

Catholic Identity Concerns at Georgetown University

Research compiled by The Cardinal Newman Society

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The Cardinal Newman Society

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Section 1: Introduction

"Georgetown is the oldest Catholic university in the country," observed New York's Cardinal Timothy Dolan, adding, "Part of Catholic identity is to be in union with the bishops."¹ His remarks came in May 2012, after Georgetown University selected U.S. Health and Human Services Secretary Kathleen Sebelius as a graduation speaker. Sebelius is a "pro-choice" Catholic and architect of the federal health insurance mandate that has threatened the religious freedom of American Catholics and the survival of many Catholic apostolates.

Cardinal Dolan continued his lament:

When they would invite someone that is so dramatically at odds with one of the central tenets of the faith, that does bother us. We're disappointed, but we're not shocked. Because unfortunately some of our Catholic universities -- thank God not many -- have been moving toward a more secular model, where they would take their cues from what's happening in contemporary events instead of the timeless wisdom of the Church. I'm afraid that's what might be happening here.²

If these were only the reflections of a distant observer, they might allow for some debate. But instead they were the pointed concerns of the president of the U.S. Conference of Catholic Bishops, echoing a sentiment that the Archdiocese of Washington's *Catholic Standard* had already expressed in an editorial titled "Disappointed but Not Surprised":

[I]t is disappointing that [Sebelius] would be the person that Georgetown University would choose to honor. ...Georgetown has undergone a secularization, due in no small part to the fact that much of its leadership and faculty find their inspiration in sources other than the Gospel and Catholic teaching. Many are quite clear that they reflect the values of the secular culture of our age.

¹ "Dolan: White House is 'Strangling' Catholic Church," CBS News (May 22, 2012); at http://www.cbsnews.com/8301-505267_162-57438959/dolan-white-house-is-strangling-catholic-church/

² Ibid.

Thus the selection of Secretary Sebelius for special recognition, while disappointing, is not surprising.³

Even within the Society of Jesus, there is evidence of some angst about the direction of Georgetown University. Also last May, Georgetown alumnus Fr. Robert John Araujo, S.J., worried that time is running short before the University will have completely separated itself from the Catholic Church. He recalled "fond memories" of his *alma mater* almost 50 years earlier, but he admitted, "I don't think I would have the same experience today if I were matriculating in the present day." Father Araujo wrote:

The evidence of the withering of the Catholic soul has grown during the passage of time. I cannot say if there is still time for Georgetown, and other schools pursuing the same path, to self-prune, but I pray for this. Being an optimist, I want to say there may well be a final opportunity, but the time is growing short, very short, for this to happen.⁴

And as if on cue, it was again the same month when Patrick J. Deneen, a popular and promising associate professor of government at Georgetown, announced his departure from the University, citing a lack of Catholic identity. Writing for *First Things*, Deneen characterized Georgetown's arguments defending its invitation to Secretary Sebelius as "specious and disingenuous." Deneen wrote:

Since learning of this decision by the University I have served for seven years, and which I leave with sadness and pain to join the University of Notre Dame in the belief that it has the possibility of retaining its Catholic identity -- I have mostly felt sharp pain over an institution of the Church honoring one whose policy would force -- in some form -- the Church to cease to be itself.

³ "Disappointed but Not Surprised," *Catholic Standard* editorial (May 10, 2012); at <http://blog.adw.org/wp-content/uploads/CS-Editorial-Georgetown-Univ-05-10-12-web.pdf> [at <http://www.cathstan.org/Content/News/News/Article/Editorial-Disappointed-But-Not-Surprised-/2/2/5142>]

⁴ Robert John Araujo, S.J., "Apostolic Apathy," *Mirror of Justice* (May 20, 2012); at <http://mirrorofjustice.blogs.com/mirrorofjustice/2012/05/apostolic-apaty.html>

Of course, if Georgetown were truly and irrefutably acting as the Church, categorically and by definition it could not act in this manner. It is only in its own internal confusion about itself and its mission, a confusion that it sows among Catholics and non-Catholics alike -- not, finally, the "open-minded exchange of ideas," but *Ad majorem Dei gloriam inque hominum salute* -- that it could have issued and followed through on this invitation. ...[I] will pray for Georgetown and for the Church to be true to itself, and not to be snared by the temptations of Caesar and the world.⁵

So May 2012 was clearly a flash point for concern about Georgetown University's Catholic identity -- and it was also then that alumnus William Peter Blatty announced plans for a canon law petition to seek ecclesiastical remedies to Georgetown's seemingly growing distance from the Church. But the concerns shared by many alumni, bishops, Jesuits and other Catholics are rooted not in a single controversy but many years of questions and occasional flash points when it was once again noted that Georgetown had lost its way -- and still the spiral seemed to continue downward.

It is because The Cardinal Newman Society has reported on these concerns for 20 years that Mr. Blatty asked us to provide what documentation we have available. Such is the purpose of this report. We discarded far more data than appears in these pages, either because it seemed dated and involved University officials who are no longer responsible for Georgetown, or because online documentation could no longer be found. It was also beyond our capability to conduct a thorough investigation of Georgetown's faculty and leadership, academics, policies, etc., in addition to what we have compiled over the years. The theology department especially warrants more careful observation.

Moreover, this report is deliberately restricted to concerns about Georgetown University's Catholic identity. It does not document the many good and healthy activities at Georgetown, which are plentiful. It can be argued, however, that only a minor portion of these activities appear to be distinctively

⁵ Patrick J. Deneen, "'For the Salvation of Souls': A Farewell to Georgetown," *First Things* (May 18, 2012); at <http://www.firstthings.com/onthesquare/2012/05/ldquoofor-the-salvation-of-soulsrdquo> [at <http://www.firstthings.com/web-exclusives/2012/05/ldquoofor-the-salvation-of-soulsrdquo>]

Catholic, and we leave it to Georgetown to demonstrate the strengths of its Catholic identity, should it choose to do so.

This report does not attempt to make judgments as to Georgetown University's conformity to *Ex corde Ecclesiae*⁶ and the *Application of Ex corde Ecclesiae to the United States*.⁷ While these documents provide the Church's definition of a Catholic university, and we rely on that definition when referring to the mission of a Catholic university, this report is focused simply on documenting the concerns that we have observed.

To that humble purpose, we hope that the considerable effort put into this compilation will be of benefit to the Church and particularly the Archdiocese of Washington and concerned members of the Georgetown University community.

⁶ Pope John Paul II, *Ex corde Ecclesiae* (Aug. 15, 1990); at http://www.vatican.va/holy_father/john_paul_ii/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae_en.html

⁷ United States Conference of Catholic Bishops, *The Application of Ex corde Ecclesiae for the United States* (Nov. 17, 1999); at http://old.usccb.org/bishops/application_of_excordeecclesiae.shtml [at <http://www.usccb.org/beliefs-and-teachings/how-we-teach/catholic-education/higher-education/the-application-for-ex-corde-ecclesiae-for-the-united-states.cfm>]

Section 2: Mission and Identity

Georgetown University's Mission Statement begins by asserting, "Georgetown is a Catholic and Jesuit, student-centered research university."⁸ It is a clear statement of Catholic identity.

The Mission Statement goes on to express the University's vision of education as one rooted in dialogue and pluralism, identifying its founding principle as the belief that "serious and sustained discourse among people of different faiths, cultures and beliefs promotes intellectual, ethical and spiritual understanding." This founding principle is embodied "in the diversity of our students, faculty and staff, our commitment to justice and the common good, our intellectual openness and our international character." Georgetown also aims to be a community dedicated to "creating and communicating knowledge," and which educates women and men to be reflective lifelong learners, responsible and active participants in civic life, and to live generously in service to others. It provides "excellent undergraduate, graduate and professional education in the Jesuit tradition for the glory of God and the well-being of humankind."

In 2012, Georgetown produced a self-study report, *Strengthening and Integrating Scholarly and Academic Excellence*,⁹ as part of its re-accreditation process with the Middle States Commission on Higher Education. The study focuses in part on institutional assessment, noting:

Institutional assessment connects Georgetown's plans and programs back to its mission as a Catholic and Jesuit, student-centered research university. Increasingly, it connects back to the core values and strategic imperatives that emerged from the process led by the Board of Directors in 2008-2009... At the institutional level, assessment addresses: (1) the University's effectiveness in its embodiment of its core values -- continuing pursuit of academic excellence, honoring the University's Catholic and Jesuit identity, fostering "interior freedom," building

⁸ <http://www.georgetown.edu/about/governance/mission-statement/>
[at <http://governance.georgetown.edu/mission-statement>]

⁹ Georgetown University, *Strengthening and Integrating Scholarly and Educational Excellence* (Feb. 3, 2012); at https://blogs.common.georgetown.edu/middlestates/files/GU-proposal-v5_4a.pdf

community in diversity, and enacting transformative leadership; (2) the University's progress on its strategic imperatives -- strengthen academic and research competitiveness, leverage assets to address the issues of our age, and strengthen financial resources to fund imperatives; and (3) how well the University meets more specific goals relating those values and imperatives to the programs and activities of schools and other units.¹⁰

Although Georgetown's "Catholic and Jesuit" identity is described as one of the five core values "visible across the spectrum of University programs," the other four values appear at times to eclipse Georgetown's "Catholic and Jesuit" identity. Or it may be more accurate to say that the meaning of "Catholic and Jesuit" has been refracted through the prism of other core values, losing essential characteristics including, in certain respects, fidelity to the Magisterium of the Catholic Church.

The following is a brief examination of each of Georgetown University's core values:

a. Catholic and Jesuit identity

In 2003 Georgetown University established an Office of Mission and Ministry, directed since 2011 by Rev. Kevin O'Brien, S.J., to help maintain and promote the Jesuit heritage and Catholic identity of the University.

The Office describes Georgetown as "grounded in the educational tradition" of the Jesuits, which "inspires" the University with certain "characteristics and values" that "sustain our Jesuit character." These characteristics include *Ad Majorem Dei Gloriam* (doing what is best for the glory of God), contemplation in action (making choices based on prayer and reflection), academic excellence, educating the whole person (development of the spiritual, intellectual, artistic, social and physical aspects of each student), *cura personalis* (individualized attention to students), faith and justice (emphasis on

¹⁰ The internal measures, records and assessment tools are unavailable for public review but would be valuable indicators of Georgetown's efforts to maintain its Catholic identity, what it considers to be the measures of that identity, and its awareness of weaknesses in that area. The University's Office of Assessment and Decision Support maintains those confidential records.

addressing poverty, oppression and injustice), men and women for others (protecting the needs of the most vulnerable), interreligious understanding and communion in diversity.¹¹ While these are all characteristics that might be expected at a Jesuit institution, it is noted that none of them, as they are defined and practiced at Georgetown, is explicitly or uniquely Catholic.

Instead, as noted earlier, "Jesuit character" is defined largely by the University's "core values" of academic excellence, interior freedom (here "*cura personalis*"), transformative leadership (here "justice" and "men and women for others") and diversity. The "Jesuit and Catholic identity" is defined by, rather than informing and shaping, the secular functions and goals of the University. Georgetown's founding Jesuit and Catholic mission clearly motivates its priorities, but without an ongoing commitment to Catholic teaching and helping students grow in the Catholic faith, the University lacks a truly distinctive Catholic identity.

A search of hundreds of pages on Georgetown's website yields few references to the University's union with the Catholic Church and fidelity to Catholic teachings. Catholic teaching and practice maintain a place at the University -- especially in the Catholic Studies Program, as one faith tradition among many in Campus Ministry (see Section 5(b) of this report) and in the Theology Department and Woodstock Theological Center (see Section 4). But even these "Catholic places" within the University are not committed wholly and faithfully to Catholic teaching and practice, especially sexual morality. Fidelity and submission to Catholic teachings seems highly variable, depending on the individuals involved.

The Office of Mission and Ministry sees its efforts not to promote the Catholic faith but to promote a "centered pluralism." Father O'Brien explains:

Because we respect the wide variety of religious and humanist perspectives of our colleagues, we strive to represent a "centered pluralism" in our offerings, anchored by our Catholic and Jesuit identity and respectfully

11 <http://missionandministry.georgetown.edu/spiritofgeorgetown.html> [at <http://missionandministry.georgetown.edu/thespíritofgeorgetown>]

engaging the particular traditions represented in our community.¹²

The phrase "centered pluralism" is repeated often at Georgetown and refers back to the title of a report of a committee of faculty and administrators convened by Dean of Faculty Bruce Douglass in 1995 and 1996.¹³ The report argues for explicit acknowledgment of Georgetown's Jesuit and Catholic heritage and values, but without allowing those values to restrict the policies and activities of a deliberately pluralistic community which does not universally accept Catholic teaching. Far more than the "religious liberty" that Pope John Paul II proposed for students and faculty of Catholic colleges,¹⁴ "centered pluralism" assumes that non-Catholics have the authority to behave and shape the University itself in ways that are inconsistent with Catholic teaching, as long as they give due respect and consideration to the University's Catholic heritage and values.

Therefore, according to the report:

We recognize that some ways of reaffirming Georgetown's Jesuit and Catholic identity would be inappropriate for a university with the pluralistic character it now has. ...It would be inappropriate for anyone to try to compel all the members of such a diverse community to conform their lives to [C]hurch teaching. But Georgetown should be the kind of place where responsibility for the quality of the common life is taken with special seriousness, and where Catholic thought is treated as a highly valued resource available to those involved in exercising that responsibility. ...Those who exercise fiduciary responsibility for Georgetown as a Catholic institution have a duty to insure that the determination of University policy in matters touching on the current teaching of the Catholic [C]hurch is made in a manner that accords such

12 <http://www11.georgetown.edu/omm/> [at <https://missionandministry.georgetown.edu/>]

13 Bruce Douglass, et al., "Centered Pluralism: A Report of a Faculty Seminar on the Jesuit and Catholic Identity of Georgetown University," in John Wilcox and Irene King, eds., *Enhancing Religious Identity: Best Practices from Catholic Campuses* (Washington, D.C.: Georgetown University Press, 2000).

14 *Ex corde Ecclesiae*, 27.

teaching appropriate respect but without assuming that it will be treated as the last word.¹⁵

Georgetown University's website offers a one-page introduction to its Jesuit and Catholic identity that reveals the fruits of this noncommittal "centered pluralism."¹⁶ Despite the assurance that Georgetown remains "deeply rooted in the Catholic faith," there is no assurance of fidelity, only implications of Catholic teaching that are reflected in the University's attention to spiritual reflection, service and intellectual inquiry. The page cites "opportunities" for students to grow spiritually, but also notes that its pastoral energies are devoted to "a diversity of faiths." The page repeatedly points to Georgetown's "diversity" and "pluralism" without embracing a distinctly Catholic approach to teaching, learning and community life. The practical implications of Georgetown's Jesuit and Catholic identity, as explained on this page, would be acceptable at any secular college with a commitment to serving humanity and improving society.

