



ASSOCIATION OF GAY AND LESBIAN PSYCHIATRISTS

April, 1987

Volume XIII, Number 2

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Judd Marmor, M.D. to be Honored At AGLP's Annual Award Luncheon For Distinguished Service

Dr. Judd Marmor, past president of the American Psychiatric Association, the American Academy of Psychoanalysis, and the Group for Advancement of Psychiatry, will be the second recipient of the Association of Gay and Lesbian Psychiatrists' award for outstanding contributions to the gay and lesbian community. The Awards Luncheon will be held in the McCormick Center Hotel (Room 14) at 12:15 p.m. on Wednesday, May 13, 1987 in Chicago.



Dr. Marmor wrote *Sexual Inversion* in 1965 which was one of the first balanced views about homosexuality from main stream psychiatry. Unlike earlier authors who characterized homosexuality as a pathological state, he included the works of Hooker and others who supported a non-pathological view. Evelyn Hooker, Ph.D. completed a study of non-patient identified gay males in 1954 and compared them to a matched group of non-gay males. On projective testing, she could find no differences in pathology between the two groups. Despite the fact that Dr. Hooker's work was completed a decade before, it was virtually ignored by main stream psychiatrists who paid more attention to Bieber's study of patients who were under analysis with members of the New York Society of Medical Psychoanalysis. In 1962, Bieber's book, *Homosexuality*, described the now classic stereotypical view of the homosexual - pathologically isolated with a demasculinizing, smothering mother and a critical, harsh, distant father. Bieber felt that stable homosexual relationships were essentially impossible because of the pathological nature of the disorder and, therefore, the goal of the analyst was to change orientation. Dr. Marmor, in the 60's, noting that current theories were based on patient populations, postulated other etiologies and felt that homosexuality did not necessarily imply defects in ego-adaptive capacity (a view, by the way, shared by Freud). He further contended that, although the job of the psychiatrist was to bring patients into alignment with the demands and values of the times in which they live, legal and societal discrimination against gays should be changed so that the times would not require such changes. His views evolved further - often in the face of strident opposition from analysts such as Socarides. In 1972 in an article entitled, "Homosexuality - Mental Disease or Moral Dilemma," Dr. Marmor stated that the issue of the pathology of homosexuality was a moral issue rather than a medical issue. He noted that gays were able to successfully adapt to their orientation and that the label of mental illness was used to justify "society's aggressive interventions into the lives of individuals" - strong words from the man who became president of the American Psychiatric Association shortly afterwards. From his position as President he was instrumental in the process of removing the diagnosis of homosexuality from the *Diagnostic and Statistical Manual-II*.

MARMOR continued page 3

Healing and Memorial Service for AIDS

An interfaith memorial service for those who have died of AIDS or are afflicted with the disease will be held at 6:00 p.m. on Saturday, May 9th, 1987 at St. James Episcopal Cathedral in Chicago located at Wabash and Huron Streets next to the Hyatt Regency Hotel.

ASSOCIATION OF GAY & LESBIAN PSYCHIATRISTS

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EDITOR'S COLUMN David Scasta, M.D.

You will find enclosed with this *Newsletter* a **convention booklet** for the Chicago meetings. The booklet is the product of hard work by Frank Piere, M.D., Ben Field, M.D., and other members of the Gay and Lesbian Physicians of Chicago. For those of you who were at the Washington convention last year, you will know how useful the little pocket size convention booklets can be. It is a distinct pleasure to have such good support from our local members and friends in Chicago. Their help has made planning for the convention so much easier. Thank you GLPC.

It is with great sadness that I learned of **Emery Heterick's death** in February. I hope everyone will read Dr. Bert Schaffner's eulogy in this issue. We are all aware of members who are affected either directly or who have lovers with AIDS. John Fryer, M.D. has put together an evening service at St. James Episcopal Church on May 9th to help us remember and to grieve. If you know of members who are affected by AIDS, please let me or officers of AGLP know. Because we are a confidential organization, we will not publish names unless requested by the person affected. But the officers can at least privately extend their support.

The **membership** continues to grow. At the end of December, I remove 169 people from the mailing list because of failure to pay dues or subscribe to the *Newsletter* for at least a year. My hope was to save *Newsletter* mailing costs by eliminating those who showed little interest in AGLP. However, the mailing list has climbed up to 300 which is just a dozen or so fewer names than when I first began editing the *Newsletter* two years ago. The difference is, of course, that the 300 represent members who are supporting AGLP with more than just casual interest, rather than a list of names - many of whom we have not heard from in years. I continue to get two or three inquiries per week from people who respond to our ad about AGLP in *Psychiatric News*. It has tapped into a new source of members as well as given former members a way of reestablishing contact with AGLP.

If your address has changed or if your copy of the *Newsletter* is incorrectly addressed, please let me know (1721 Addison Street; Philadelphia, PA 19146) at your earliest opportunity. And if you have not paid your 1987 dues yet, please help me out by getting them in promptly so that I do not have to rebill.

I struck a deal with Gene Nakajima, a Johns Hopkins medical student who has become the newsletter editor for **LGBPM (Lesbian, Gay, and Bisexual People in Medicine)**, the gay and lesbian task force of AMSA (American Medical Student Association). He agreed to distribute our AGLP brochure to all of his readership if I would publish a flier (see page five) about LGBPM. Since our future depends upon nurturing our future colleagues and bringing them into the organization's mainstream as they enter practice, I figure a good bargain has been made. A number of medical students have expressed interest in coming to the AGLP meetings but are unable to do so because of travel costs. If you would like to help defray some of their expenses, send donations made out to AGLP with a note that it is for medical student support to Norman Hartstein, M.D.; Treasurer, AGLP, 852 N. Kings Road, #309; West Hollywood, CA 90069.

