equity, and inclusion with respect to race, ethnicity, gender, gender identity, and sexual orientation. In presenting a viewing of Rent, the film further reflects on LGBTQ+ justice, equality, and dignity through times of hardship.

**Day of Silence Walk (Friday, April 8: 12-1 pm, Smith Quad)**

The Day of Silence is a national student-led demonstration where LGBTQ students and allies take a vow of silence to protest the harmful effects of harassment and discrimination of LGBTQ+ people in schools. This event highlights this experience by having a walk starting at Smith Center for the Arts and finishing at Slavin Center. Brochures explaining the day and class passes will be handed out to people so they can participate in the demonstration. At the end of the walk, a large wooden sign depicting lips with a finger over it in a "shushing" gesture will be available for students to sign their name.

**SHEPARD's Lavendar Prom (Saturday, April 9, 9-11 pm, McPhail's)**

Full schedule of events for LGBTQ+ Awareness Week included in the April 7, 2022 issue of The Cowl.

## ✦ The Pursuit of the...Half Truth? *Providence College Only Tells One Side of Some Stories*

by Sydney Gayton '23  
Opinion Staff  
[April 21, 2022]

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In 2013, after canceling a talk by John Corvino on gay marriage (which was later postponed), then president Fr. Brian Shanley, O.P., stated that if the College "brings someone in to argue against the veracity of the church, there is an obligation to make sure it does not go unopposed." This argument is often cited when speakers are not allowed to come to campus or events are campus, but Dr. Christopher Arroyo of the philosophy department, in the same year, explained that the 'policy' "requiring a speaker to present the Catholic Church's stance on controversial topics was revealed to be a practice, not a written policy, of the College..."

Unfortunately, the interests of many students do not always align with the interests of the College's Catholic identity. Bishop of the Diocese of Providence, Thomas J. Tobin, urged PC to remain vigilant against the politically correct mindset in society. He asked, will PC "simply be P.C.- politically correct, the pathetic, ephemeral fashion that has...taken such an ironclad grip on our culture?" This description of politically correct as "pathetic" is consistent with how PC has been treating some of these controversial issues, namely abortion and LGBTQ+ rights...

It is not only school-sanctioned events or speakers that cause controversy; student actions on campus have been treated differently depending on whether or not they are in support of Catholic teaching. In 2000, three students were suspended for creating a flier that depicted an image of the Virgin Mary that read, "How's this for an immaculate concept: Keep Abortion Safe and Legal." Each student was fined \$1,000, suspended for the rest of the semester, and none of their work from earlier in the semester was counted. PC officials stated that they were punished for not receiving permission from Student Life before hanging the signs up and also for allegedly "violat[ing] the college's expectations for student conduct," according to Rev. Philip Smith, O.P., president of PC at the time.

In 2018, St. Joseph's Hall R.A. Michael Smalanskas posted a bulletin board in the dorm which said, "Marriage: The Way God Intended It...One Man, One Woman" with Bible quotes and images. Despite sparking outrage and controversy on campus from many members of the student body, there does not appear to have been any formal punishments from the College, unlike in 2000. The lack of administrative action against Smalanskas suggests that the punishment of the three students in 2000 may have resulted more from the content of the flier than the fact that the students did not get permission from Student Life.

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## ✦ Letter to the Editor A Response to "The Pursuit of the Half Truth"

by James F. Keating  
[April 21, 2022]

*This Letter to the Editor was written in response to the Apr. 21, 2022 Article "The Pursuit of the Half Truth" by Sydney Gayton '23. In that article, she recalled the invitation of Dr. Spencer Klavan to a Humanities Forum last school year. Dr. James Keating is a Theology Professor and Humanities Program member.*

Anyone who paid the least bit of attention during the first semester of DWC knows that the Greeks put high value on being a good host as well as a good guest. Paris's massive failure in the latter regard gave us the long and bloody Trojan War. While reading through the most recent issue of *The Cowl* I was dismayed to see a guest of mine casually slandered. The law of xenia requires me to come to Dr. Spencer Klavan's defense. I decided to invite him after hearing this Oxford trained classicist speak on *The Iliad*. He's young, smart, and possesses an appealing way of speaking. Unfortunately, some students tried to stop his talk on the shaky basis that some of his tweets could be construed as intolerant. Even some faculty joined in. I feel no need to defend Klavan against such tendentious charges, especially since no real evidence was provided in support of them. It is true that Dr. Klavan is gay, conservative, and a devout Christian. Perhaps this slightly unusual combination spurred the desire to cancel him. I don't know. Happily, the talk went off without a hitch; he was just as good as I had hoped. At this point, my sole desire is to fulfill my duty as host to a good guest and object to your paper's mistreatment of him.