One aspect of Georgetown University's Jesuit and Catholic identity is beyond dispute: it is the nation's oldest Catholic university and best-recognized Jesuit institution. But even the fact of its ongoing ties to the Society of Jesus is eroding. Georgetown University's Jesuit community has reportedly seen an almost 50 percent decline in members over 36 years, dropping from 122 in 1975 to 64 in 2011, with clear implications for the Jesuit presence at Georgetown.¹⁷ President John DeGioia was selected in 2001 as the University's first lay president; then-chairman of the Board of Directors, John Kennedy, reportedly said the Board was faced with a "shrinking pool of Jesuit candidates."¹⁸

15 Bruce Douglass, et al., "Centered Pluralism."

16 <http://www.georgetown.edu/about/jesuit-and-catholic-heritage/index.html> [at <http://www.georgetown.edu/about/jesuit-and-catholic-heritage>]

17 "Jesuits Optimistic as Numbers Decline," *The Hoya* (Apr. 29, 2011); at <http://www.thehoya.com/jesuits-optimistic-as-numbers-decline-1.2213566> [at <http://www.thehoya.com/jesuits-optimistic-as-numbers-decline/>]

18 "DeGioia Unanimously Chosen Next President," *The Georgetown Voice* (Feb. 22, 2001); at <http://georgetownvoice.com/2001/02/22/degioia-unanimously-chosen-next-president/>

Moreover, the University's declining Catholic identity seems to be reflected in the students who are attracted to Georgetown. A 2012 report in *The Hoya* claimed that Catholics make up less than half (47 percent) of Georgetown's student body. About a quarter (27 percent) are non-Catholic Christians, and there are growing portions of atheists and agnostics (12 percent), Jews (6 percent) and Muslims (3 percent).¹⁹ But a 2007 report from Georgetown University's Berkley Center for Religion, Peace and World Affairs found that only 56 percent of incoming freshmen were Christian (including Catholics), and 35 percent did not identify with any particular faith. Almost half (45 percent) disagreed with the idea that "Prayer can change the course of my life and events," and the majority (59 percent) disagreed with the view that "Only religious belief can explain the deepest mysteries of life."²⁰

Even a predominantly non-Catholic student body need not diminish a Catholic college's mission, but Georgetown University seems to have decided that serving students of multiple faiths means compromising its commitment to the one Catholic Faith. Aquinas College of Nashville, Tenn., for instance, has only 35 percent Catholic students, but the Dominican Sisters ensure a strong and decidedly Catholic curriculum, policies and campus ministry.²¹ By contrast, in Georgetown's student center one finds "the Torah, Qu'ran and scriptures or symbols significant to other religions are prominently displayed near the main elevators on each floor."²²

19 "At a Crossroads: Georgetown's Evolving Catholic Identity," *The Hoya* (Mar. 29, 2012); at <http://www.thehoya.com/the-guide/at-a-crossroads-1.2833098?pagereq=2#.UIqiVmnuVVQ> [at <http://www.thehoya.com/at-a-crossroads/>]

20 Georgetown University's Berkley Center for Religion, Peace and World Affairs, "Undergraduate Learning and Interreligious Understanding" (Fall 2007); at http://repository.berkleycenter.georgetown.edu/undergrad_survey_final.pdf [at <http://repository.berkleycenter.georgetown.edu/080112UndergraduateLearningInterreligiousUnderstandingReportFall2007SurveyFirstyears.pdf>]

21 <http://www.aquinascollege.edu/>

22 "At a Crossroads," *The Hoya*.

b. Academic excellence

Georgetown claims, "Catholicism's rich and diverse intellectual tradition is central to Georgetown's academic life."²³ The claim is dubious.

For many Catholic colleges, introduction to the Catholic intellectual tradition -- especially Catholic theology, philosophy, history and literature -- is located especially within a set of general education requirements. Undergraduate students at Georgetown College²⁴ are required to take a writing course, a humanities course, and two courses each in history, philosophy, theology, math/science and social science (except for students majoring in hard sciences). Students must also show mastery of a foreign language. In theology, students must choose between "Introduction to Biblical Literature" and "The Problem of God;" the latter is taught by at least some professors as a philosophical consideration of God and religion.²⁵ Although there are options for Catholic-oriented courses within most of these disciplines, the wide variety of non-Catholic courses allows students to graduate without choosing a single course in Catholic thought.²⁶

As explained further in Section 4 of this report, there is little apparent intersection between the Catholic faith and most courses at Georgetown University. Even a student majoring in "theology" can devote a large portion of their studies to Islam, Buddhism, Judaism, the intersection of science and religion, etc. without studying authentic Catholic theology.

Professors at Georgetown University are not required to uphold Catholic teaching in the classroom. The faculty handbook defines academic freedom in the broadest terms, permitting "free

23 <http://www.georgetown.edu/about/jesuit-and-catholic-heritage/index.html> [at <http://www.georgetown.edu/about/jesuit-and-catholic-heritage>]

24 Although general education requirements vary in other colleges of Georgetown University, the liberal arts exposure for undergraduates is quite similar, including theology.

25

<http://courses.georgetown.edu/index.cfm?Action=View&CourseID=THEO-001>

26 <http://bulletin.georgetown.edu/collegegen.html> [at <https://bulletin.georgetown.edu/college>]

inquiry and free expression" without limit, both inside the classroom and in all professional functions and publications outside the classroom. Effectively the policy means that Georgetown cannot guarantee a Catholic education to students, ensuring that Catholic teaching is presented accurately and as truth that is central to the University's Catholic mission.

This runs contrary to the Church's responsible embrace of academic freedom, "so long as the rights of the individual person and of the community are preserved within the confines of the truth and the common good."²⁷ This was further explained by Pope Benedict XVI in his 2008 address to American educators:

...In regard to faculty members at Catholic colleges and universities, I wish to reaffirm the great value of academic freedom. In virtue of this freedom you are called to search for the truth wherever careful analysis of evidence leads you. Yet it is also the case that any appeal to the principle of academic freedom in order to justify positions that contradict the faith and the teaching of the Church would obstruct or even betray the university's identity and mission; a mission at the heart of the Church's *munus docendi* and not somehow autonomous or independent of it.²⁸

c. Interior freedom

Georgetown University President John DeGioia has explained the University's notion of "interior freedom" as follows:

There is a second goal we have in our tradition, and that is that you are able to live your lives in alignment with your most deeply held beliefs, with your deepest values. That you are able to achieve a profound sense of interior freedom. Such freedom enables you to know where you are blocked from living your deepest values. We hope that

27 *Ex corde Ecclesiae*, 12.

28 Pope Benedict XVI, "Address to Catholic Educators at The Catholic University of America" (Apr. 17, 2008); at http://www.vatican.va/holy_father/benedict_xvi/speeches/2008/april/documents/hf_ben-xvi_spe_20080417_cath-univ-washington_en.html

[at http://w2.vatican.va/content/benedict-xvi/en/speeches/2008/april/documents/hf_ben-xvi_spe_20080417_cath-univ-washington.html]

through our curriculum, through courses like "The Problem of God;" by reading the best that has been thought and written; in your conversations with one another; in your work with our faculty and in your extracurricular activities, you have come to know yourself, your deepest convictions, and what it is you want to stand for in your life. It's a sense of self-possession, a sense of serenity, an inner peace, a consolation in knowing that you are working to become your very best self... and living your most deeply held values.

The deeper your interior freedom, the deeper you are able to establish your sense of self. The work of interior freedom is animated by your imagination, by the capacity to range broadly, widely, deeply across the range of possibilities. We seek to help you achieve the deepest understanding of reality possible, with the recognition that that understanding begins within oneself.²⁹

This interior freedom is individual and independent of any particular faith or value system. It aspires to consistency with one's chosen "values," to being true to oneself, and to the possibilities of human imagination.

While Georgetown's goal of fostering interior freedom is constructive for students of all faiths and worldviews, forming the conscience and promoting a Christian understanding of vocation or calling is consistent with the mission of a Catholic university. A Catholic institution should teach students that the only true freedom is found in uniting one's will with the will of God. For some students who choose false values and beliefs, Georgetown's "interior freedom" has the potential to be directly opposed to God and to the values and teachings of Christianity.

In 2008 at The Catholic University of America, Pope Benedict XVI told the presidents of Catholic colleges:

...First and foremost every Catholic educational institution is a place to encounter the living God who in Jesus Christ reveals his transforming love and truth (cf.

29 John J. DeGioia, remarks during commencement ceremony of School of Foreign Services in Qatar (May 8, 2010); at <http://www.georgetown.edu/content/1242663955463.html> [at <https://web.archive.org/web/20101210075144/http://www.georgetown.edu/content/1242663955463.html>]

Spe Salvi, 4). This relationship elicits a desire to grow in the knowledge and understanding of Christ and his teaching. In this way those who meet him are drawn by the very power of the Gospel to lead a new life characterized by all that is beautiful, good, and true; a life of Christian witness nurtured and strengthened within the community of our Lord's disciples, the Church.

...Freedom is not an opting out. It is an opting in -- a participation in Being itself. Hence authentic freedom can never be attained by turning away from God. Such a choice would ultimately disregard the very truth we need in order to understand ourselves. A particular responsibility therefore for each of you, and your colleagues, is to evoke among the young the desire for the act of faith, encouraging them to commit themselves to the ecclesial life that follows from this belief. It is here that freedom reaches the certainty of truth. In choosing to live by that truth, we embrace the fullness of the life of faith which is given to us in the Church.³⁰

Georgetown University seems to relate the Jesuit phrase *cura personalis* -- often invoked by the Georgetown administration as an expression of Georgetown's Jesuit identity -- to interior freedom, reducing *cura personalis* to a secular humanistic value.

The Georgetown Jesuits describe *cura personalis* this way:

Formation and *Cura Personalis*: The whole person, in all its distinctiveness, is the center of the Georgetown education. It is an education which brings together the intellectual, emotional, spiritual, athletic, social, and ethical. It focuses on the intellectual, not in a compartmentalized way, but as integrated with other dimensions of human existence. This holistic and integrating education endeavors to free the student for critically self-aware life choices.³¹

30 Pope Benedict XVI, "Address to Catholic Educators".

31 Christopher Steck, S.J., et al., "A Distinctive Education: Reflections by Georgetown Jesuits on Education at Georgetown" (Spring 2010); at <http://www.library.georgetown.edu/sites/default/files/A%20Distinctive%20Education.pdf> [at <http://www.scribd.com/doc/30934363/A-Distinctive-Education-Jesuit-Reflections>]

The Georgetown Office of Mission and Ministry describes *cura personalis* as "individualized attention to the needs of the other, distinct respect for his or her unique circumstances and concerns, and an appropriate appreciation for his or her particular gifts and insights."³²

And Georgetown's Center for New Designs in Learning and Scholarship explains the Jesuit history behind the phrase *cura personalis*, but reports that, "Today, the phrase is understood to describe the student-centered nature of Georgetown's core educational mission," including attentiveness to student learning disabilities and learning styles, focus on students' "affective and emotional dimensions, and ethnic and cultural backgrounds."³³

d. Transformative leadership

In January 2012, in a town hall discussion of the re-accreditation process, Associate Provost Marjory Blumenthal reportedly explained, "Georgetown has no singular strategic planning document... Instead of one document, Georgetown expressed its mission and values in the planning and executions of its initiatives."³⁴ What initiatives express Georgetown's mission and values? The self-study lists the development of the University's LGBTQ (lesbian, gay, bisexual, transgender, queer) Resource Center as one initiative that produced "transformative" change in the area of student life. The self-study also cites the University's promotion of the Ignatian Spiritual Exercises to lay leaders as an initiative producing "transformative" change in the area of "Catholic/Jesuit identity."

Elsewhere in the self-study, Georgetown notes that its use of the term "transformational" "resonates" with the meaning described in a National Science Foundation publication.³⁵

32 <http://missionandministry.georgetown.edu/spiritofgeorgetown.html> [at

<http://missionandministry.georgetown.edu/thespíritofgeorgetown>]

33 <https://cndls.georgetown.edu/initiatives/teaching-to-the-whole-person/>

34 "Administration Officials Discuss Upcoming Re-Accreditation Process," *The Georgetown Voice* (Jan. 12, 2012); at <http://blog.georgetownvoice.com/2012/01/12/administration-officials-discuss-upcoming-re-accreditation-process/>

35 National Science Foundation, *Enhancing Support of Transformative Research at the National Science Foundation* (May

Georgetown specifies that it uses "transformational" to describe institutional strategies not underlying research. From the NSF publication abstract:

Science progresses in two fundamental and equally valuable ways. The vast majority of scientific understanding advances incrementally, with new projects building upon the results of previous studies or testing long-standing hypotheses and theories. Less frequently, scientific understanding advances dramatically, through the application of radically different approaches or interpretations that result in the creation of new paradigms or new scientific fields. This progress is revolutionary, for it transforms science by overthrowing entrenched paradigms and generating new ones. Truly revolutionary advances in science today may need particular nurturing, especially at the proposal stage. Although basic research that has the potential to be transformational is inherently less predictable in its course and eventual outcomes, it is, nonetheless, absolutely essential for our national advancement and for the advancement of science as a whole.³⁶

Georgetown University's Institute for Transformational Leadership sponsors conversation among government, business and nonprofit leaders "to ensure the common well being, the flourishing of the human community, and protection of the environment for future generations." The University makes the bold statement, "In spirit and in practice, no program better exemplifies the Jesuit mission and values than the Institute for Transformational Leadership." But there is no discernible Catholic identity to the program, and faculty are primarily business coaches and consultants. Instead, the "Jesuit mission and values" exemplified by the program are described as:

- Inclusiveness of all.
- Service to others for the greater good.
- Cultivation of the health and well-being of the whole person.
- Compassion of self and others.

2007); at <http://www.nsf.gov/nsb/publications/landing/nsb0732.jsp>

36 Ibid.

- Lifelong love of reflection, learning and practice.³⁷

Beyond the Institute, Georgetown has liberally used the terms “transformative” and “transformational” in fundraising materials, seeking gifts for special faculty and student initiatives that can have a marked impact on the world.³⁸ For example, the University asserts a “moral imperative” to develop a new master’s degree program in global human development.³⁹ Although these initiatives are vaguely tied to Georgetown’s Jesuit and Catholic mission, there is no clear integration with Catholic teaching and the Church’s mission of evangelization. The proposed initiatives in transactional law, environment, cancer treatment, even interreligious understanding are valuable but hardly distinctive for any major university, Catholic or secular.

e. Diversity

Georgetown University is strongly committed to diversity among its students and faculty in almost every sense -- religious, cultural, racial and sexual. Diversity initiatives dwarf Catholic-oriented initiatives in prominence, funding, reach and impact.