The response to the **Survey of Attitudes Toward Psychiatry (SATH)** from the AGLP membership has been wonderful. I have received over 200 surveys. The APA has agreed to give us a mailing list of 1000 randomly selected members. After several weeks of equivocal answers, they finally relented and, actually, had some very good suggestions about rewording questions. The survey of the general APA population will be completed in the summer. Look for results early next fall.

One of the joys and tribulations of being a journal editor is that I receive free **books** from a bevy of different publishing houses. I do not know what I am going to do with all of them; my book shelves are already full. To give you an idea of the problem, in the last week I have received the following books: *Breaking the Silence: Overcoming the Fear*; *The Physician's Covenant*; *Dykes to Watch Out For*;

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The Newsletter of the
**ASSOCIATION OF GAY AND LESBIAN
PSYCHIATRISTS**

Editor
David Scasta, M.D.

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The views expressed in the *Newsletter* are those of the writer and do not necessarily represent the

opinions of the Association of Gay and Lesbian Psychiatrists. The sexual orientation of any writer or any person mentioned in the *Newsletter* should not be inferred unless specifically stated. Mailing lists for the *Newsletter* are confidential, to be used only by the Association of Gay and Lesbian Psychiatrists, and do not imply sexual orientation.

Information for Authors

Persons wishing to submit articles for publication should send them to: Editor; *The Newsletter of the AGLP*; 1721 Addison Street; Philadelphia, PA 19146. Submissions should be clearly readable and become the property of AGLP. Submissions will not be returned unless requested

and accompanied by a self addressed and stamped envelope. The *Newsletter* reserves the right to make editorial changes and to shorten articles to fit space limitations. Name, address, daytime telephone number, and a short biographical statement about the author should accompany the submission - even if the author requests anonymity in publication (which is discouraged).

Officers of the Association of Gay and Lesbian Psychiatrists

President	Robert P. Cabaj, M.D.
President-Elect	Norman B. Hartstein, M.D.
Vice-President	John O'Donnell, M.D.
Secretary	Phil Cushman, M.D.
Treasurer	Norman B. Hartstein, M.D.
Past President	Terry S. Stein, M.D.

An Open Letter to Members of AGLP and CHIP

I wanted to explain my recent and much deliberated decision not to continue my candidacy for Deputy Representative for CHIP. First, I want to say "thank you" to all of you for electing me two years ago to be a representative for CHIP. Even though I have now chosen not to continue in that position, it has been a most interesting and valuable experience. When I took the position, I had little knowledge of the Assembly, Area Councils, the Minority and Underrepresented Committee and the District Branch workings and of how our Representatives fit into those structures. I have learned a great deal in these arenas in the last two years. Among other things, I learned that as a Representative of CHIP, I also became a member of my District Branch Executive Council, the APA Area VII Council, the Committee of Minority and Underrepresented Representatives of the Assembly, and I would eventually be asked to participate on other committees or structures of the Assembly. In addition, I found out that the assembly (like all political groups) works by longevity and multiple responsibilities in order to have consistency and continuity.

So, unfortunately, the job turned out to require more time, especially out of town, than I felt I could handle at this time, both professionally and personally. I feel that it is of utmost importance that our Representatives do the very best job possible, and I felt I could not meet my own standards. So, as I mentioned before, after much thought and some discussion with Jim and others, I decided to step down. At times I still am uncertain of my decision, but I think for me at this time it is the best.

Finally, I want to say how much I have appreciated and gained from working with Jim Krajewski. It is with great regret that I give up the working alliance that Jim and I were beginning to develop. My respect and admiration (not to mention my liking) for Jim have grown a great deal through our contacts in the Assembly work. Jim is a highly respected, effective, cogent and sensitive member of the Assembly and it was a real privilege to work with him. I was just getting to know the Representatives from the other minority and underrepresented groups, and I must also say that I regret having to leave them as well.

Sincerely . . . Peggy Hackenbruck

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Good Enough to Eat; Homosexuality, a Research Guide; Sex Guides: Books and Films About Sexuality for Young Adults; Psychoimmunity and the Healing Process; Jonathan Loved David; and Parents of the Homosexual. Because Dynes's book, *Homosexuality, A Research Guide*, might be of some use to *Newsletter* readers, I have included a summary in this issue. Some of the other books might also prove interesting. If you would like to review any of these or other books for the *Newsletter*, please let me know, and I will send you the book. You can keep the book for your trouble.

Convention time is always an exciting time. We renew old acquaintances and make new ones. If you cannot be there, you will be missed. Look for details on all the activities and goings on in the June issue of the *Newsletter*.

MARMOR continued from page 1

Dr. Marmor currently is Adjunct Professor Emeritus of Psychiatry at the University of California at Los Angeles and was the Franz Alexander Professor of Psychiatry at the University of Southern California. He continues to be active in his practice in Los Angeles.

Dr. Marmor is no stranger to awards. A comprehensive list would not fit in this *Newsletter*. Among others, honors he has received include Phi Beta Kappa; AOA; the Silver Medal for Distinguished Contributions to Psychiatry from Columbia; Doctor of Humane Letters degree from Hebrew Union College; the Pawloski Peace Prize; the Bowis Award for outstanding achievements and leadership in the field of psychiatry; fellowship in the American College of Physicians; Founders Award from the APA; and the Outstanding Achievement Award from the Bay Area Physicians for Human Rights. He is a Founding Fellow of the American College of Psychoanalysts and an Honorary Fellow of the Royal Australian and New Zealand College of Psychiatrists.