## ✦ **front page** Unseen No More *Student Exposes BIPOC Experience at PC*

by Providence College '22  
Editor-in-Chief  
[April 21, 2022]

*This article is part of The Cowl's Listening Tour, a series aiming to amplify the voices of marginalized members of our community and bring awareness to social justice initiatives on campus.*

Babu also sought to understand trends in and rates of discrimination at the College, as well as people's understanding and use of reporting processes. He found that the most common forms of discrimination experienced by people were on the basis of their race/ethnicity, physical appearance, and gender/sex/sexuality.

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## Tangents & Tirades

### The TikTok Trend We All Need

by Julia McCoy '22  
Opinion Co-Editor  
[April 21, 2022]

If approached with the question, “Do you believe in feminism?” or “What are your thoughts on systemic racism?” would you be able to quickly have an informed answer? These questions are now more frequently asked thanks to TikTok. Despite its marketing as an entertainment application, TikTok does sometimes offer educational information. More so than just a video explaining what these things may be, students at Brigham Young University use the app as a way to highlight disparities in education, specifically on topics like social issues and history. One group that appears to be gaining popularity recently is “The Black Menaces,” students of color at Brigham Young University who ask their peers questions about race, gender, and sexuality. There are opinion-based questions, like “do you think women should always be stay at home moms?” or “do you support Blue Lives Matter”, which capture the students’ thoughts about hot button issues. In other videos, the students show a picture of a historic Black figure, like Coretta Scott King or Malcolm X, and ask if the students can identify them. Students offer a variety of answers for each type of question, with shockingly underwhelming results for those fact-based questions. Essentially, the goal of this page is to point out that there is a distinct difference in the education of students at Brigham Young University and those at countless other schools across the country. Students can likely identify well-known figures like Rosa Parks, but not many others. When answering opinion-based questions about feminism and systemic racism, students often deflect, admitting that they need “more information” or “to do more research” on a topic. Overall, there is a glaring issue in what young people know regarding race, gender, and sexuality. The importance of doing “research” is evident as students are left dumbfounded by rather basic social questions. So, in case this trend circulates at other schools—and just for the sake of knowing more about the world around you—start thinking about your own stance on these social issues.

## Diversity Spotlight

### The Importance of Inclusive LGBTQ+ Safe Space Training

by Isabella Chinaea '25  
News Staff  
[May 5, 2022]

On the heels of Providence College’s first LGBTQ+ Awareness Week (April 4-8, 2022) and in continuation of its celebration, it is crucial to educate ourselves about the efforts the student body, especially the LGBTQ+ students, has made in moving us towards greater acceptance. In 2019, students from SHEPARD, Providence College’s LGBTQ+ student organization, held a meeting with former President Father Brian Shanley, O.P. to express their experiences and offer advice as to how the College could begin its pivot towards a more inclusive environment. One of the many responses to this meeting was to hire a temporary resource coordinator for LGBTQ+ inclusion, Erin Corry, as a means of lessening the responsibility that has fallen onto students. The hiring of Corry as Resource Coordinator for LGBTQ+ Inclusion was primarily a product of the joining taskforce of OMM and IDEI. More and more of the world is beginning to openly identify as LGBTQ+ as this new generation of acceptance continues to encourage and inspire their way of living. In this new era, it is more important than ever that we continue to breed sensitivity, respect, and support for all students. Through the hard work of SHEPARD and their allies, a form of training for our community has emerged through “Safe Space Training.” In the words of one of SHEPARD’s executive members, Alyson DeStefano '23, “it’s a foundational way to respect other people, respect people’s identities and pronouns, and bring a higher awareness that maybe staff, faculty, and students haven’t

## Speaking While Others Shout The Need for Student Input in the Humanities Forum

by Christina Charie '25  
Opinion Writer  
[May 5, 2022]

[Peter] Leithart also describes the rejection of “heteronormativity and sexual difference” as “a war against God” on his Twitter account. There are many academics who research biosecurity across the nation. The Humanities Program did not have to select a figure who demeans members of the student body who identify with the LGBTQ+ community. With students struggling to find their place in the Friar Family, inviting such rhetoric to campus leaves certain students excluded. Students should not fear attending supplementary lectures because of bias and discrimination.