Diversity has been a focus of administrative concern at least since the mid-1990s.⁴⁰ The University elevated “diversity” to a core institutional value, first through numerous initiatives,

37 <http://scs.georgetown.edu/departments/37/institute-for-transformational-leadership/about-the-program/mission-and-vision> [at <http://scs.georgetown.edu/departments/37/institute-for-transformational-leadership/mission-and-vision>]

38 <http://campaign.georgetown.edu/transformational.html>

39 “Georgetown Advances Its Vision for Tomorrow,” *Georgetown Magazine* (Oct./Nov. 2012); at <http://magazine.georgetown.edu/tier1/transformational-opportunities-future-vision.html> [no longer online]

40 <http://www8.georgetown.edu/admin/provost/dac/assessment/summary%20of%20diversity%20reports,%20final.pdf> [at <http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ad=rja&uact=8&ved=0ahUKEwj12rfXuOnLAhXB1h4KHVb-Ay4QFggdMAA&url=http%3A%2F%2Fstatic1.1.sqspcdn.com%2Fstatic%2F%2F282042%2F20938438%2F1352681604690%2Fsummary%2Bof%2Bdiversity%2Breports%2Bfinal.pdf%3Ftoken%3Do4tT8csM0ZuqZkIwoamLF1RCTKk%253D&usq=AFQjCNG3cjd9M7XybGB5TakYPRIXKnU1-g>]

working groups and reports and, more recently, through institutionalized efforts that place increasing emphasis on homosexual students. Key initiatives include the Diversity Action Council (organized under the Provost's Office and headlined with "inspirational" quotes from a homosexual advocacy website),⁴¹ the Center for Multicultural Equity and Access,⁴² the office of Institutional Diversity, Equity and Affirmative Action (which has its own LGBTQ Initiative Working Group),⁴³ and the Doyle Program.⁴⁴ The Leaders in Education About Diversity initiative is "a dynamic peer education and leadership development program" focused on diversity.⁴⁵ Numerous student organizations help promote not only ethnic diversity but also sexual diversity.

Diversity of students and faculty is, in itself, morally neutral. It need not conflict with Catholic teaching, and often it seems Georgetown intends "diversity" to mean "tolerance" and practicing the virtues of charity and compassion. But Georgetown also frequently cites the goal of diversity when celebrating students' homosexual "identity" and "culture," a serious conflict with Catholic teaching that compromises the University's mission as "Jesuit and Catholic." Because Georgetown University's initiatives related to homosexuality are so extensive, the subject is treated in detail in Section 6 of this report.

41 <http://www8.georgetown.edu/admin/provost/dac/> [no longer online]

42 <http://cmea.georgetown.edu/>

43 <http://ideaa.georgetown.edu/diversityequity/>

44 <http://doyle.georgetown.edu/>

45 <http://hoyalink.georgetown.edu/organization/lead> [at <https://hoyalink.georgetown.edu/organization/lead>]

Section 3: Leadership

Georgetown University is governed by a Board of Directors, which appoints the President, approves academic degree programs and approves honorary degrees. The President appoints the Provost, Secretary and Treasurer with approval of the Board of Directors, and also appoints Vice Presidents and other University officials. The Provost manages the academic operations of the University's Main Campus and central administration in coordination with the Senior Vice President for Administration. The Board of Directors is assisted by the Board of Regents (focused on fundraising), the Alumni Board of Governors and the Executive Faculty.⁴⁶

The U.S. bishops' *Application of Ex corde Ecclesiae* requires, "To the extent possible, the majority of the board [of trustees or its equivalent] should be Catholics committed to the Church." It also requires, "Each member of the board must be committed to the practical implications of the university's Catholic identity as set forth in its mission statement or equivalent document."⁴⁷

Ex corde Ecclesiae requires:

The responsibility for maintaining and strengthening the Catholic identity of the University rests primarily with the University itself. While this responsibility is entrusted principally to university authorities (including, when the positions exist, the Chancellor and/or a Board of Trustees or equivalent body), it is shared in varying degrees by all members of the university community, and therefore calls for the recruitment of adequate university personnel, especially teachers and administrators, who are both willing and able to promote that identity.⁴⁸

a. Board of Directors

Georgetown University does not publicize the religious affiliation of its Directors. But research shows significant concerns about the affiliations and financial contributions of a

⁴⁶ "Bylaws of the President and Georgetown College," as amended Sept. 21, 2006; at <http://www.georgetown.edu/content/1242662846446.html> [at <https://governance.georgetown.edu/bylaws>]

⁴⁷ *Application of Ex corde Ecclesiae for the United States*, Art. 4, Sec. 2(a) and 2(b).

⁴⁸ *Ex corde Ecclesiae*, Part II, Art. 4, Sec. 1.

few leading Board members, contrary to the Catholic Church's teachings and pro-life and pro-marriage efforts.

The apparent dissonance between certain of Georgetown's Directors and the Catholic Church raises concerns about the fitness of the Board to make decisions consistent with the University's Catholic identity. It may be no coincidence that the University often reflects values and perspectives antagonistic to Catholic moral teachings and the Culture of Life.

The Board of Directors is led by its Chairman Paul Tagliabue, a 1962 graduate of Georgetown College and former commissioner of the National Football League. There are several concerns about Tagliabue's commitment to Catholic teaching:

- In October 2012, Paul and (his wife) Chandler Tagliabue donated \$100,000 to Marylanders for Marriage Equality in support of a Maryland campaign for legal recognition of same-sex marriage, reportedly calling the gift a "capital investment in our nation's infrastructure."⁴⁹
- According to Federal Election Commission records, "Chandler Tagliabue" has donated at least \$18,000 since 1998 to Emily's List, which works to elect pro-abortion rights candidates to national office. She also donated \$2,500 in 2010 to Women Vote!, a voter mobilization effort of Emily's List to support pro-abortion rights candidates.
- In 2011, Paul and Chandler Tagliabue reportedly donated \$1 million to establish the Tagliabue Initiative for LGBTQ [Lesbian, Gay, Bisexual, Transgender, Queer] Life: Fostering Formation and Transformation under the direction of Georgetown University's LGBTQ Resource Center and Vice President of Student Affairs.⁵⁰

49 "Former NFL Commissioner Donates \$100,000 to Md. Marriage Campaign," *Washington Blade* (Oct. 3, 2012); at <http://www.washingtonblade.com/2012/10/03/former-nfl-commissioner-donates-100000-to-md-marriage-campaign/>

50 "Board Chair Endows Scholarships, Other Measures to Kick Off Campaign," Georgetown University press release (Oct. 26, 2011); at <http://giving.georgetown.edu/story/chair-funds-scholarships-initiatives.html> [alternative at <https://lgbtq.georgetown.edu/tagliabue-initiative>]

- "Chandler and Paul Tagliabue" were "Champions of Choice Sponsors" of the Planned Parenthood of Metropolitan Washington Annual Awards Luncheon on Oct. 20, 2010, in Washington, D.C., at the highest sponsorship level.⁵¹ Chandler Tagliabue reportedly has been a board member of Planned Parenthood of Metropolitan Washington.⁵² Planned Parenthood performs abortions and promotes and distributes artificial contraception.
- In 2009, the Washington, D.C., chapter of Parents, Families and Friends of Lesbians and Gays (PFLAG) honored Paul and Chandler Tagliabue,⁵³ and they were also honored by the New York chapter in 2005, to which they reportedly made a "five-figure gift."⁵⁴ PFLAG advocates legalization of same-sex marriage and adoption by homosexual couples.
- Paul and Chandler Tagliabue were listed as 2007 donors to the Department of Population, Family, and Reproductive Health at the Johns Hopkins University's Bloomberg School of Public Health. Chandler reportedly advises the Department as a member of its Council on Population, Family and Reproductive Health.⁵⁵

Another member of Georgetown's Board of Directors is Philip A. Marineau, a 1968 graduate of Georgetown College and retired president and CEO of Levi Strauss and Co. He was a 2008 recipient of Georgetown University's John Carroll Award and has chaired the University's Advancement and Strategic Development Committee of the Board of Directors. Philip and (his wife)

51 <http://www.plannedparenthood.org/ppmw/sponsors-33385.htm> [at <https://web.archive.org/web/20101124035834/http://www.plannedparenthood.org/ppmw/sponsors-33385.htm>]

52 http://www.uri.org/about_uri/presidents_council

53 "Pulling Out the PFLAG Stops," *Metro Weekly* (March 19, 2009); at <http://www.metroweekly.com/feature/?ak=4114> [at <http://www.metroweekly.com/2009/03/pulling-out-the-pflag-stops/>]

54 "Tags' Commitment to Family Never Flags," *Chicago Sun-Times* (Jan. 25, 2006); at <http://www.highbeam.com/doc/1P2-1612101.html>

55 Department of Population, Family, and Reproductive Health at Bloomberg School of Public Health, Johns Hopkins University, *2007 Annual Report*, p.4 and 37; at <http://www.jhsph.edu/departments/population-family-and-reproductive-health/2007AnnualReport.pdf> [no longer online]

Susan Marineau sponsor the Marineau Family Foundation in San Francisco, California. According to financial disclosure forms filed with the Internal Revenue Service, the Foundation has provided grants to the Chicago Foundation for Women (\$20,000 in 2009, \$5,000 in 2010), which advocates for "reproductive justice" and has supported groups including the Chicago Abortion Fund; the Women's Funding Network (\$25,000 in 2009, \$10,000 in 2010), with pro-abortion members including the Chicago Fund for Women, Feminist Majority Foundation and Tides Reproductive Justice Fund; and the Women's Foundation of California (\$25,000 in 2009, \$25,000 in 2010, \$20,000 in 2011), which promotes access to abortion.

"Susan Marineau" is listed as a former past chair of the Chicago Foundation for Women.⁵⁶ And according to Federal Election Commission (FEC) records, Susan has donated at least \$18,500 to Emily's List, which works to elect pro-abortion rights candidates to national office.

Another prominent member of Georgetown's Board of Directors is John K. Delaney, the founder, chairman and former CEO of Capitol Source Bank. He graduated from the Georgetown Law Center in 1988. Delaney was elected to the U.S. Congress as Representative for Maryland's 6th District in November 2012. During his campaign, Delaney reportedly supported legalization of same-sex marriage.⁵⁷ And on his campaign website, he distinguished between his Catholic faith and his support for legal abortion:

The government shouldn't be involved in women's personal health care decisions. As a Catholic, the personal views my wife and I have about this issue are consistent with our

56 <http://www.cfw.org/page.aspx?pid=460> [at <http://secure.cfw.org/page.aspx?pid=460>]

57 "Bartlett, Delaney Face Off on State Ballot Questions," *The Baltimore Sun* (Oct. 23, 2012); at http://articles.baltimoresun.com/2012-10-23/news/bs-md-sixth-wusa-debate-20121023_1_bartlett-and-delaney-state-ballot-questions-illegal-immigrants. See also John Delaney, statement on approval of same-sex marriage ballot measure (Feb. 23, 2012); at <http://www.delaney2012.com/news/statement-by-john-delaney-on-marriage-equality-vote/> [alternative at http://house.ontheissues.org/House/John_Delaney_Civil_Rights.htm and <http://www.washingtonblade.com/2012/08/09/new-pro-gay-congressman-could-emerge-in-md/>]

Church. However, that doesn't mean those views should be imposed on others.

From forced and invasive ultrasounds to so-called "personhood initiatives," Republicans across the country have been mounting a full-on attack against women's reproductive choice. I firmly believe that a woman's right to choose is a fundamental human right and a personal decision between her and her healthcare provider, and I will be a strong voice for defending that right in Congress.⁵⁸

For his campaign, Delaney put together a Women for Delaney Advisory Board that included Jodi Finkelstein, Executive Director of NARAL Pro-Choice Maryland, which advocates for abortion rights.⁵⁹

Delaney's campaign biography listed him as a past board member of the International Center for Research on Women (ICRW),⁶⁰ and his wife April McClain Delaney is a current ICRW board member.⁶¹ ICRW promotes "women's access to safe and effective reproductive control options" including artificial contraception and abortion. John and April Delaney sponsor the Delaney Family Fund, which was listed as a "Trailblazer" sponsor (\$25,000 contribution) for ICRW's 2012 Champions for Change Awards Gala.⁶²

A review of Federal Election Commission records indicates that several members of the Board of Directors have made political donations to candidates who are opposed to the Church on

58 <http://www.delaney2012.com/issues/womens-issues/> [at <https://web.archive.org/web/20130309024834/http://www.delaney2012.com/issues/womens-issues/>]

59 "Women for Delaney Advisory Board Announced at Rally in Germantown," John Delaney Democrat for Congress press release (Oct. 7, 2012); at <http://www.delaney2012.com/news/women-for-delaney-advisory-board-announced-at-rally-in-germantown/> [alternative at <http://quadrust.com/john-delaney-republican-war-on-women-will-be-unsuccessful/>]

60 <http://www.delaney2012.com/about-john/> [at <http://delaneyforcongress.com/about/>]

61 <http://www.icrw.org/who-we-are/ICRW-Board-of-Directors>

62 <http://www.icrw.org/2012-champions-change-sponsors-and-donors> [alternative 2015 donation at <http://www.icrw.org/news/icrw-honors-three-global-leaders-with-champions-for-change-award/>]

marriage or abortion, and there appears to be a strong bias toward Democrat and "pro-choice" candidates including President Barack Obama. Although political donations are not in themselves sufficient to judge a donor's conformity to Catholic teaching, they provide a strong indication of Board members' priorities on moral issues including abortion and same-sex marriage as well as defending Catholic institutions (including Georgetown University) from threats to their religious freedom that have arisen under the Obama administration. But because it is difficult to ensure an exact match between FEC records and donors, we have elected not to itemize political donations in this report.

b. President John DeGioia

As noted earlier in this report, John DeGioia was selected in 2001 as the University's first lay president. Then-chairman of the Board of Directors, John Kennedy, reportedly explained that the Board was faced with a "shrinking pool of Jesuit candidates," and Cardinal Theodore McCarrick expressed regret that Georgetown could not find a suitable Jesuit priest for the position.⁶³

Prior to becoming president, DeGioia's long tenure with Georgetown University -- beginning as a residence hall director after his graduation from Georgetown College in 1979 -- included one significant misstep that should have disqualified him as president of any Catholic college. In 1991, DeGioia announced the University's official recognition and funding of "G.U. Choice," a student group that advocated for abortion rights and distributed condoms. After students and alumni petitioned Cardinal James Hickey to declare Georgetown no longer Catholic, then-Vice President DeGioia reversed the decision and revoked University support for the club. But under a student activities system largely designed by DeGioia, the club continues to operate unofficially on campus with minimal restrictions under the name "H*yas for Choice."⁶⁴

63 "DeGioia Unanimously Chosen Next President," *The Georgetown Voice* (Feb. 22, 2001); at <http://georgetownvoice.com/2001/02/22/degioia-unanimously-chosen-next-president/>

64 "Years on the Hilltop Provide Best Asset for New President," *The Hoya* (Feb. 16, 2001); at <http://admin2.collegepublisher.com/preview/2.14125/1.1886282> [at <http://www.thehoya.com/years-on-the-hilltop-provide-best-asset-for-new-president/>]

As president, DeGioia has found ways to promote Georgetown University's Jesuit and Catholic character without allowing it to control University policies and teaching. One student newspaper commended his efforts:

As the first lay president, DeGioia engaged actively in promoting the ideals of the [Jesuit] order. He instituted seminars on Ignatian spirituality for senior administrators and the Board of Trustees to help teach the leaders of Georgetown what it meant to be a Catholic and Jesuit university.