Among his many contributions to the literature of the field are six books: *Homosexual Behavior: A Modern Reappraisal; The Interface Between Dynamic and Behavioral Therapies; Psychiatrists and Their Patients: A National Study of Private Office Practice; Psychiatry in Transition; Modern Psychoanalysis: New Directions and Perspectives and Sexual Inversion: The Multiple Roots of Homosexuality.* He also was editor and principal author of "Psychiatric Aspects of Prevention of Nuclear War," published by GAP and has authored or co-authored over 300 scientific papers. He is on the editorial boards of the *American Journal of Psychoanalysis, Archives of Sexual Behavior, Contemporary Psychoanalysis, Comprehensive Psychiatry, Journal of Marriage and Family Counselling, Psychosomatics, and the Journal of Gay and Lesbian Psychotherapy* to name a few.

It will be a true honor for AGLP to pay respects to a man who has had such a huge impact on the field of psychiatry in general and on the development of psychiatric understanding about gay and lesbian people in particular. Reservations for the luncheon can be made by mailing \$25.00 to: Norman B. Hartstein, M.D.; Treasurer, AGLP; 851 N. Kings Road, #309; West Hollywood, CA 90069. A limited number of tickets will be available in Chicago.

GLPC Battles the Chicago Medical Society

The Gay and Lesbian Physicians of Chicago attempted to place an advertisement about GLPC in *Chicago Medicine*, the official publication of the Chicago Medical Society. The ad was declined with little explanation despite the fact that other organizations are advertised in the journal. The *Newsletter* deplores such blatantly anachronistic and prejudicial behavior on the part of the Chicago Medical Society and pledges support to GLPC as it attempts to overturn the decision. Just when progress seems to have been made, an event like this one reminds all of us how much work still remains.

Editor's Note: Pope John Paul II's letter on homosexuality was supplied to the Newsletter by Henry Chuang, M.D., an AGLP member living in Alberta, Canada. The letter is published in its entirety below.

LETTER TO THE BISHOPS OF THE CATHOLIC CHURCH ON THE PASTORAL CARE OF HOMOSEXUAL PERSONS

Vatican City, 1986

1. The issue of homosexuality and the moral evaluation of homosexual acts have increasingly become a matter of public debate, even in catholic circles. Since this debate often advances arguments and makes assertions inconsistent with the teaching of the Catholic Church, it is quite rightly a cause for concern to all engaged in the pastoral ministry, and this Congregation has judged it to be of sufficiently grave and widespread importance to address to the Bishops of the Catholic Church this Letter on the Pastoral Care of Homosexual Persons.

2. Naturally, an exhaustive treatment of this complex issue cannot be attempted here, but we will focus our reflection within the distinctive context of the Catholic moral perspective. It is a perspective which finds support in the more secure findings of the natural sciences, which have their own legitimate and proper methodology and field of inquiry.

However, the Catholic moral viewpoint is founded on human reason illumined by faith and is consciously motivated by the desire to do the will of God our Father. The Church is thus in a position to learn from scientific discovery but also to transcend the horizons of science and to be confident that her more global vision does greater justice to the rich reality of the human person in his spiritual and physical dimensions, created by God and heir, by grace to eternal life.

It is within this context, then, that it can be clearly seen that the phenomenon of homosexuality, complex as it is, and with its many consequences for society and ecclesial life, is a proper focus for the Church's pastoral care. it thus requires of her ministers attentive study, active concern and honest, theologically well-balanced counsel.

3. Explicit treatment of the problem was given in this Congregation's "Declaration on Certain Questions Concerning Sexual Ethics" of December 29, 1975. That document stressed the duty of trying to understand the homosexual condition and noted that culpability for homosexual acts should only be judged with prudence. At the same time the Congregation took note of the distinction commonly drawn between the homosexual condition or tendency and individual homosexual actions. These were described as deprived of their essential and indispensable finality, as being "intrinsically disordered," and able in no case to be approved of (cf. n. 8 {4}).

In the discussion which followed the publication of the Declaration, however, an overly benign interpretation was given to the homosexual condition itself, some going so far

Medical Student Notes

Gene Nakajima

The American medical Student Association (AMSA) held its annual conference in New Orleans this past March with over 100 students from the Lesbian, Gay, and Bisexual People in Medicine (LGBPM) Task Force attending. This year the conference was very special since we celebrated the 10th year of our founding.

As usual, we presented several workshops and films as well as holding rap sessions and social events. The highlights included a workshop on how LGBPM was born by Paul Parosk, Jr., a pediatrician, and Bill Siroty, a clinical immunologist. Dee Mossbacher, currently a psychiatry fellow at Harvard, presented her slide show, *Closets Are Health Hazards*. Many of the people interviewed in the slide show were present to answer questions. The "Third Thursday" group of lesbian and gay health professionals and students from New Orleans held a wonderful 10th anniversary party for us in an art gallery.

LGBPM currently has over 400 members throughout the country, but we know that there are more students out there. If you know of any medical students who are not members of LGBPM, please have them contact me or AMSA. We especially would like to contact Canadian and other foreign members. To the right of this article is a flyer about LGBPM which we are trying to distribute in all medical student boxes. In most schools, our posters get torn down and, in addition, many students feel uncomfortable jotting down the information from a poster. We would appreciate AGLP members, who have the opportunity, photocopying the flyer to the right and arranging to distribute it to medical student boxes at schools with which they are affiliated.