thought about before.” The SHEPARD students who had previously found themselves leading these trainings passed off primary responsibility to the LGBTQ+ coordinator, who now facilitates it for all departments that request it. Lucia Gonzalez-Solis '22, another executive member of SHEPARD, raises the critical question: “Why are students having to educate faculty and staff about issues on this campus?” The presence of an LGBTQ+ resource coordinator on campus was an essential improvement in order to lessen this inappropriate power dynamic, that was students taking the time out of their schedule to teach the adults who were meant to be educating them. When asked to list some safe spaces for students on campus, both Gonzalez-Solis and DeStefano expressed an acknowledgment of how few there were, and how many students are unaware of the main one, the SHEPARD office. DeStefano states that “It’s hard for some students to ask, in general, or to come to SHEPARD meetings even, ‘cause it’s scary.” The SHEPARD office is located in a privatized area of Slavin, in Room LL28, where all are not just welcomed but encouraged to visit. Safe spaces are not just locations; they are homes defined by the people who occupy them. College is hard for every student, but especially for those who identify with an underrepresented group on-campus. These four years of college are a crucial time for young adults to find themselves and cultivate their identities to become their true, authentic selves. PC has long struggled to provide more inclusive spaces for those students, faculty, and staff who comprise a community of underrepresented groups on campus. These include BIPOC, the LGBTQ+ community, and other historically marginalized groups who feel alienated on PC’s campus. Being an ally begins with attending these offered Safe Space training sessions offered at PC. Learning to challenge the preconceived norms and values of the PC community is essential in bolstering institutional change. This dialogue is crucial in providing the spaces necessary to hold discussions on the importance of diversity of all students in accordance with PC’s Dominican values, for both the student body and its peers. A key aspect of these sessions is that in being an ally, one is able to both educate themselves and show their support towards underrepresented groups that face an irreparable set of obstacles than the traditional college experience. The pertinent effects of providing the spaces for such dialogue shows how the PC community, composed of students, faculty, and staff, can best support the need for more diverse and inclusive spaces throughout PC’s campus, especially for the LGBTQ+ community. Events that promote underrepresented groups on campus, including Amplifying Voices, LGBTQ+ Awareness Week, “A Moore Perfect Union,” and others, create the institutional infrastructure necessary to promote spaces for more inclusive dialogue. As the administration is still discerning what educational experiences can be offered that make the most sense to align with PC’s Dominican ideals and values. It is crucial to take advantage of such opportunities, especially these training programs, like Safe Space Training, on the importance of LGBTQ+ respect and sensitivity. Such training provides the PC community with a distinctly unique opportunity to become allies and lessen the weight on the LGBTQ+ individuals PC has historically carried.

## Eau de Exclusion in Netflix’s White Hot Film Exposes Abercrombie & Fitch’s Problematic History

by Caitlin Ariel '24  
A&E Staff  
[May 5, 2022]

To Abercrombie & Fitch’s young audience, being cool and popular was worth more than any pair of skinny jeans. However, the brand’s exclusionary vision facilitated classism, racism, homophobia, and fatphobia. This injustice is at the center of White Hot. However, the documentary also recognizes that many of the people who were bluntly excluded from A&F in the early 2000s are those who are making changes in the fashion industry today, with many brands, including A&F, taking steps to be more inclusive. Needless to say, exclusion in fashion is far from a thing of the past.

## front page

### A Not So Typical Tuesday With the Office of IDEI

#### The Cowl Discusses College’s Mission, IDEI’s Vision, in Last Listening Tour of Year

by Sarah McLaughlin '23 and Nicole Patano '22  
2022-23 Editor-in-Chief and Editor-in-Chief  
[May 5, 2022]

This article is part of The Cowl’s Listening Tour, a series aiming to amplify the voices of marginalized members of our community and bring awareness to social justice initiatives on campus.

The Cowl was able to meet with seven members of the IDEI team, including Jacqueline Peterson, special advisor to the president. Peterson joined PC in 2018 to assess community needs and create a framework for the office which aligned with Goal Two of the PC200 Strategic Plan, ratified by the PC Board of Trustees that same year. In the transition period between Fr. Brian Shanley, O.P., and Fr. Kenneth Sicard, O.P., Peterson was asked to stay on and help create the Office of IDEI.

Four years later, and the office has grown, with Peterson’s help, into a team of dedicated and determined individuals. Cathy O’Leary, executive assistant, is the only member from the original Office of Institutional Diversity working in the team. Erin Corry, on the other hand, is one of the newest members of the team and also one of the most surprising hires; as resource coordinator for LGBTQ+ inclusion, Corry works to contextualize DEI and justice work in a religious institution. Other members include Dr. Quincy Bevely, assistant vice president for institutional diversity and Title VI coordinator; Dr. Saaid Mendoza, an assistant professor of psychology and one of the faculty in residence; Dr. Christopher Chambers, an assistant professor of sociology and the other faculty in residence for Moore Hall; and Sokeo Ros, the director for the Center at Moore Hall...

Mendoza said, “It cannot be overstated how important it is to have someone like Erin here.” As resource coordinator for LGBTQ+ inclusion, Corry attempts to assess where the anxiety about LGBTQ+ issues at PC are and meet those anxieties with love. She emphasizes that “there are abundant ways that flow from our mission to do justice work well and inclusion work well.” Alluding to the pursuit of Veritas and the loving embrace of St. Dominic mentioned in the College’s mission statement, Corry explained how the College’s values make it uniquely capable of committing to DEI work.

In this vein, Peterson acknowledged that many people believe “on campus that DEI and Catholic, Dominican identity are at odds.” She explained, “It’s not an either-or, it’s an all.”

to be continued...