In 2003, DeGioia instituted the Office of Mission and Ministry to augment his efforts to preserve the university's spiritual heritage. He has consistently chosen a Jesuit to fill that role -- the singular priest in the senior administration hierarchy.

Those close to DeGioia emphasized that he personally is deeply ingrained in the Catholic spirituality of the order. He has twice made the full 30-day journey of the Ignatian Spiritual Exercises, the backbone of Jesuit spirituality, according to O'Brien.

Out of his active pursuit of the university's traditional heritage has come an enhanced commitment to interreligious dialogue. Under DeGioia, multiple conferences have drawn religious leaders from around the world to campus to discuss global faith interactions and understanding.⁶⁵

Others have noticed DeGioia's refusal to let Catholic teaching get in the way of his commitment to academic freedom and the secular prestige of the University. *The Atlantic* magazine recently named DeGioia one of its "Brave Thinkers," touting, "A Catholic courts controversy in defending views running counter to the Church."⁶⁶

65 "10 Years In: Gauging DeGioia's Impact," *The Hoya* (Oct. 14, 2011); at <http://www.thehoya.com/10-years-in-gauging-degioia-s-impact-1.2648532> [at <http://www.thehoya.com/10-years-in-gauging-degioias-impact/>]

66 "Brave Thinkers," *The Atlantic* (Nov. 2012); at <http://www.theatlantic.com/special-report/brave-thinkers-2012/> [at <http://www.theatlantic.com/assets/media/special-reports/brave-thinkers-2012.html>]

What earned DeGioia this honor was his public defense of the advocacy of Georgetown Law Center student Sandra Fluke. Fluke had testified before the U.S. Congress as a Georgetown student in support of mandatory health insurance for sterilization and contraception -- a mandate that would violate both morality and religious freedom and was strongly condemned by the U.S. bishops. DeGioia never distanced the University from Fluke's advocacy or clarified that her views were inconsistent with Catholic teaching and the core values of Georgetown University, except to state that Georgetown would not voluntarily cover contraception in its student health plan as Fluke publicly urged.⁶⁷ DeGioia released a public statement that described the U.S. bishops' position on mandatory contraceptive coverage as one of many "important perspectives" and defended Fluke's advocacy as an "expression of conscience... in the tradition of the deepest values we share as a people."⁶⁸

67 "Sandra Fluke and Georgetown's Position of 'Neutrality,'" *The National Catholic Register* (Apr. 26, 2012); at <http://www.ncregister.com/daily-news/sandra-fluke-and-georgetown-positions-of-neutrality/>

68 DeGioia, John J., open letter to the Georgetown University community (Mar. 2, 2012); at <http://www.georgetown.edu/message-civility-public-discourse.html>

Section 4 - Academics

a. Faculty hiring policies

Georgetown's *Faculty Handbook* indicates that Georgetown follows an "equal opportunity" policy in employment, prohibiting "unlawful discrimination and harassment in all aspects of employment because of age, color, disability, family responsibilities, gender identity or expression, genetic information, marital status, matriculation, national origin, personal appearance, political affiliation, race, religion, sex, sexual orientation, veteran's status or any other factor prohibited by law."⁶⁹ As noted in Section 6 of this report, references to "gender identity or expression" and "sexual orientation" create significant conflicts with Georgetown's Catholic mission.

The University also engages in "affirmative action" hiring, with "appropriate outreach" and "positive recruitment activities" in order to "effectively recruit women, minority members, disabled individuals and veterans."⁷⁰ But although *Ex corde Ecclesiae* requires Catholic universities to ensure that at least a majority of the teaching faculty is Catholic,⁷¹ and the U.S. bishops have requested that a majority of professors be "committed to the witness of the faith,"⁷² Georgetown does not appear to have any particular outreach to Catholic job candidates.

It is unclear whether Georgetown's promotion and tenure processes take into account a candidate's contribution to Catholic intellectual life or whether they are "outstanding in integrity of doctrine and probity of life," as required by canon law.⁷³ We were unable to view internal documents relating to tenure considerations and faculty assessments, but a 2007 policy

69 Georgetown University, *Faculty Handbook*; at <http://www1.georgetown.edu/facultyhandbook/> [at <http://facultyhandbook.georgetown.edu/> and <https://georgetown.app.box.com/s/tnko6e76d6yp1sxdrie6wntea78x15o1l>]

70 Ibid.

71 *Ex corde Ecclesiae*, Part II, Art. 4, Sec. 4.

72 *Application of Ex corde Ecclesiae to the United States*, Part II, Art. 4, Sec. 4(a).

73 *Code of Canon Law*, Canon 810.

statement on tenure and promotion, approved by the Executive Faculty of Georgetown's main campus, offers insight into Georgetown's criteria for tenure and promotion.⁷⁴ "The criteria governing tenure and promotion must be aligned with the University's goals of excellence in scholarship, teaching, and service," the policy states, but it does not consider whether the professor advances the Catholic mission of the University. In fact, the word "Catholic" does not appear at all in the document. Promotion and tenure turn on whether a candidate does "outstanding" work in his or her field, as demonstrated by "scholarly impact and recognition... independence of thought and originality." Candidates for Associate Professor must also demonstrate "excellence in teaching" and should show some degree of "professional or institutional service," such as serving on a University committee. Promotion to Full Professor requires evidence that the candidate's scholarship and excellence is likely to be sustained over the course of their career and demonstrates excellence on par with professors at peer institutions.

If Georgetown keeps statistics on the numbers of faculty and staff members who are Catholic, we can find no public mention of it. The University limits access to the data collected and filed under "Faculty and Staff Statistics," but the file descriptions do not indicate attention to religious affiliation.⁷⁵

b. Faculty profiles

It was not within the scope of this study to conduct a thorough review of all faculty members at Georgetown University. Given what has been identified and reported by The Cardinal Newman Society and other sources over the past several years, however, such a thorough review may be warranted.

74 Georgetown University Main Campus Executive Faculty, "Standards for Tenure and Promotion on Georgetown University's Main Campus" (Nov. 16, 2007); at <https://gushare.georgetown.edu/ProvostOffice/Main%20Campus%20Executive%20Faculty/Documents%20and%20Reports/R%26T%20Standards.pdf> **[new policy approved in 2015, <https://governance.georgetown.edu/rank-and-tenure-committee/applications>]**

75 <http://oads.georgetown.edu/facts/staff/> **[at <https://oads.georgetown.edu/facultyandstaff>]**

What follows is a sampling of faculty profiles -- including current professors and others who departed or died in recent years -- sufficient to demonstrate that Georgetown University is not as attentive to Catholic identity in its faculty hiring and promotion practices as a Catholic university is required to be. In many cases, these professors have prior employment that should have excluded them from any position in a Catholic organization (such as Planned Parenthood, which promotes contraception and performs abortions). In other cases, professors have been vocal advocates of positions that violate key moral teachings of the Church, and they sometimes directly oppose the Catholic bishops and the Vatican. There is no evidence that such opposition to the Church hinders their employment and advancement at Georgetown University; indeed, many of these professors have advanced to important positions such as program directors and deans.

- **Madeleine K. Albright**, Mortara Distinguished Professor of Diplomacy at Georgetown University's School of Foreign Service.⁷⁶

Albright was U.S. permanent Representative to the United Nations from 1993 to 1997 and U.S. Secretary of State from 1997 to 2001.

Albright has advocated abortion rights. She publicly criticized President George W. Bush for refusing to use taxpayer dollars to fund pro-abortion counseling overseas during NARAL Pro-Choice America's "Power of Choice" fundraising luncheon in 2001 and again in 2005.⁷⁷ She was a featured speaker at the 2004 "March for Women's Rights" in Washington, D.C., which rallied support for legalized abortion.⁷⁸

In Albright's 2007 book *The Mighty and the Almighty: Reflections on America, God and World Affairs* she

76 <http://mortara.georgetown.edu/faculty/mortarachair/> [at <http://mortara.georgetown.edu/faculty/albright>]

77 "When It's Hard to Be a Woman," *San Francisco Chronicle* (Mar. 5, 2001); at <http://www.sfgate.com/entertainment/article/When-It-s-Hard-To-Be-a-Woman-3316351.php>

78 "Huge Abortion Rights Rally / Hundreds of Thousands in D.C. Pledge to Take Fight to Polls," *San Francisco Chronicle* (Apr. 26, 2004); at <http://www.sfgate.com/politics/article/Huge-abortion-rights-rally-Hundreds-of-2787683.php>

confirmed, "I am a supporter of *Roe v. Wade* because I think women should have the right to choose...."⁷⁹

In May 2011, Georgetown University invited Albright to speak at Georgetown's Master of Science in Foreign Service award ceremony despite her advocacy for abortion rights.⁸⁰

- **Tom L. Beauchamp**, Professor of Philosophy at Georgetown University and Senior Research Scholar at Georgetown University's Kennedy Institute of Ethics.

In 1979, Beauchamp co-authored *Principles of Biomedical Ethics*, a widely used book in bioethics courses. The 2008 edition sanctioned and defended "physician-assisted dying."⁸¹ According to a review by J. Brian Benestad, Beauchamp and his co-author pronounced unconvincing "some of the arguments against the legalization of 'physician-assisted dying.'" Throughout the book the authors redefined terms "that used to have nothing to do with administering death-producing drugs," explained Benestad. For them, wrote Benestad, "Lethal pills are called medication; helping suffering patients to kill themselves is called virtuous (beneficent, just, etc.). Not helping these patients is a failure to respect their dignity." In *Principles*, the authors reportedly stated, "We maintain that physician assistance in hastening death is best viewed as part of a continuum of medical care."⁸²

Principles of Biomedical Ethics has become a classic work that is used in many college-level ethics courses. It was also cited by Montana bioethicists in an *amicus* brief to the Montana Supreme Court in support of the legalization of assisted suicide: "If a person freely authorizes death and

79 Madeleine Albright, *The Mighty and the Almighty: Reflections on America, God and World Affairs* (New York: HarperCollins, 2006), p.80.

80 <http://www.georgetown.edu/2011commencementspeakers.html> [see <https://www.georgetown.edu/story/2011commencementrecap.html>]

81 Tom L. Beauchamp and James F. Childress, *Principles of Biomedical Ethics* (Oxford, U.K.: Oxford University Press, 2008).

82 J. Brian Benestad, "Beauchamp and Childress Endorse 'Physician-Assisted Dying'," *Fellowship of Catholic Scholars Quarterly* (Winter 2008); at <http://2786.datatrium.com/fcs/PDFFiles/v31n4win2008.pdf> [no longer online]

makes an autonomous judgment that cessation of pain and suffering through death constitutes a personal benefit rather than a setback to his or her interests, then active aid-in-dying at the person's request involves neither harming nor wronging."⁸³

Beauchamp is also editor of *Intending Death: The Ethics of Assisted Suicide and Euthanasia* (Prentice Hall, 1996) and co-editor of *Ethical Issues in Death and Dying* (Prentice Hall, 1978, 1996), as well as numerous articles on medical ethics including physician-assisted suicide.⁸⁴ A video is posted online of Beauchamp arguing for physician-assisted dying at a San Diego conference in 2001.⁸⁵

In a 1999 article in the *Journal of Medical Ethics*, Beauchamp argued, "If a person freely elects and authorizes death and sees that event as a personal benefit, rather than a setback, then meeting the person's request involves no clear harm or moral wrong."⁸⁶

Georgetown University bestowed its Career Recognition Award on Beauchamp in 2003,⁸⁷ even while he was serving on the board of directors of the Compassion in Dying Federation, which advocated Oregon's "death with dignity" law and has fought prohibitions against assisted suicide in other states.⁸⁸ He served on the board from 1999 until 2005, when

83 "Brief of *Amici Curiae* Montana Bioethicists in Support of Plaintiffs-Appellees," *Baxter et al. v. Montana* (June 18, 2009); at <http://community.compassionandchoices.org/document.doc?id=351> [at <https://supremecourtdocket.mt.gov/view/DA%2009-0051%20Amicus%20--%20Brief?id={4E325E59-EE1F-49A6-B4DE-E4B02A5F177C}>]

84 <http://www18.georgetown.edu/data/people/beauchat/cv.doc>

85 Tom L. Beauchamp, address to conference on "Physician Assisted Dying: Pro and Con," San Diego Hospice, San Diego, Calif. (Mar. 20-21, 2001); at <http://ethics.sandiego.edu/video/Hospice/PAS/index.html>

86 Tom L. Beauchamp, "The Medical Ethics of Physician-Assisted Suicide," *Journal of Medical Ethics* (1999), 25:437-439; at <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC479288/?page=1>

87 <http://www.georgetown.edu/research/faculty-awards.html> [alternative at <http://explore.georgetown.edu/people/beauchat/>]

88 "Georgetown Prof Joins 'Assisted Dying' Group," *National Catholic Register* (Dec. 12, 1999); at

the organization merged with End-of-Life Choices (the renamed Hemlock Society) to form Compassion and Choices. In 2004, the Compassion in Dying Federation joined with pro-abortion groups including the National Women's Law Center, the American Civil Liberties Union, Catholics for a Free Choice and NARAL to demand that religiously sponsored hospitals notify patients whether they will honor patients' wishes with regard to abortion, refusal of artificial nutrition and hydration, requests for removal of life support, and other moral concerns.⁸⁹

Beauchamp's 2006 article in the *Journal of Medicine and Philosophy* celebrated "the right to die... [as] an impressive example of the triumph of autonomy in bioethics." Describing Oregon's legalization of suicide as the "latest stage" in this process, he predicted "it will take another thirty years to get matters settled in the other forty-nine states."⁹⁰