I would also like to extend an invitation to all members of AGLP to join LGBPM also. We publish a quarterly newsletter and own a variety of audio visuals (e.g., *Closets Are Health Hazards*, *Choosing Children*, *Word Is Out* and *Silent Pioneers*) which we rent out. Our membership rates for non-AMSA members are \$6.50 / year; \$11.00 / 2 years; \$15.50 / 3 years; and \$20.00 / 4 years. Make your check payable to AMSA and state whether you would like to be placed on the confidential list.

Attn. Nancy Busse, Task Force Liaison
LGBPM - AMSA
1890 Preston White Drive
Reston, VA 22091
(703) 620-6600

If anyone has an article or news item of interest to medical students, please send them to me and I will make certain that it gets included in the next LGBPM Letter. I particularly would like to hear from the student members of AGLP since, due to the confidentiality of the list, I do not know who all the student members are.

Gene Nakajima
2406 Eutaw Place
Baltimore, MD 21217
(301) 523-2863

LESBIAN, GAY AND BISEXUAL PEOPLE IN MEDICINE

Lesbian, Gay, and Bisexual People in Medicine (LGBPM), a task force of the American Medical Student Association (AMSA), was formed ten years ago to help improve the health care quality for lesbian, gay, and bisexual patients and to improve conditions of medical students and physicians who are in sexual minorities.

LGBPM attempts to offer a support and communication network for gay physicians and medical students. We encourage all interested individuals to contact us and expand our network. All inquiries are held strictly confidential.

For information:

Region III

**Tom Koenig
1113 N. Calvert St., Apt. B
Baltimore, MD 21202
(301) 5478583**

TENTATIVE SCHEDULE OF EVENTS

Chicago, Illinois
May 9-14, 1987

AGLP Sponsored Events
Hospitality Suite, Sheraton Plaza

CHICAGO'87



Saturday May 9, 1987

- 2-3:30pm Executive Meeting; Dr. Bob Cabaj; Sheraton Plaza
6-7 pm **Interfaith Memorial Service** for those with AIDS, past and present; St James Episcopal Cathedral (Wabash and Huron Street)

Sunday May 10, 1987

- Afternoon - Hospitality Suite Events
7-9pm **Opening Reception**; Chicago Hilton, Boulevard C

Monday May 11, 1987

- Daytime - Hospitality Suite Events
11am-12:30 Meeting for Significant Others, Dr. Chris Carmichael; Hospitality Suite
1-2:30pm Clinical Issues for Gay and Lesbian Psychiatrists, Dr. Bob Schwartz; Hospitality Suite
2:30-4pm Issues for Members-in-Training, Drs. Stephen Atkinson and Lou Ross; Hospitality Suite
5:30-7pm **Business Meeting**; McCormick Center Hotel, Room 15

Tuesday May 12, 1987

- Daytime - Hospitality Suite Events
9-10am Education Committee, Dr. Bob Cabaj; Hospitality Suite
10-11am Issues Committee, Dr. Terry Stein; Hospitality Suite
11am-12:30 Being a Lesbian in Psychiatric Practice, Dr. Peggy Hanley-Hackenbruck; Hospitality Suite
Midday - **CHIP Meeting**; time and place to be announced
12:30-2pm Discussion for Psychiatrists who need to be circumspect about their sexual orientation, Dr. Connie Kyropoulos; Hospitality Suite
3-4:45 Open Discussion on AIDS and HIV-Related Diseases and the Personal Impact, Drs. Nichols, Forstein, Schaffner, Hicks, Ostrow; Hospitality Suite
5:30-7pm **Business Meeting**, McCormick Center Hotel, Room 15
7pm- Lesbian Psychiatrists Dinner; 1053 W. North Shore Ave., Chicago

Wednesday May 13, 1987

- Daytime - Hospitality Suite Events
2-3:30pm Clinical Case Discussion for Lesbian Psychiatrists, Dr. Nanette Gartrell; Hospitality Suite
3:30-4pm Substance Abuse and the Gay and Lesbian Community, Drs. Cabaj and Reamy, with Ms. Ellen Ratner; Hospitality Suite
12:15-2pm **Annual Awards Luncheon** to honor Dr. Judd Marmor; McCormick Center Hotel, Room 14 and 15
5-6:30pm Board Meeting for the *Journal of Gay and Lesbian Psychotherapy*, with a reception, Dr. David Scasta; Hospitality Suite
6:30-8:30pm **Closing Party** at home of Dr. David Ostrow; 155 N. Harbor Drive, #5103

Thursday May 14, 1987

- Morning - Hospitality Suite Events

APA Events of Interest

Sunday May 10, 1987

- 9am-4pm Course #13: "New Perspectives on Psychotherapy with Lesbians and Gay Men;" Crystal Room, Third Floor, Palmer House

Monday May 11, 1987

- 9-10:30am Component Workshop: "Homosexuality and the Family: Issues in Psychiatry;" Room 9, Lobby Level, McCormick Place East
9am-5pm Course #33: "Meeting the Mental Health Challenges of AIDS;" Palmer House
4pm Video presentation relevant to AIDS -- *No Sad Songs* with commentary by Dr. Stu Nichols

ANNOUNCEMENTS

The **Caucus of Homosexually Identified Psychiatrists (CHIP)**, the official minority caucus of the American Psychiatric Association, is holding its election for Minority Representative and Deputy Representative via a mail ballot during the month of April. Candidates are Bob Cabaj, M.D.; Jim Krajcick, M.D.; Larry Prater, M.D.; and Bert Schaffner. Ballots should be returned to the APA by April 27, 1987. AGLP members who want to become members of CHIP can sign up during AGLP or CHIP business meetings in Chicago or by writing to the APA Office of Minority/National Affairs; 1400 K Street, N.W.; Washington, D.C. 20005

Edward Nix, M.D. has been elected President of the Georgia Association of Human Rights. He notes that his proximity to the CDC in Atlanta is of some advantage in AIDS related matters. He offers his assistance to AGLP members who may reach him by writing to 3756 LaVista Road, Suite 100; Tucker, Georgia 30084 or by calling (404)634-0672. Congratulations Ed on your election.

Norman B. Hartstein, M.D., currently Treasurer of AGLP, will assume the reigns of the Presidency of AGLP during the Chicago meetings and Bob Cabaj, M.D. will take his place in the auspicious ranks of Past Presidents. The *Newsletter* extends its thanks to Bob for a job well done and extends a warm welcome to Norman as he begins his new duties as President. All officers (except President-Elect which is elected bi-annually) will be up for election in Chicago. Persons interested in running for office should let Bob know [93 Ivy Street; Brookline, MA 02146; (617) 734-1958] before the business meeting on Monday, May 11th.

APA Schedule of Events continued

Tuesday May 12, 1987

2-5pm AGLP-sponsored Symposium: "New Thinking on Sexuality and Homosexuality;" Room 6, Lobby Level, McCormick Place East

Wednesday May 13, 1987

9-10:30am AGLP-sponsored Workshop: "When the Therapist is Gay: Clinical Experiences;" Room 11, Lobby Level, McCormick Place East

11am-12:30 AGLP-supported Workshop: "Clinical Issues for Lesbians;" Room L-8, Lower Level, McCormick Place North

12-1:30pm Public Symposium on AIDS
2-5pm Symposium: "Treating AIDS/AIDS-Related Complex Patients in the General Hospital"

Thursday May 14, 1987

9-10:30am Component Workshop: "Psychiatric Aspects of HIV-Related Diseases;" McCormick Place

12noon Video Presentation related to AIDS -- *An Early Frost*

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as to call it neutral, or even good. Although the particular inclination of the homosexual person is not a sin, it is a more or less strong tendency ordered toward an intrinsic moral evil; and thus the inclination itself must be seen as an objective disorder.

Therefore 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.

4. An essential dimension of authentic pastoral care is the identification of causes of confusion regarding the Church's teaching. One is a new exegesis of Sacred Scripture which claims variously that Scripture has nothing to say on the subject of homosexuality, or that it somehow tacitly approves of it, or that all of its moral injunctions are so culture-bound that they are no longer applicable to contemporary life. These views are gravely erroneous and call for particular attention here.

5. It is quite true the Biblical literature owes to the different epochs in which it was written a good deal of its varied patterns of thought and expression (*Dei Verbum 12*). The Church today addresses the Gospel to a world which differs in many ways from ancient days. But the world in which the New Testament was written was already quite diverse from the situation in which the Sacred Scriptures of the Hebrew People had been written or compiled, for example.

What should be noticed is that, in the presence of such remarkable diversity, there is nevertheless a clear consistency within the Scriptures themselves on the moral issue of homosexual behavior. The Church's doctrine regarding this issue is thus based, not on isolated phrases for facile theological argument, but on the solid foundation of a constant Biblical testimony. The community of faith today, in unbroken continuity with the Jewish and Christian communities within which the ancient Scriptures were written, continues to be nourished by those same Scriptures and by the Spirit of Truth whose Word they are. It is likewise essential to recognize that the Scriptures are not properly understood when they are interpreted in a way which contradicts the Church's living Tradition. To be correct, the interpretation of Scripture must be in substantial accord with that Tradition.

The Vatican Council II in *Dei Verbum 10*, put it this way: "It is clear, therefore, that in the supremely wise arrangement of God, sacred Tradition, sacred Scripture, and the Magisterium of the Church are so connected and associated that one of them cannot stand without the others. Working together, each in its own way under the action of the one Holy Spirit, they all contribute effectively to the salvation of souls." In that spirit we wish to outline briefly the Biblical teaching here.

6. Providing a basic plan for understanding this entire discussion of homosexuality is the theology of creation we find in Genesis. God, by his infinite wisdom and love, brings into existence all of reality as a reflection of his goodness. He fashions mankind, male and female, in his own image

Emery Heterick 1930 - 1987

By Bertram Schaffner, M.D.

AGLP announces with great sadness the death of one of its founding members on February 3, 1987. He died after an illness of a year and a half at the age of 56 of complications due to an AIDS-related illness.

Emery essentially was a deeply caring and gentle person who became incensed over injustice and cruelty toward the underprivileged, the misunderstood and minority groups hampered by prejudice against them. Out of his *outrage*, he devised creative and practical organizations for constructive action. He became a clever and politically able in-fighter. He enjoyed showing inconsistency in people's solemn moral pronouncements with a genial smile that occasionally turned feisty. But all of his efforts began with the fact that he genuinely cared about people and was able to understand people on all levels. He left a stunning record of achievements behind him.