Beauchamp signed an *amicus* brief supporting physician-assisted suicide in the U.S. Supreme Court case *Vacco v. Quill*.⁹¹ In 2005, Beauchamp organized the *amicus* brief signed by 42 bioethicists in *Gonzales v. Oregon*, arguing for Oregon's Death with Dignity Law -- and celebrated it with an event at Georgetown University sponsored by the Philosophy Department.⁹²

<http://www.ncregister.com/site/article/9487> [alternate at <http://webcache.googleusercontent.com/search?q=cache:AvjiRybGNL0J:www.ncregister.com/site/article/9487+&cd=1&hl=en&ct=clnk&gl=us>]

89 <http://www.aclu.org/religion-belief/coalition-sign-letter-joint-commission-accreditation-healthcare-organizations-reques>

90 Tom L. Beauchamp, "The Right to Die as the Triumph of Autonomy," *Journal of Medicine and Philosophy* (2006), 31 (6):643-654; at <http://jmp.oxfordjournals.org/content/31/6/643>

91 "Brief of *Amicus Curiae* Bioethicists Supporting Respondents," *Vacco v. Quill* (Dec. 9, 1996); at <http://wings.buffalo.edu/bioethics/brf-int.html>

92 <http://events.georgetown.edu/events/index.cfm?Action=View&CalendarID=362&EventID=37372> [at <https://web.archive.org/web/20051228093034/http://events.georgetown.edu/events/index.cfm?Action=View&CalendarID=362&EventID=37372>]

- **Jacques Berlinerblau**, Director and Associate Professor of the Program for Jewish Civilization at Georgetown University's Edmund A. Walsh School of Foreign Service.⁹³

Berlinerblau is an advocate for secularism. He urges complete freedom from what he perceives to be religious values inserted into the law, including traditional marriage and restrictions on abortion, in books including *How to Be Secular: A Call to Arms for Religious Freedom* (Houghton Mifflin Harcourt), *Thumpin' It: The Use and Abuse of the Bible in Today's Presidential Politics* (Westminster John Knox) and *The Secular Bible: Why Nonbelievers Must Take Religion Seriously* (Cambridge University Press). Indeed, many publications listed on his C.V. on Georgetown University's website promote secularism or denigrate religion.⁹⁴

Nevertheless, Georgetown has employed Berlinerblau to teach courses including *How Jews and Christians Invented the Bible* (team-taught with University Provost James O'Donnell); *Secularism, Atheism, Agnosticism; The Bible and Contemporary Politics; Philo-Semitism and Anti-Semitism; Jewish-American Literature; Secular States and Political Religions*, and Senior Honors Thesis.⁹⁵

In March 2012, Berlinerblau argued against the U.S. bishops' stand against the Obama administration's mandate for insurance coverage of sterilization and contraception, complaining that "religious freedom" is "regrettably becoming a codeword and umbrella term for certain types of Conservative Christian policy."⁹⁶

In June 2012, Berlinerblau accused the "ultra-conservative" and "fulminating" bishops of doing the work of Republican presidential candidate Mitt Romney. Berlinerblau wrote, "Church leaders in America have identified the Obama

93 <http://explore.georgetown.edu/people/jdb75/>

94 <http://www18.georgetown.edu/data/people/jdb75/cv.doc>

95 Ibid.

96 Jacques Berlinerblau, "'Religious Freedom' Issues: A Field Guide (Part 1)," *Chronicle of Higher Education* (Mar. 5, 2012); at http://chronicle.com/blogs/brainstorm/thinking-through-religious-freedom-issues-a-fieldguide-part-one/44559?sid=at&utm_source=at&utm_medium=en

administration as the enemy and are devoting their considerable resources to making that known (see, for example, the coming Fortnight for Freedom campaign).” He added that “the Bishops are doing Mitt Romney and the GOP a huge favor (as they did with George W. Bush in 2004; think John Kerry’s ‘communion crisis’).” He wrote that the Obama campaign’s “best hope is to sit tight and hope (and pray) that lay Catholics aren’t listening to their leaders’ views on contraception, gay marriage, etc.”⁹⁷

- **Maxwell Gregg Bloche**, Co-Director of the Georgetown University-Johns Hopkins University Joint Program in Law and Public Health and Professor of Law at Georgetown Law Center.⁹⁸

Bloche was a health-care advisor to U.S. President Barack Obama’s 2008 campaign and transition team and has focused recently on health care reform. But he was outspoken against U.S. Attorney General John Ashcroft’s attempts to prevent federal support for physician-assisted suicide and joined an amicus brief in support of Oregon’s assisted-suicide law.⁹⁹

In 2006, Bloche raised concerns about a federal ban on partial-birth abortion, warning that it could erode American courts’ traditional deference to the judgment of physicians about whether medical procedures are necessary or appropriate.¹⁰⁰

97 Jacques Berlinerblau, “Why So Little Religious Politicking in This Presidential Election?”, *Chronicle of Higher Education* (June 22, 2012); at http://chronicle.com/blogs/brainstorm/why-so-little-religious-politicking-in-this-presidential-election/48511?cid=at&utm_source=at&utm_medium=en

98 <http://www.law.georgetown.edu/faculty/bloche-maxwell-gregg.cfm> [at <http://www.law.georgetown.edu/faculty/bloche-mgregg.cfm#>]

99 “Justice Department Continues to Weigh Appeal,” *Catholic Sentinel* (May 10, 2002); at <http://www.catholicsentinel.org/main.asp?SectionID=2&SubSectionID=35&ArticleID=3223>

100 M. Gregg Bloche, “The Supreme Court and the Purposes of Medicine,” *New England Journal of Medicine* (Mar. 9, 2006), 354:993-995; at <http://www.nejm.org/doi/full/10.1056/NEJMp068019>

- **Donna L. Brazile**, Adjunct Assistant Professor of Women's and Gender Studies at Georgetown University.¹⁰¹

Brazile is a Democrat political organizer and former campaign manager for former Vice President Al Gore's presidential campaign in 2000. She is also vice chairwoman of voter registration and participation for the Democratic National Committee.¹⁰²

Brazile is Catholic but advocates abortion rights. In February 2012, she called efforts to cut federal funding for Planned Parenthood "modern-day McCarthyism."¹⁰³ In January 2009, Brazile defended President Barack Obama's repeal of the "Mexico City Policy," which prevented federal funding to organizations that counsel women to have abortions, as life-saving: "This will allow organizations to give people age-appropriate information about reproductive health services. So this is about saving lives, not about destroying them."¹⁰⁴ In January 2003, Brazile addressed pro-abortion college students at a Feminist Majority Foundation conference, saying of abortion rights that "we are not going back. We are never going back. We're not going to give up this freedom."¹⁰⁵ In February 2004 on CNN's "Crossfire", Brazile challenged the Bush administration's efforts to defend a law banning partial-birth abortion as violating "a woman's right to choose".¹⁰⁶ Brazile was identified as part of a coalition

101 <http://explore.georgetown.edu/people/dlb42/>

102 http://www.democrats.org/about/bio/donna_brazile [at <https://www.democrats.org/person/donna-brazile>]

103 "Planned Parenthood Is a Target of 'McCarthyism,'" The Daily Beast (Feb. 15, 2012); at <http://www.thedailybeast.com/articles/2012/02/15/the-war-on-planned-parenthood-is-a-modern-mccarthyism-political-strategist-says.html>

104 Transcript of CNN's "State of the Union With John King" (Jan. 25, 2009); at <http://transcripts.cnn.com/TRANSCRIPTS/0901/25/sotu.05.html>

105 <http://feminist.org/news/newsbyte/uswirestory.asp?id=7456>

106 Transcript of CNN "Crossfire" (Feb. 13, 2004); at <http://transcripts.cnn.com/TRANSCRIPTS/0402/13/cf.00.html>

planning and participating in a march to advocate abortion rights in 2004.¹⁰⁷

Whereas Georgetown employs Brazile to teach students, New Orleans Archbishop Alfred Hughes boycotted Brazile's 2009 commencement address at Xavier University because of her support for abortion rights.¹⁰⁸

- **Oscar A. Cabrera**, Director of the O'Neill Institute for National and Global Health Law, and Visiting Professor of Law at Georgetown Law Center.¹⁰⁹

Cabrera serves on the Advisory Council for Women's Link Worldwide, which advocates "sexual and reproductive rights" including abortion around the world.¹¹⁰

In April 2011, Cabrera presented at a conference in Peru co-sponsored by the Planned Parenthood Federation of America and Centro de Promoción y Defensa de los Derechos Sexuales y Reproductivos (PROMSEX), at which he argued that many Latin American countries are in violation of internationally recognized sexual and reproductive rights, in part because of religious influences.¹¹¹

107 http://www.feminist.org/chat/courts/fm_transcript.html

108 "Archbishop Hughes to Boycott Xavier Commencement Over Abortion Rights Honoree Donna Brazile," *The Times-Picayune* (Apr. 23, 2009); at http://www.nola.com/news/index.ssf/2009/04/archbishop_hughes_to_boycott_x.html

109 <http://www.law.georgetown.edu/faculty/cabrera-oscar-a.cfm#>

110 <http://www.womenslinkworldwide.org/wlw/new.php?modo=nosotras&tp=10&lang=en> [at [http://www.womenslinkworldwide.org/equipo.php?esec=1\\$\\$-1\\$\\$-GBVvgB10ZyLnNBVvgB&idi=](http://www.womenslinkworldwide.org/equipo.php?esec=1$$-1$$-GBVvgB10ZyLnNBVvgB&idi=)]

111 "Los Derechos Reproductivos: Un Debate Necesario," conference proceedings, Arequipa, Peru (Nov. 5-7, 2009); at [http://promsex.org/docs/Publicaciones/Congreso%20AQP\(low\).pdf](http://promsex.org/docs/Publicaciones/Congreso%20AQP(low).pdf) [at http://promsex.org/index.php?option=com_k2&view=item&id=164:los-derechos-reproductivos-un-debate-necesario&Itemid=517, and <http://promsex.org/images/docs/Publicaciones/CongresoAQP-low.pdf>]

In October 2012, Cabrera hosted a discussion at Georgetown Law Center on "Criminalization of Abortion in Latin America from a Human Rights Perspective," featuring "reproductive rights experts from Latin America in a panel discussion on human rights and the criminalization of abortion in Argentina, Bolivia, and Brazil." The two panelists were representatives of pro-abortion organizations: Ipas, which trains abortion providers "to increase their skills and capacity to deliver safe abortion services" and advocates liberal abortion laws worldwide,¹¹² and the Asociación por los Derechos Civiles, which advocates liberal abortion policies in Latin America.¹¹³

- **Meg L. DeRonghe**, former Adjunct Assistant Professor of Women's Studies, Georgetown University.¹¹⁴

DeRonghe was identified in the 2002-2003 Georgetown University Undergraduate Bulletin as a "professional lecturer" in Women's Studies,¹¹⁵ and then an adjunct assistant professor in the 2003-2004 and 2004-2005 bulletins.¹¹⁶ She taught "Women and the Law", including discussion of "reproductive and abortion rights".

During the same period she taught at Georgetown, DeRonghe was Associate Director for Partnerships for the Planned Parenthood Federation of America. According to a recent conference biography, "From 2000 to 2006, she led efforts to build national and global partnerships and define policy agendas to promote universal access to reproductive

112 <http://www.ipas.org/en.aspx> [at <http://www.ipas.org/en/What-We-Do.aspx>]

113 http://www.adc.org.ar/sw_seccion.php?id=51 [at <http://www.adc.org.ar/tag/derechos-sexuales-y-reproductivos/>]

114 <http://www.georgetown.edu/undergrad/bulletin/194courses.html> [alternative at <https://schedule.georgetown.edu/sites/schedule/files/04A.pdf>]

115 https://gushare.georgetown.edu/Registrar/Archived%20Bulletins/undergraduate/2002-03/faculty_d.html [at <https://georgetown.app.box.com/s/f1s50o4igtgagm5gqlj>]

116 https://gushare.georgetown.edu/Registrar/Archived%20Bulletins/undergraduate/2003-04/faculty_d.html [at <https://georgetown.app.box.com/s/gvozkby2e24qljn7ny5>]

healthcare services through Planned Parenthood Federation of America.”¹¹⁷

- **Rev. Robert F. Drinan, S.J.**, former Professor at Georgetown University Law Center.

Fr. Drinan taught at Georgetown Law Center from 1981 until his death in 2007 and was one of the University’s most celebrated professors, honored by the University’s Robert F. Drinan Alumni Public Service Award for attorneys who advance the public interest and the Robert F. Drinan Chair in Human Rights at Georgetown Law Center.¹¹⁸

At the time he was hired by Georgetown, Fr. Drinan had just resigned in disgrace from American politics, forced by the Vatican to retire as U.S. Congressman from Massachusetts, a position he held from 1971 to 1981 despite clear objections from Church officials.¹¹⁹ As a Congressman, Fr. Drinan was “pro-choice” on abortion and opposed efforts to ban federal funding of abortions. According to the National Right to Life Committee,¹²⁰ which keeps records of abortion-related votes beginning in 1973, Drinan voted against the pro-life position in 31 of 35 House votes.

Drinan had been president and a member of the board of directors of Americans for Democratic Action, a leftist organization that favors abortion rights and opposed legislation to ban partial-birth abortion without a broad exception for “health” of the mother.¹²¹

117 [http://webcache.googleusercontent.com/search?q=cache:
http://testconf.gbchealth.org/event/speakers/meg_deronghe.php](http://webcache.googleusercontent.com/search?q=cache:http://testconf.gbchealth.org/event/speakers/meg_deronghe.php)
[at
https://issuu.com/greencomdesign/docs/gbchealth_conference2012]

118 [http://www.law.georgetown.edu/academics/centers-
institutes/human-rights-institute/opportunities/Drinan-Chair.cfm](http://www.law.georgetown.edu/academics/centers-institutes/human-rights-institute/opportunities/Drinan-Chair.cfm)

119 James Hitchcock, “The Strange Political Career of Father Drinan,” Catholic World News (July 1, 1996); at <http://www.catholicculture.org/news/features/index.cfm?recnum=21136>

120 <http://www.nrlc.org/>

121 George Weigel, “Demythologizing Father Drinan,” Ethics and Public Policy Center (Feb. 21, 2007); at [http://eppc.org/
publications/pubID.2865/pub_detail.asp](http://eppc.org/publications/pubID.2865/pub_detail.asp) **[at**
<http://eppc.org/publications/demythologizing-father-drinan/>]

- **Judy Feder**, Professor and former Dean at the Georgetown Public Policy Institute (GPPI) of Georgetown University.

Feder was a candidate for U.S. Congress in Virginia's 10th District in 2008 and 2006, running on an abortion-rights platform even while dean at Georgetown University. According to her 2008 National Organization for Women profile, "Feder fully supports women's right to choose abortion and birth control, as well as access to family planning services that include emergency contraception."¹²²

In response to concerns about Georgetown's selection of U.S. Health and Human Services Secretary Kathleen Sebelius, a "pro-choice" Catholic, to speak at the 2012 graduation ceremony for the public policy school, Feder argued that Sebelius was a "great inspiration" for GPPI students.¹²³ In April 2012, Feder was the moderator of "A Conversation with Sandra Fluke on Contraception Access" at Georgetown University, held after the Georgetown student Fluke became a national advocate for federally-mandated contraception health coverage.¹²⁴

122 <http://www.nowpacs.org/2008/feder.html> [alternative at <http://cnsnews.com/news/article/georgetown-invites-sandra-fluke-talk-undergrads-about-contraception-bans-outside-press>]

123 "Georgetown Professor: Sebelius Is a 'Great Inspiration' for Georgetown Students," The Cardinal Newman Society (May 7, 2012); at <http://blog.cardinalnewmansociety.org/2012/05/07/georgetown-professor-sebelius-is-a-great-inspiration-for-georgetown-students/> [at <https://cardinalnewmansociety.org/georgetown-professor-sebelius-is-a-great-inspiration-for-georgetown-students/>]

124 http://events.georgetown.edu/events/index.cfm?Action=View&CalendarID=670&EventID=94404&utm_source=bronto&utm_medium=email&utm_term=A+conversation+with+Sandra+Fluke&utm_content=sulli5%40aol.com&utm_campaign=The+Week+%40+Georgetown%2C+Monday+April+16-Sunday+April+22%2C+2012 [alternative at <http://cnsnews.com/news/article/georgetown-invites-sandra-fluke-talk-undergrads-about-contraception-bans-outside-press>]

- **Chai R. Feldblum**, Director of the Federal Legislation and Administrative Clinic and Professor of Law, at Georgetown Law Center.¹²⁵

Feldblum is currently on leave from Georgetown University while serving as Commissioner of the Equal Employment Opportunities Commission (EEOC).

Feldblum is described by *The Washington Post* as "out quite publicly as a lesbian; she brought her partner, Nan Hunter, to her Senate confirmation hearing."¹²⁶ Hunter is Associate Dean for Graduate Programs and Professor of Law at Georgetown Law Center.¹²⁷ The partners were reported together as recently as November 2012.¹²⁸

In 1993, Feldblum was legal director of the Campaign for Military Service, a Washington, D.C., lobbying organization that opposed a federal ban on homosexual men and women serving in the U.S. military.¹²⁹ In 2006, she served on the board of the Forum for Academic and Institutional Rights (FAIR), a coalition of professors at Catholic law schools who sought to bar U.S. military recruiters from campuses in protest against the military's ban on flagrantly homosexual

125 <http://www.law.georgetown.edu/faculty/feldblum-chai-r.cfm> [alternative at <https://www.law.georgetown.edu/news/press-releases/chai-feldblum-confirmed-to-second-term.cfm>]

126 http://www.washingtonpost.com/politics/chai-r-feldblum/gIQAYwUjAP_topic.html [alternatives at <http://www.help.senate.gov/imo/media/doc/Feldblum.pdf> and <http://www.washingtonblade.com/2013/05/24/lesbian-eec-commissioner-chai-feldblum-re-nominated-for-second-term/>]

127 "Professor of Pride: Georgetown Law's Nan Hunter Wields Academic Activism," *Metro Weekly* (Nov. 27, 2008); at <http://www.metroweekly.com/news/?ak=3923> [at <http://www.metroweekly.com/2008/11/professor-of-pride/>]

128 "Expect SCOTUS to Hear DOMA," *Legal Bisnow* (Nov. 12, 2012); at <http://www.bisnow.com/dc-legal/expect-scotus-to-hear-doma/> [at <https://www.bisnow.com/archives/newsletter/dc-legal/expect-scotus-to-hear-doma/>]

129 "U.S. Opposes Court Interference in Gay Troop Ban," *The New York Times* (Mar. 5, 1993); at <http://www.nytimes.com/1993/03/05/us/us-opposes-court-interference-in-gay-troop-ban.html>

soldiers.¹³⁰ Georgetown hosted FAIR's webpage on the University's official website, as well as *Due Justice*, promoted by FAIR and co-authored by Feldblum.¹³¹ The handbook urged law schools to "sponsor lesbian- and gay-related programming," "actively support gay and lesbian student organizations" and "ensure lesbian, gay and transgender visibility in the curriculum."

In 2005, Feldblum published an article, "Gay Is Good: The Moral Case for Marriage Equality and More," in the *Yale Journal of Law and Feminism*¹³² -- but it is republished on the Georgetown University website as a "Georgetown Public Law and Legal Theory Research Paper." She argued that:

... even if gay couples succeed in "getting marriage," the gay rights movement may have missed a critical opportunity—a chance to make a positive moral case for gay sex and gay couples. In other words, it will have missed the opportunity to argue that "gay is good." Moreover, to the extent that the struggle for marriage equality focuses solely on achieving the right to marry because that is what a pure equality discourse calls for, the movement will also miss the chance to make a moral case for supporting the range of other creative ways in which we currently construct our intimate relations outside of marriage. And that would be as much of a missed opportunity as would be the lost opportunity of convincing the general public of the moral equivalence of gay and heterosexual sex.

130 "Loss for Law Schools," *The Georgetown Voice* (Mar. 16, 2006); at <http://www.georgetownvoice.com/2006/03/16/loss-for-law-schools/>

131 Chai R. Feldblum and Michael Boucai, *Due Justice: Amelioration for Law School Compliance with the Solomon Amendment* (Sept. 10, 2003); now posted at <http://www.docstoc.com/docs/109518544/DUE-JUSTICE> [at <http://web.archive.org/web/20120703155957/http://www.law.georgetown.edu/solomon/documents/handbook.pdf>]

132 Chai R. Feldblum, "Gay Is Good: The Moral Case for Marriage Equality and More," *Yale Journal of Law and Feminism* (2005), 17:139-184; at <http://scholarship.law.georgetown.edu/cgi/viewcontent.cgi?article=2098&context=facpub>

According to the White House press release announcing her nomination to the EEOC in September 2009, Feldblum has "worked on advancing lesbian, gay, bisexual and transgender rights and has been a leading expert on the Employment Nondiscrimination Act."¹³³ Feldblum, in fact, reportedly helped craft the Employment Nondiscrimination Act (ENDA), legislation introduced in several states and in the U.S. Congress to establish homosexual rights that could pose serious legal problems for Catholic employers.¹³⁴

Feldblum founded and leads the Moral Values Project at Georgetown University, which seeks to undermine traditional moral values on "sexuality, sexual orientation and gender." On the Project's web page -- part of Georgetown Law Center's official website -- Feldblum has posted articles advocating same-sex marriage and argued:

...Heterosexuality, homosexuality and bisexuality are all morally neutral. But the love that is expressed by those who are straight, gay or bisexual is morally good -- and all equally morally good.

All forms of gender are morally neutral. But lack of gender equity is morally bad. When women are required to take on more than their share of caregiving in the family; when transgender people are not assisted in living in the gender of their choice; when intersex infants are subjected to genital surgery; or when young women are denied effective contraception -- our society is not living up to its important moral values.

No one person or group has a monopoly on moral values. It is our critical job as a self-governing society to articulate and carry out our best understanding of

133 "President Obama Announces More Key Administration Posts," Office of the Press Secretary for U.S. President Barack Obama (Sept. 14, 2009); at http://www.whitehouse.gov/the_press_office/President-Obama-Announces-More-Key-Administration-Posts-9/14/09

134 http://www.washingtonpost.com/politics/chai-r-feldblum/gIQAywUjAP_topic.html [alternatives at <http://www.eeoc.gov/eeoc/feldblum.cfm> and <http://www.usccb.org/issues-and-action/human-life-and-dignity/labor-employment/upload/enda-backgrounder-2013.pdf>]

moral values. Views from organized religion may properly be the source of such values, but so can views stemming from secular beliefs or spiritual/energy beliefs. No one source has greater or lesser validity than another in developing public policy based on moral values.¹³⁵

- **Geraldine Ferraro**, former Affiliated Faculty Member of Georgetown University's Public Policy Institute.

Ferraro taught at Georgetown for several years prior to her death in 2011. A Catholic advocate of abortion rights, Ferraro had been a candidate for U.S. Vice President in 1984. She had a pro-abortion voting record as a U.S. Congresswoman from New York from 1978 to 1984.¹³⁶ Ferraro served in the 1990s on the Board of Advocates of the Planned Parenthood Federation of America,¹³⁷ and she reportedly assisted the founding of EMILY's List, which raises funds for pro-abortion political candidates.¹³⁸ In 2001, Georgetown University selected Ferraro as the graduation speaker for the Public Policy Institute.¹³⁹

- **Roberta Geidner-Antoniotti**, Adjunct Instructor in the Department of Health Systems Administration, School of Nursing and Health Studies, Georgetown University.

In December 2009, Catholic World News reported that Geidner-Antoniotti was a former executive for Planned

135 <http://www.law.georgetown.edu/moralvaluesproject/>

136 "Geraldine Ferraro: RIP," *National Right to Life News* (Apr. 4, 2011); at <http://www.nationalrighttolifenews.org/news/2011/04/geraldine-ferraro-rip/>

137 <http://www.suffragist.com/gf.htm> [alternative at <http://www.cnn.com/CNN/Programs/crossfire.anniversary/bios/ferraro.html>]

138 "Statement of EMILY's List Founder and Chair Ellen R. Malcolm on Geraldine Ferraro," EMILY's List press release (Mar. 26, 2011); at http://emilyslist.org/news/releases/erm_on_the_passing_of_ferraro [alternative at <https://www.highbeam.com/doc/1G1-252467791.html>]

139 "Georgetown Announces Graduation Speakers," *The Hoya* (May 25, 2001); at <http://www.thehoya.com/georgetown-announces-graduation-speakers-1.1887345>

Parenthood, according to her curriculum vitae on the Georgetown University website. The C.V. has since been removed from the website, but much of the information is verified elsewhere. According to Catholic World News:

The former CEO and president of Planned Parenthood of Maryland and Planned Parenthood of Mahoning Valley has been adjunct instructor in the Department of Health Systems Administration at Georgetown University's School of Nursing and Health Studies since 2005, according to her curriculum vitae, which is posted on the university's web site.

Roberta Lynn Geidner-Antoniotti has also worked as diversity summit organizer of Planned Parenthood Federation of America, a member of the Planned Parenthood Federation of America Leadership Institute Advisory Group, and an officer of the Planned Parenthood Federation of America National Executive Directors Council Steering Committee. She is a winner of the Planned Parenthood Federation of America Excellence Award for Clinical Services Expansion.

Ms. Geidner-Antoniotti has also served as acting project director of the Emergency Contraception Public Awareness Campaign, in which capacity she "initiated [a] national campaign to promote emergency contraception services through 140 affiliates resulting in significant growth in provision of care to prevent unintended pregnancies." Later, as vice president of Women's Capital Corporation, she "recruited, based on experience in women's reproductive health, to develop product expansion and marketing opportunities in public health sector for women's pharmaceutical product, PlanB emergency contraception." During her tenure the Emergency Contraception Public Awareness Campaign, she "increased sales 175% in public sector by securing significant purchasing agreements with federal, state and local government and private family planning agencies."¹⁴⁰

140 "Former Planned Parenthood CEO Teaches at Georgetown's Nursing School," Catholic World News (Dec. 22, 2009); at <http://www.catholicculture.org/news/headlines/index.cfm?storyid=4990>

In a 1998 interview while president of Planned Parenthood of Maryland, Geidner-Antoniotti acknowledged that the state's clinics performed abortions and announced a campaign to promote "emergency contraception."¹⁴¹ In a year 2000 interview, she announced sales of the abortion pill mifepristone (also called RU-486).¹⁴²

- **Lawrence O. Gostin:** Director, O'Neill Institute for National and Global Health Law, Georgetown Law Center; Linda D. and Timothy J. O'Neill Professor of Global Health Law, Georgetown Law Center; Director and Principal Investigator, Georgetown University-Johns Hopkins University Center for Law and the Public's Health.¹⁴³

Dean Gostin was Associate Dean for Research at Georgetown Law center from 2004 to 2008.

He is a longtime advocate of physician-assisted suicide, who told participants in a 1997 symposium at St. John's University in New York:

Some of us may believe passionately in the sanctity of life. If a person holds this belief, he or she will choose not to expedite the natural dying process. Others, however, may believe that living in anguish is not meaningful. If a person holds this view, he or she may seek assistance in dying at some point. It

141 "Abortion Clinic Murders Concern New Leader of Planned Parenthood: Maryland Official Decries Lack of National Outrage," *The Baltimore Sun* (Nov. 3, 1998); at http://articles.baltimoresun.com/1998-11-03/news/1998307089_1_antoniotti-planned-parenthood-emergency-contraceptive

142 "Swallowing the Pill: Maryland Health-Care Providers Prepare for RU-486," *City Paper* (Oct. 11, 2000); at <http://www2.citypaper.com/news/story.asp?id=4876> [alternatives at http://articles.chicagotribune.com/2001-02-15/news/0102150236_1_morning-after-pill-abortion-pill-mifepristone-high-dose-birth-control-pill and http://articles.baltimoresun.com/2000-06-22/news/0006220023_1_partial-birth-birth-abortion-abortion-debate]

143 <http://www.law.georgetown.edu/faculty/gostin-lawrence-o.cfm>

should not matter which choice a person makes, provided that choice is free and informed.¹⁴⁴

Gostin began his remarks with this revelation:

Not only did I co-author one of the amicus briefs before the Supreme Court, but I have also been writing with Timothy Quill and others in support of physician-assisted suicide dying.¹⁴⁵

Gostin twice joined amicus briefs defending Oregon's physician-assisted suicide law in *Gonzales v. Oregon*, which was decided by the U.S. Supreme Court.

In a 2006 article -- written while he was an associate law dean at Georgetown -- Gostin argued against federal efforts to restrict assisted suicide and chided President George W. Bush for lamenting the erosion of a "culture of life," asserting that "deep caring and relief of suffering by physicians at the bedside of dying patients may be a far greater affirmation of life."¹⁴⁶

- **Diana Hayes**, Professor Emerita in Systematic Theology, Georgetown University.¹⁴⁷

When Hayes retired from Georgetown in May 2011, she was honored as "Professor Emerita."