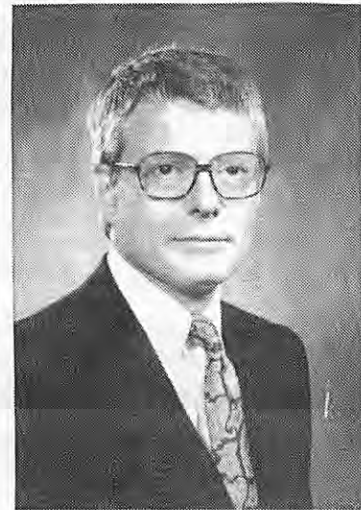
He graduated from Cornell Medical School in 1937. While Acting Chief of Psychiatry at Gouverneur Hospital in 1962, he participated actively in New York City's Mobile Crisis Unit, bringing psychiatry to the needy in the streets. In 1975 he courageously took on the directorship of the Emergency Room at Harlem Hospital, an unenviable job with real physical danger, a job everyone else had turned down.

Shortly afterward he became involved in setting up gay consciousness-raising groups, about 12 in all, participating actively in them. About 1977, he, along with Frank Rundle, Peggy Hackenbruck and a few others, conceived and set up the Caucus of Gay, Lesbian, and Bisexual Members of the APA (at a time when it had been stated that there was no such thing as a gay psychiatrist - and certainly not in the APA!). This Caucus is now known as AGLP and led to the formation of the Caucus of Homosexually Identified Psychiatrists (CHIP) which has official minority status in the Assembly of the APA.

About 1980, together with Stuart Nichols and a few others, he set up the Gay Psychiatrists of New York which flourishes today with over 150 members. Out of this organization came the New York Physicians for Human Rights, of which Emery was a founding member.

Lastly, along with Damien Martin, his lover and constant companion of the last 12 years, Emery set up the Institute for the Protection of Lesbian and Gay Youth, which led to the creation of the Harvey Milk High School for adolescents in New York City who otherwise would not be able to pursue their education because of harassment and attacks in regular schools. And, while all of these projects were going on, Emery also was the first President of the Board of SAGE (Senior Action in a Gay Environment).

Emery often remarked that he had not known how constricted his life had been until after he came out. Before that he had been afraid to reach out for fear of being knocked down. He was so proud of being "out," that he happily let himself and Damien be photographed as couple for a *New York Times* article about the "newly evolving pride and self-respect in the homosexual community."



Emery Heterick 1930-1987

He was so modest that few people knew that, besides being a physician, he also had been a painter, Musician, photographer and art-lover.

We owe him a tremendous debt of gratitude for his example of courage and vision. And, to his lover and collaborator, Damien Martin, we send our warmest sympathy.

BOOK REVIEW

HOMOSEXUALITY: A Research Guide by Wayne R. Dynes (Garland Publishing, Inc.; New York, 1987, \$47.00) is a major reference bibliography on the topic of homosexuality. It comprises a multidisciplinary selection of some 2,500 references together with comments on research, past, present, and future. The period and places covered are from the ancient Near East to the present; both non-European and European cultures are represented. Items cited are mainly books and articles with a few unpublished dissertations where no other study of the subject is available. In addition to English entries, works in Dutch, French, German, Italian, Portuguese and Spanish are included. The entries are arranged in 150 subject categories that treat all aspects of homosexuality - law and medicine, social sciences and social work, literature and the arts, to name a few. A forward, general introduction, chapter introductions and author and subject indexes are provided.

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and likeness. Human beings, therefore, are nothing less than the work of God himself; and in the complementarity of the sexes, they are called to reflect the inner unity of the Creator. They do this in a striking way in their cooperation with him in the transmission of life by a mutual donation of the self to the other.

In *Genesis 3*, we find that this truth about persons being an image of God has been obscured by original sin. There inevitably follows a loss of awareness of the covenantal character of the union these persons had with God and with each other. The human body retains its "spousal significance" but this is now clouded by sin. Thus, in *Genesis 19:1-11*, the deterioration due to sin continues in the story of the men of Sodom. There can be no doubt of the moral judgment made there against homosexual relations. In *Leviticus 18:22* and *20:13*, in the course of describing the conditions necessary for belonging to the Chosen People, the author excludes from the People of God those who behave in a homosexual fashion.

Against the background of this exposition of theocratic law, an eschatological perspective is developed by St. Paul when, in *1 Cor. 6:9*, he proposes the same doctrine and lists those who behave in a homosexual fashion among those who shall not enter the Kingdom of God.

In *Romans 1:18-32*, still building on the moral traditions of his forebears, but in the new context of the confrontation between Christianity and the pagan society of his day, Paul uses homosexual behavior as an example of the blindness which has overcome humankind. Instead of the original harmony between Creator and creatures, the acute distortion of idolatry has led to all kinds of moral excess. Paul is at a loss to find a clearer example of this disharmony than homosexual relations. Finally, *1 Tim. 1*, in full continuity with the Biblical position, singles out those who spread wrong doctrine and in v. 10 explicitly names as sinners those who engage in homosexual acts.

7. The Church, obedient to the Lord who founded her and gave to her the sacramental life, celebrates the divine plan of the loving and the live-giving union of men and women in the sacrament of marriage. It is only in the marital relationship that the use of the sexual faculty can be morally good. A person engaging in homosexual behavior therefore acts immorally.

To chose someone of the same sex for one's sexual activity is to annul the rich symbolism and meaning, not to mention the goals, of the Creator's sexual design. Homosexual activity is not a complementary union, able to transmit life; and so it thwarts the call to a life of that form of self-giving which the Gospel says is the essence of Christian living. This does not mean that homosexual persons are not often generous and giving of themselves; but when they engage in homosexual activity they confirm within themselves a disordered sexual inclination which is essentially self-indulgent.