Hayes has been a vocal advocate for women's "ministry" in the Church, favoring a radically reimagined Church that is more communal and rejects the current hierarchy and male

144 Lawrence Gostin, "The Constitutional Right to Die: Ethical Considerations," *St. John's Journal of Legal Commentary* (1997), 12:599-609; at <http://scholarship.law.georgetown.edu/cgi/viewcontent.cgi?article=1749&context=facpub> [**alternative at <http://scholarship.law.georgetown.edu/cgi/viewcontent.cgi?article=1749&context=facpub>**]

145 Ibid.

146 Lawrence O. Gostin, "Physician-Assisted Suicide: A Legitimate Medical Practice?", *Journal of the American Medical Association* (Apr. 26, 2006), 16:1-3; at <http://www.law.georgetown.edu/faculty/gostin/documents/PASJAMA.pdf>

147 <http://www.linkedin.com/pub/diana-hayes/38/6a5/94> [**alternate at <http://explore.georgetown.edu/people/hayesd/>**]

priesthood. She addressed the Women's Ordination Conference at its 20th anniversary event in November 1995,¹⁴⁸ arguing that women should seek something other than ordination in the traditional sense:

...[T]o ordain women into the Christian Church as it is presently constituted is to make them a part of an oppressive structure which abuses and distorts its power and authority. It is making them tools of the Master... Recalling the prophetic words of the late Audre Lord, I quote, 'The Master's tools will never dismantle the master's house' ...Dismantling of the entire structure is needed, from within and from without, using tools of our own creation.¹⁴⁹

She added that "ordination means sub-ordination" and called for "subverting the dehumanizing kyriarchal structures" of power in the Church.¹⁵⁰ She continued that theme during her 2007 address to the Women-Church Convergence, which succeeded the Women's Ordination Conference and continued to support the ordination of women.¹⁵¹ Hayes described the early Church as communal, with ministry open to all, but lamented that:

Christianity grew and developed into a hierarchical edifice with strict rules and regulations about who could do what, when and where. The narrowing of the role of minister to that of ordained priest left the laity without a role to play, except to "pay, pray, and obey."¹⁵²

148 <http://www.womensordination.org/content/view/8/59/1/4/>
[alternatives at <http://www.womensordination.org/about-us/our-story/> and <http://www.recongress.org/reviews/mission1-1999.htm>]

149 *Los Angeles Lay Mission* (Jan. 1999); at <http://www.recongress.org/reviews/mission1-1999.htm>

150 Ibid.

151 "Creativity at the grass roots," *National Catholic Reporter* (Sept. 7, 2007) [no longer online]

152 Diana L. Hayes, address to Women-Church Convergence conference (Aug. 18, 2007); at http://www.women-churchconvergence.org/conference2007/Diana_Hayes_WCC_Conference.pdf
[no longer online]

In 2011, Hayes addressed the first national conference of the American Catholic Council in Detroit -- even though Detroit Archbishop Allen Vigneron opposed the conference and urged Catholics not to attend. The Council represents a merger of three groups that have been at odds with the bishops: Call to Action, Future Church and CORPUS.¹⁵³

- **Nan Hunter**, Associate Dean for Graduate Programs and Professor of Law, Georgetown Law Center.¹⁵⁴

As noted above (see entry on Chai Feldblum), Hunter is reportedly Feldblum's lesbian partner. Hunter has a particular interest in homosexual issues, and the Georgetown University website indicates that she teaches about "state regulation of sexuality and gender."¹⁵⁵

In March 2012, Hunter and colleagues lamented the fact that "employers do not offer employees with a same-sex spouse or partner the same access to family benefits that they offer to employees with a different-sex spouse."¹⁵⁶ They urged support for the Employment Non-Discrimination Act (ENDA) to protect homosexual rights -- legislation crafted in part by Hunter's partner, Professor Feldblum.

Hunter was director of the ACLU Lesbian and Gay Rights Project while an ACLU employee for nine years. She co-authored the fourth edition of the ACLU's handbook on homosexual rights.¹⁵⁷

153 "American Catholic Council to convene in Detroit in June," *National Catholic Reporter* (May 2, 2011); at <http://ncronline.org/news/accountability/american-catholic-council-convene-detroit-june>

154 <http://www.law.georgetown.edu/faculty/hunter-nan.cfm>

155 Ibid.

156 Jennifer C. Pizer, Brad Sears, Christy Mallory, and Nan D. Hunter, "Evidence of Persistent and Pervasive Workplace Discrimination Against LGBT People: The Need for Federal Legislation Prohibiting Discrimination and Providing for Equal Employment Benefits," *Loyola of Los Angeles Law Review* (2012), 45:715-779; at <http://digitalcommons.lmu.edu/llr/vol45/iss3/3/>

157 Nan D. Hunter, Courtney G. Joslin, Sharon M. McGowan, *The Rights of Lesbians, Gay Men, Bisexuals, and Transgender People: The Authoritative ACLU Guide to a Lesbian, Gay, Bisexual, or*

Hunter maintains an online blog, Hunter of Justice. Recent posts have included criticism of Great Britain for recognizing "civil unions" for homosexuals but not for other unmarried partners;¹⁵⁸ wishes for President Obama's second term, including federal recognition of same-sex marriages, including same-sex partners in federally regulated health insurance benefits, and selecting a liberal Supreme Court justice if there are any vacancies;¹⁵⁹ and ridicule of "religious freedom" efforts by the U.S. bishops and the Ethics and Public Policy Center, with the claim that their real mission is "blocking access to contraceptives, abortion and same-sex marriage":

...these arguments centered on sexuality-related issues are essentially the attempt to take back from the secular realm control over a zone of life that used to be accepted as the legitimate prerogative of religion. The conservatives are correct about one thing, though: that control has slipped away.¹⁶⁰

- **Edward J. Ingebretsen**, Professor Emeritus of English, Georgetown University.¹⁶¹

Ingebretsen is currently identified on the Georgetown University website as "on leave" from the University, but

Transgender Person's Rights (Southern Illinois University Press, 2004).

158 Nan Hunter, "Britain greenlights gay marriage bill, but opposes choice for different-sex couples," Hunter of Justice (Dec. 17, 2012); at <http://hunterofjustice.com/2012/12/britain-greenlights-gay-marriage-bill-but-opposes-choice-for-different-sex-couples.html>

159 Nan Hunter, "Obama 2.0: LGBT issues in the second term," Hunter of Justice (Nov. 13, 2012); at <http://hunterofjustice.com/2012/11/obama-2-0-lgbt-issues-in-the-second-term.html>

160 Nan Hunter, "Conservatives launch 'religious liberty' state lobbying network," Hunter of Justice (Oct. 21, 2012); at <http://hunterofjustice.com/2012/10/conservatives-launch-religious-liberty-state-lobbying-network.html>

161 <http://explore.georgetown.edu/people/ingebree/>

the site lists a course he apparently taught in the Fall 2012 semester.¹⁶²

Ingebretsen is homosexual and an advocate of same-sex marriage.¹⁶³ In 1981, he was reportedly ordained as a Jesuit priest, and he has been a Georgetown professor since 1986, including chairman of the American Studies Program. In 1995, he created and taught a homosexual-themed English course, *Unspeakable Lives: Gay and Lesbian Narratives*.¹⁶⁴ Reportedly following his protest of the Vatican's actions against the homosexual New Ways Ministry,¹⁶⁵ Ingebretsen claims he was told by his superiors to stop criticizing the Church. He took a leave of absence, and in 1997 reportedly affiliated as a priest of the schismatic "American Catholic Church."¹⁶⁶ He is also listed as a member of the "Catholic Diocese of One Spirit," which is not affiliated with the Roman Catholic Church.¹⁶⁷

Ingebretsen was legally married to his homosexual partner, Tim Doud, in Massachusetts in 2004.¹⁶⁸ They purchased a

162 <http://explore.georgetown.edu/people/ingebree/?action=viewsyllabi&PageTemplateID=360>

163 <https://www.facebook.com/ed.ingebretsendoud>

164 "The Dangerous Lives of Gay Priests," *The Advocate* (Jul. 23, 2002); at <http://www.bishop-accountability.org/resources/resource-files/timeline/2002-07-23-Dahir-DangerousLives.htm> [[at https://www.questia.com/magazine/1G1-89871725/the-dangerous-lives-of-gay-priests-fearing-a-witch-hunt](https://www.questia.com/magazine/1G1-89871725/the-dangerous-lives-of-gay-priests-fearing-a-witch-hunt)]

165 Edward J. Ingebretsen, "Even the Dogs Beneath the Table," *Whosoever* (2001); at <http://www.whosoever.org/v5i5/newways.html>

166 "Breaking the Silence," *The Georgetown Voice* (Aug. 23, 2001); at <http://georgetownvoice.com/2001/08/23/breaking-the-silence/>

167 <http://onespiritcatholic.org/our-members-of-the-catholic-church/catholic-diocese-of-one-spirit-united-states> [[at http://onespiritcatholic.org/our-members-of-the-catholic-church/ingebretsenedward-j](http://onespiritcatholic.org/our-members-of-the-catholic-church/ingebretsenedward-j)]

168 Edward Ingebretsen, "The Very Public Act of Marrying," *NetterNetworker.com* (Feb. 24, 2012); at <http://www.betternetworker.com/articles/view/technology/very-public-act-marrying>

home together in Washington, D.C., in 2011.¹⁶⁹ Ingebretsen is listed on several sites as available to perform same-sex marriage ceremonies.¹⁷⁰ There are online reports of the ceremonies performed by him,¹⁷¹ including a 2004 article in a Georgetown student newspaper about a wedding with gay Georgetown alumni.¹⁷²

His writings include "Rethinking Plato, When the Cave is a Closet" and "'One of the Guys' or 'One of the Girls': Gender and the Problem of Authority in the Roman Catholic Clergy."¹⁷³ He has also written a few books, including *Maps of Heaven, Maps of Hell: Religious Terror as Memory from the Puritans to Stephen King*.¹⁷⁴

According to a 1997 article in the *Georgetown Voice*, Ingebretsen did not have much respect for the Catholic Church:

He said too many people are drawn to Catholicism because they feel anything is better than nothing. They "offer up" their pain and suffering to God, while continuing to allow themselves to be hurt.

169 "University Professors Settle in Mt. Pleasant 3BD," BlockShopper News Service (Aug. 19, 2011); at http://dc.blockshopper.com/news/story/1700137973-University_professors_settle_in_Mt_Pleasant_3BD **[no longer online]**

170 <http://www.purpleunions.com/el/r/rev-ed-ingebretsen-washington-dc.html>; <http://www.yourdcweddingofficiant.com/About-me.html>; <http://www.yelp.com/biz/reverend-edward-ingebretsen-washington>

171 "Local Gay Couple Married at National Monument in D.C.," *South Florida Gay News* (May 16, 2012); at <http://www.southfloridagaynews.com/news/local-news/6199-local-gay-couple-married-at-national-monument-in-dc.html>

172 "A Civil Right?", *The Georgetown Voice* (Apr. 15, 2004); at <http://georgetownvoice.com/2004/04/15/a-civil-right/>

173 <http://explore.georgetown.edu/people/ingebree/?action=viewsyllabi&PageTemplateID=360> **[at <http://explore.georgetown.edu/people/ingebree/?action=viewgeneral&PageTemplateID=360>]**

174 Edward J. Ingebretsen, *Maps of Heaven, Maps of Hell: Religious Terror as Memory from the Puritans to Stephen King* (New York: M.E. Sharpe, 1996).

He spends his time now developing better alternatives as a member of a new church.

"Don't let them take your soul from you; defend yourself," Ingebretsen tells his students. "The greatest gift God has given us is only our 'disordered' selves."¹⁷⁵

In an article for a homosexual magazine in 2002, Ingebretsen attacked Catholic bishops and the Vatican for their position on homosexuality, including criticizing Cardinal James Hickey of the Archdiocese of Washington for his concerns about the "too visible" homosexual activism at Georgetown University.¹⁷⁶

In 2003 -- while chairman of the American Studies Department -- Ingebretsen wrote in the same Georgetown University student publication, seeming to encourage Catholics to abandon the Church:

For most Christians God is not dead; for many Catholics, however, church is. An arrogant spiritual bureaucracy has killed it. This is the crisis facing Christianity, not the homosexuals in the pews.

... The recent UN declaration on Human Rights and Sexual Orientation was defeated "by a coalition of Islamic and other countries, with apparent pressure from the Vatican." Our blood is the price. The surprise is that so few Catholic gay persons take umbrage or move to protect themselves or those they love. Which of us will be next? If we cannot trust them with our physical well-being, why should we trust them with our spiritual?¹⁷⁷

175 "Breaking the Silence," *The Georgetown Voice*.

176 Edward J. Ingebretsen, "Outside Looking In," *White Crane* (Fall 2002); at <http://www.whitecranejournal.com/54/art5406.asp> [at <https://web.archive.org/web/20040223053711/http://www.whitecranejournal.com/54/art5406.asp>]

177 Edward J. Ingebretsen, "Stoking the Engines of Hate," *The Georgetown Voice* (Aug. 21, 2003); at <http://georgetownvoice.com/2003/08/21/stoking-the-engines-of-hate/>

In another article in 2005, Ingebretsen lamented the election of Pope Benedict XVI and seemed again to encourage homosexual Catholics to abandon the Church:

So, the temptation is to wait, again and still, hoping for still yet one more pope -- who will, surely, give us some scrap of spiritual nourishment. Defer no longer. As Jesus said to his disciples, when they asked, where shall we get bread for so many? He replied, feed yourselves. This invitation is now ours.¹⁷⁸

- **Michael Kessler**, Associate Director of the Berkley Center for Religion, Peace, and World Affairs at Georgetown University; Visiting Assistant Professor of Government at Georgetown University; Adjunct Professor of Law, Georgetown Law Center.¹⁷⁹

Kessler wrote a 2009 article for the Berkley Center finding no difference between the arguments for permitting interracial marriage and for permitting same-sex marriage.¹⁸⁰ In a 2009 article for the *Washington Post's* On Faith blog, he claimed a "theological pitfall" in religious objections to laws permitting same-sex marriage, while failing to ask whether the laws are God's way of inviting believers to a new view of marriage:

That pitfall arises when one is overly confident in the correctness of one's own moral views and thus makes one miss the subtle movement of God through surprising means. ... We should be careful before we presume to so rigidly exclude certain people and

178 Ed Ingebretsen, "No Change: But Is This News?", *White Crane*; at <http://www.whitecranejournal.com/online/ingebretsen0505.asp> [slightly edited version at <http://whosoever.org/v10i2/oldwine.shtml>]

179 <http://explore.georgetown.edu/people/mjk62/>

180 Michael Kessler, "Marriage and Discrimination," Berkley Center for Religion, Peace and World Affairs at Georgetown University (Nov. 6, 2009); at <http://berkeleycenter.georgetown.edu/blogs/just-law-and-religion/posts/marriage-and-discrimination> [at <http://berkeleycenter.georgetown.edu/news/michael-kessler-blogs-marriage-and-discrimination>]

relationships from the many, mysterious ways that God's love moves in, upon, and through each of us.¹⁸¹