As in every moral disorder, homosexual activity prevents one's own fulfillment and happiness by acting contrary to the creative wisdom of God. The Church, in rejecting erroneous opinions regarding homosexuality, does not limit but rather defends personal freedom and dignity realistically and authentically understood.

8. Thus, the Church's teaching today is in organic continuity with the Scriptural perspective and with her own constant Tradition. Though today's world is in many ways quite new, the Christian community senses the profound and lasting bounds which join us to those generations who have gone before us, "marked with the sign of faith."

Nevertheless, increasing numbers of people today, even within the Church, are bringing enormous pressure to bear on the Church to accept the homosexual condition as though it were not disordered and to condone homosexual activity. Those within the Church who argue in this fashion often have close ties with those with similar views outside it. These latter groups are guided by a vision opposed to the truth about the human person, which is fully disclosed in the mystery of Christ. They reflect, even if not entirely consciously, a materialistic ideology which denies the transcendent nature of the human person as well as the supernatural vocation of every individual.

The Church's ministers must ensure that homosexual persons in their care will not be misled by this point of view, so profoundly opposed to the teaching of the Church. But the risk is great and there are many who seek to create confusion regarding the Church's position and then to use that confusion to their own advantage.

9. The movement within the Church, which takes the form of pressure groups of various names and sizes, attempts to give the impression that it represents all homosexual persons who are Catholics. As a matter of fact, its membership is by and large restricted to those who either ignore the teaching of the Church or seek somehow to undermine it. It brings together under the aegis of Catholicism homosexual persons who have no intention of abandoning their homosexual behavior. One tactic used is to protest that any and all criticism of or reservations about homosexual people, their activity and lifestyle, are simply diverse forms of unjust discrimination.

There is an effort in some countries to manipulate the Church by gaining the often well-intentioned support of her pastors with a view to changing civil-statutes and laws. This is done in order to conform to these pressure groups' concept that homosexuality is at least a completely harmless, if not an entirely good, thing. Even when the practice of homosexuality may seriously threaten the lives and well being of a large number of people, its advocates remain undeterred and refuse to consider the magnitude of the risks involved.

The Church can never be so callous. It is true that her clear position cannot be revised by pressure from civil legislation or the trend of the moment. But she is really concerned about the many who are not represented by the pro-homosexual movement and about those who may have been tempted to believe its deceitful propaganda. She is also aware that the view that homosexual activity is equivalent to, or as acceptable as, the sexual expression of conjugal love has a direct impact on society's understanding of the nature and rights of the family and puts them in jeopardy.

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10. It is deplorable that homosexual persons have been and are the object of violent malice in speech or in action. Such treatment deserves condemnation from the Church's pastors wherever it occurs. It reveals a kind of disregard for others which endangers the most fundamental principles of a healthy society. The intrinsic dignity of each person must always be respected in word, in action and in law.

But the proper reaction to crimes committed against homosexual persons should not be to claim that the homosexual condition is not disordered. When such claim is made and when homosexual activity is consequently condoned, or when civil legislation is introduced to protect behavior to which no one has any conceivable right, neither the Church nor society at large should be surprised when other distorted notions and practices gain ground, and irrational and violent reactions increase.

11. It has been argued that the homosexual orientation in certain cases is not the result of deliberate choice; and so the homosexual person would then have no choice but to behave in a homosexual fashion. Lacking freedom, such a person, even if engaged in homosexual activity, would not be culpable.

Here, the Church's wise moral tradition is necessary since it warns against generalizations in judging individual cases. In fact, circumstances may exist, or may have existed in the past, which would reduce or remove the culpability of the individual in a given instance; or other circumstances may increase it. What is at all costs to be avoided is the unfounded and demeaning assumption that the sexual behavior of homosexual persons is always and totally compulsive and therefore inculpable. What is essential is that the fundamental liberty which characterizes the human person and gives him his dignity be recognized as belonging to the homosexual person as well. As in every conversion from evil, the abandonment of homosexual activity will require a profound collaboration of the individual with God's liberating grace.

12. What, then, are homosexual persons to do who seek to follow the Lord? Fundamentally, they are called to enact the will of God in their life by joining whatever sufferings and difficulties they experience in virtue of their conditions to the sacrifice of the Lord's Cross. That Cross, for the believer, is a fruitful sacrifice since from that death come life and redemption. While any call to carry the cross or to understand a Christian's suffering in this way will predictably be met with bitter ridicule by some, it should be remembered that this the way to eternal life for *all* who follow Christ.

It is, in effect, none other than the teaching of Paul the Apostle to the Galatians when he says that the Spirit produces in the lives of the faithful "love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control" (5:22) and further (v. 24), "You cannot belong to Christ unless you crucify all self-indulgent passions and desires."

It is easily misunderstood, however, if it is merely seen as a pointless effort at self-denial. The Cross *is* a denial of self, but in service to the will of God himself who makes life come from death and empowers those who trust in him to practice virtue in place of vice.

To celebrate the Paschal Mystery, it is necessary to let that Mystery become imprinted in the fabric of daily life. To refuse to sacrifice one's own will in obedience to the will of the Lord is effectively to prevent salvation. Just as the Cross was central to the expression of God's redemptive love for us in Jesus, so the conformity of the self-denial of homosexual men and women with the sacrifice of the Lord will constitute for them a source of self-giving which will save them from a way of life which constantly threatens to destroy them.

Christians who are homosexual are called, as all of us are, to a chaste life. As they dedicate their lives to understanding the nature of God's personal call to them, they will be able to celebrate the Sacrament of Penance more faithfully and receive the Lord's grace so freely offered there in order to convert their lives more fully to his Way.

13. We recognize, of course, that in great measure the clear and successful communication of the Church's teaching to all the faithful, and to society at large, depends on the correct instruction and fidelity of her pastoral ministers. The Bishops have the particularly grave responsibility to see to it that their assistants in the ministry, above all the priests, are rightly informed and personally disposed to bring the teaching of the Church in its integrity to everyone.

The characteristic concern and good will exhibited by many clergy and religious in their pastoral care for homosexual persons is admirable, and, we hope, will not diminish. Such devoted ministers should have the confidence that they are faithfully following the will of the Lord by encouraging the homosexual person to lead a chaste life and by affirming that person's God-given dignity and worth.

14. With this in mind, this Congregation wishes to ask the Bishops to be especially cautious of any programs which may seek to pressure the Church to change her teaching, even while claiming not to do so. A careful examination of their public statements and the activities they promote reveals a studied ambiguity by which they attempt to mislead the pastors and the faithful. For example, they may present the teaching of the Magisterium, but only as if it were an optional source for the formation of one's conscience. Its specific authority is not recognized. Some of these groups will use the word "Catholic" to describe either the organization or its intended members, yet they do not defend and promote the teaching of the Magisterium; indeed, they even openly attack it. While their members may claim a desire to conform their lives to the teaching of Jesus, in fact they abandon the teaching of his Church. This contradictory action should not have the support of the Bishops in any way.

15. We encourage the Bishops, then, to provide pastoral care in full accord with the teaching of the Church for homosexual persons of their dioceses. No authentic pastoral program will include organizations in which homosexual persons associate with each other without clearly stating that homosexual activity is immoral. A truly pastoral approach will appreciate the need for homosexual persons to avoid the near occasions of sin.

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We would heartily encourage programs where these dangers are avoided. But we wish to make it clear that departure from the Church's teaching, or silence about it, in an effort to provide pastoral care is neither caring nor pastoral. Only what is true can ultimately be pastoral. The neglect of the Church's position prevents homosexual men and women from receiving the care they need and deserve.

An authentic pastoral program will assist homosexual persons at all levels of the spiritual life: through the sacraments and in particular through the frequent and sincere use of the sacrament of Reconciliation, through prayer, witness, counsel and individual care. In such a way, the entire Christian community can come to recognize its own call to assist its brothers and sisters, without deluding them or isolating them.

16. From this multi-faceted approach there are numerous advantages to be gained, not the least of which is the realization that a homosexual person, as every human being, deeply needs to be nourished at many different levels simultaneously.

The human person, made in the image and likeness of God, can hardly be adequately described by a reductionist reference to his or her sexual orientation. Every one living on the face of the earth has personal problems and difficulties, but challenges to growth, strengths, talents and gifts as well. Today, the Church provides a badly needed context for the care of the human person when she refuses to consider the person as a "heterosexual" or a "homosexual" and insists that every person has a fundamental identity: the creature of God, and by grace, his child and heir to eternal life.

17. In bringing this entire matter to the Bishops' attention, this Congregation wishes to support their efforts to assure that the teaching of the Lord and his Church on this important question be communicated fully to all the faithful.

In light of the points made above, they should decide for their own dioceses the extent to which an intervention on their part is indicated. In addition, should they consider it helpful, further coordinated action at the level of their National Bishops' Conference may be envisioned.

In a particular way, we would ask the Bishops to support, with the means at their disposal, the development of appropriate forms of pastoral care for homosexual persons. These would include the assistance of the psychological, sociological, and medical sciences, in full accord with the teaching of the Church.

They are encouraged to call on the assistance of all Catholic theologians who, by teaching what the Church teaches, and by deepening their reflections on the true meaning of human sexuality and Christian marriage with the virtues it engenders, will make an important contribution in this particular area of pastoral care.

The Bishops are asked to exercise special care in the selection of pastoral ministers so that by their fidelity to the Magisterium, they may be of real service to homosexual persons, promoting their health and well-being in the fullest sense. Such ministers will reject theological opinions which dissent from the teaching of the Church and which, therefore, cannot be used as guidelines for pastoral care.

We encourage the Bishops to promote appropriate catechetical programs based on the truth about human sexuality in its relationship to the family as taught by the Church. Such programs should provide a good context within which to deal with the question of homosexuality.

This catechesis would also assist those families of homosexual persons to deal with this problem which affects them so deeply.

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. Such support, or even the semblance of such support, can be gravely misinterpreted. Special attention should be given to the practice of scheduling religious services and to the use of Church buildings by these groups, including the facilities of Catholic schools and colleges. To some, such permission to use Church property may seem only just and charitable; but in reality it is contradictory to the purpose for which these institutions were founded, it is misleading and often scandalous.

In assessing proposed legislation, the Bishops should keep as their uppermost concern the responsibility to defend and promote family life.

18. The Lord Jesus promised, "You shall know the truth and the truth shall set you free" (*Jn 8:32*). Scripture bids us speak the truth in love (*cf. Eph 4:15*). The God who is at once truth and love calls the Church to minister to every man, woman and child with the pastoral solicitude of our compassionate Lord. It is in this spirit that we have addressed this Letter to the Bishops of the Church, with the hope that it will be of some help as they care for those whose suffering can only be intensified by error and lightened by truth.

During an audience granted to the undersigned Prefect, His Holiness, Pope John Paul II, approved this Letter, adopted in an ordinary session of the Congregation for the Doctrine of the Faith, and ordered it to be published.

Given at Rome, 1 October 1986.

Joseph Cardinal Ratzinger
Prefect