Despite his views, Kessler taught a Georgetown University course in the Fall 2012 semester on Law, Ethics and Politics: The Case of Marriage, exploring the morality and public policy of same-sex marriage.¹⁸² Required course materials included none that thoroughly present and advocate Catholic teaching, but did include a book by dissident theologian Sr. Margaret Farley that was publicly declared "erroneous" by the Vatican in June 2012 -- prior to the start of Kessler's course. The Vatican Congregation for the Doctrine of the Faith determined that *Just Love: A Framework for Christian Sexual Ethics* included "erroneous propositions" on homosexuality, marriage and masturbation risking "grave harm to the faithful."¹⁸³

- **Maggie Little**, Director and Senior Research Scholar of the Kennedy Institute of Ethics, Georgetown University; Associate Professor of Philosophy, Georgetown University.¹⁸⁴

The director of the Kennedy Institute for Ethics, perhaps Georgetown University's most prominent opportunity to display its Catholic identity, is a public advocate of abortion rights.¹⁸⁵

181 Michael Kessler, "No Room in Health Reform for Mary?", *Washington Post On Faith* (Dec. 17, 2009); at http://onfaith.washingtonpost.com/onfaith/georgetown/2009/12/no_room_at_the_inn_for_mary.html

182 <http://repository.berkleycenter.georgetown.edu/KesslerSyllabusLawEthicsPoliticsCaseMarriage.pdf> [at <http://repository.berkleycenter.georgetown.edu/KesslerSyllabusLawEthicsPoliticsCaseMarriage.pdf>]

183 "Vatican Warns Against Errors in Mercy Nun's 2006 Book on Sexual Ethics," *Catholic News Service* (June 4, 2012); at <http://www.catholicnews.com/data/stories/cns/1202308.htm> [at <http://www.catholicregister.org/home/international/item/14625-vatican-warns-against-errors-in-mercy-nuns-2006-book-on-sexual-ethics>]

184 <http://kennedyinstitute.georgetown.edu/ourpeople/little.cfm>; <http://explore.georgetown.edu/people/littlem/> [at <http://kennedyinstitute.georgetown.edu/ourpeople/>]

185 <http://radicaldoula.com/2007/05/04/professor-maggie-little-abortion-and-censure-at-a-catholic-university/>

And Georgetown makes no effort to hide the fact. A 2009 announcement of her selection as director touts her work in "feminist bioethics" including abortion.¹⁸⁶ The University website lists her articles and book chapters including "The Moral Permissibility of Abortion," "The Morality of Abortion," "Abortion and the Margins of Personhood," "A Critique of 'The Fetus as Patient,'" "Abortion, Intimacy, and the Duty to Gestate," "Procreative Liberty, Biological Connections, and Motherhood," and more.¹⁸⁷

Little's C.V. indicates that she is completing a new book, *Intimate Assistance: Re-Thinking Abortion in Law and Morality*, to be published by Clarendon Press in Oxford.¹⁸⁸

In "Abortion and the Margins of Personhood," Little argued:

Early in pregnancy, abortion should be unrestricted, not because the embryo and early fetus have no value, but because pregnancy asks an enormous amount of a woman, and she is in the best position to judge whether it is a price that can be paid. As pregnancy continues, it takes more justification decently to abort, but the pregnant woman is still the proper authority for making decisions about whether that justification is reached. Late in pregnancy, the fetus's status and viability solidify; abortion—an act that aims at the death of the fetus rather than just bringing about an early end to gestation—is a grave

186 "New Director Named for KIE," Kennedy Institute of Ethics news article (July 1, 2009); at <http://kennedyinstitute.georgetown.edu/about/news/newdirector.cfm> [at <https://kennedyinstitute.georgetown.edu/news-events/new-director-named-for-kie/>]

187 <http://explore.georgetown.edu/people/littlem/?Action=ViewPublications> [at <http://explore.georgetown.edu/people/littlem/?action=viewpublications&PageTemplateID=360>]

188 <http://kennedyinstitute.georgetown.edu/files/MaggieLittleCV2012.pdf> [alternative at <http://explore.georgetown.edu/people/littlem/?action=viewgeneral&PageTemplateID=360>]

affair that should be reserved for unusual cases involving the health or life of the mother.¹⁸⁹

In "Abortion, Intimacy and the Duty to Gestate," Little claimed:

One of the most common reasons women seek abortions is that they do not have room in their life just then to be a mother, but they know if they continue the pregnancy they will not be able to give up the child. What has seemed paradoxical (and indeed ethically confused) to many strikes me as a perfectly sensible, and often wise, appreciation of the different moral contours involved with entering, existing in, and exiting relationships. One may decline to enter a relationship that, once extant, changes the contours of your psyche such that you couldn't leave it; and one may have reasons morally adequate to declining a relationship that would not be adequate to refusing the sacrifices legitimately expected of those in it.¹⁹⁰

Despite these positions, Little has been employed by Georgetown University to lead its ethics center and teach courses including Feminist Bioethics, Bioethics, Moral Epistemology and Sources of Moral Imperatives.¹⁹¹

- **Father Joseph Palacios**, Adjunct Professor in the Liberal Studies Programs (Undergraduate and Graduate) of Georgetown University's School of Continuing Studies; Georgetown University's Sociology Department; and the Latin American

189 Margaret Olivia Little, "Abortion and the Margins of Personhood," *Rutgers Law Journal* (2008), 39:331-348; at <http://e105.org/maggie/download/littlerutgers.pdf?m=mfn> [at http://lawjournal.rutgers.edu/sites/lawjournal.rutgers.edu/files/issues/v39/2/03LittleVol139.2.r_2.pdf]

190 Margaret Olivia Little, "Abortion, Intimacy, and the Duty to Gestate," *Ethical Theory and Moral Practice* (1999), 2:295-312; and <http://e105.org/maggie/download/dutytogestate.pdf?m=mfn> [at <http://link.springer.com/article/10.1023%2FA%3A1009955129773>]

191 <http://e105.org/maggie/courses.php?m=mfn> [at <https://web.archive.org/web/20060909033935/http://e105.org/maggie/courses.php?m=mfn>]

Studies Program (Graduate) of Georgetown University's School of Foreign Service.¹⁹²

Although an adjunct faculty member since 2010, Fr. Palacios was an Assistant Professor in sociology, anthropology and Latin American studies at Georgetown from 2001 to 2009. He also served for three years as director of Georgetown's Community-Based Learning Summer Program at Universidad Alberto Hurtado in Santiago, Chile.

His C.V. on Georgetown University's website indicates:¹⁹³

- o He was founder and spokesman for Catholics United for Marriage Equality,¹⁹⁴ a Washington, D.C., organization which advocated same-sex marriage, from 2008 to 2010.
- o He helped found The DC Center for the LGBT Community Center¹⁹⁵ in 2002 and has served as Chair of Programs Committee, Vice-President and board member. The center for homosexual men and women in Washington, D.C., has signed a pledge to support "reproductive rights," including abortion.¹⁹⁶
- o He has served as Diversity Co-Chair (2007-2009), member of the D.C. Federal Club Steering Committee (2005-2012), Political Co-Chair (2010-2012) and a member of the Board of Governors (2010-2012) of the Human Rights Campaign, a homosexual activist organization that advocates same-sex marriage.¹⁹⁷

Georgetown University was reportedly asked by Religion News Service why it employs an activist for same-sex marriage. The university reportedly responded that "Palacios was hired to teach part-time on the merits of his credentials, 'not based on any affiliation he may have with external

192 <http://explore.georgetown.edu/people/jmp32/>

193 <http://www18.georgetown.edu/data/people/jmp32/cv.doc>

194 <http://www.facebook.com/pages/Catholics-United-for-Marriage-Equality/154195041579>

195 <http://www.thedccenter.org/>

196 http://www.thedccenter.org/about_policies.html

197 <http://www.hrc.org/marriage-center>

organizations that is conducted in a personal capacity.’”¹⁹⁸ But in the course of his advocacy, Fr. Palacios’ credentials as a Georgetown professor are cited often.

In January 2010, Fr. Palacios convened a meeting of 20 activists to found Catholics for Equality, including Sivagami Subbaraman, director of Georgetown’s LGBTQ Resource Center, and representatives of Dignity USA, People for the American Way, Human Rights Campaign, New Ways Ministry and Catholics for Marriage Equality in Maine.¹⁹⁹ All of these organizations are significantly in conflict with Catholic teaching. The Facebook page of Catholics for Equality (the group’s official website is currently down) demonstrates clearly the group’s primary emphasis on seeking legal recognition of homosexual “marriage” in opposition to the U.S. bishops.²⁰⁰ The Facebook page has a series of advertisements displaying the organization’s contempt for Catholic Church officials, such as the following:



On his blog at Bilerico.com, founding board member Fr. Tony Adams described the Catholics for Equality mission as “a bit like mutiny”: “It is laced with the strong conviction that the bishops no longer speak for the Catholic Church and that the voices of the bishops are no longer the voices

198 “Catholics Face Vocal ‘Mutiny’ Over Teachings on Gay Marriage,” Religion News Service (Oct. 1, 2010); at http://www.huffingtonpost.com/2010/10/01/catholics-face-vocal-muti_n_746365.html

199 <http://www.dignityusa.org/content/catholics-equality-organizational-meeting> [at <https://www.dignityusa.org/article/catholics-equality-organizational-meeting>]

200 <https://www.facebook.com/catholicsforequality>

of Jesus Christ.”²⁰¹ On the blog, Adams describes himself as “a Roman Catholic priest who has been on an extended vacation from that vocation for many years” -- yet he continues to use the title “Father” -- and claims to be “married” to his 27-year homosexual partner.²⁰²

In November 2010, Catholics for Equality was distressed by the election of Archbishop Timothy Dolan of New York and Archbishop Joseph Kurtz of Louisville as the new president and vice president of the U.S. Conference of Catholic Bishops. Catholics for Equality issued a press release warning that the election “Signals Increased Vatican Influence in US Politics.” The release criticized Archbishop Kurtz’s leadership of the USCCB Ad Hoc Committee for the Defense of Marriage, described as “the Catholic hierarchy’s national campaign to deny marriage and family rights to gay and lesbian citizens.”²⁰³

In June 2012, Fr. Palacios and Catholics for Equality held a public protest against the U.S. bishops’ “Fortnight for Freedom,” a period of prayer in response to government threats to religious liberty. They reportedly held a banner that read “Bishops: We Need Pastors, Not Politicians, Your Antics are Hurting the Church.” “This is all about election year politicking,” Fr. Palacios reportedly told a homosexual publication. “This is a cover for the Catholic Church’s issues on gay rights, on women’s

201 Tony Adams, “Catholics for Equality,” The Bilerico Project (Jan. 31, 2010); at http://www.bilerico.com/2010/01/catholics_for_equality.php [at

http://www.bilerico.com/2010/01/catholics_for_equality.php]

202 http://www.bilerico.com/contributors/father_tony/

203 The Catholics for Equality website is down, but the release is cited here: Sarah Posner, “Catholics for Equality Decries USCCB Election as Yielding to ‘Increasingly Uncharitable Demands of the Pope,’” *Religion Dispatches Magazine* (Nov. 17, 2010); at http://www.religiondispatches.org/dispatches/sarahposner/3754/catholics_for_equality_decries_usccb_election_as_yielding_to_%E2%80%9Cincreasingly_uncharitable_demands_of_the_pope%E2%80%9D [at http://catholicsforequality.org/news_release/election-archbishops-dolan-and-kurtz-signals-increased-vatican-influence-us-politics]

reproductive issues, on so-called religious infringement.”²⁰⁴

In October 2010, it was reported that Fr. Palacios had been with the Jesuits for 13 years but resigned in 2005, because he refused a vow of obedience to the Holy Father.²⁰⁵ In September 2012, it was reported that he had been ordained by the Archdiocese of Los Angeles but was now an “inactive” priest without faculties. “My inactive status was mutually agreed to during a meeting with Archbishop Gomez in June of this year,” Fr. Palacios reportedly told the *National Catholic Register*. “We agreed that I would stay on inactive status as long as I am politically active.” In a statement issued to the *Register*, the Archdiocese of Los Angeles elaborated on the status of Fr. Palacios: “He is on inactive leave without faculties. He should not be wearing a Roman collar, should not be celebrating Mass, nor may he present himself as a priest in public.”²⁰⁶

- **Jacqueline Payne**, former Adjunct Assistant Professor of Women’s Studies, Georgetown University.

Payne was employed at Georgetown around the year 2000, teaching “Women and the Law” (including discussion of “reproductive and abortion rights”) even while a policy attorney for the pro-abortion NOW Legal Defense and Education Fund.²⁰⁷ That credential was touted in Payne’s faculty profile on Georgetown’s website, which has since been removed.

According to an online biography of Payne:

Motivated to address the public policy issues at the heart of many of her clients' troubles, Ms. Payne

204 “Gay Catholics Protest ‘Fortnight for Freedom’ Rally,” *Washington Blade* (June 25, 2012); at <http://www.washingtonblade.com/2012/06/25/gay-catholics-protest-fortnight-for-freedom-rally/>

205 “Catholics Face Vocal ‘Mutiny’,” Religion News Service.

206 “Sowing Dissent on Same-Sex Marriage,” *National Catholic Register* (Sept. 10, 2012); at <http://www.ncregister.com/daily-news/sowing-dissent-on-same-sex-marriage/>

207 <http://www.movetoendviolence.org/about-us/who-we-are/staff> [at <http://www.movetoendviolence.org/blog/author/jackie/>]

moved to D.C. to become the first policy attorney at the NOW Legal Defense and Education Fund. There Ms. Payne led a national coalition of community-based organizations dedicated to addressing the gendered-roots of poverty, including domestic and sexual violence, care giving, child care, and education. Ms. Payne also chaired the National Coalition to End Domestic and Sexual Violence, where she led the successful campaign to reauthorize and improve the Violence Against Women Act. During this five year period, Ms. Payne served as an adjunct professor at Georgetown University, teaching classes on Gender, Equality, and the Law.

In 2003, Ms. Payne's legislative strategy, coalition building, and effective advocacy campaigns sparked the interest of Planned Parenthood Federation of America. The nearly one billion dollar health care organization recruited her to run its 50-state advocacy program. In this role, Ms. Payne set the Federation's policy agenda and worked to enhance the capacity of its 100-plus affiliates to engage in effective advocacy. In doing so, Ms. Payne employed a number of strategies that she now uses to assist clients of the Raben Group, including on-site strategic planning, advocacy trainings, ground breaking policy conferences and retreats, and technical assistance with legislative analysis, bill drafting, lobbying, and more.

Ms. Payne was promoted in 2006 to serve as the director of Planned Parenthood's Government Relations department, where she took over responsibility for the entirety of the Federation's state, federal, and international policy work. Ms. Payne represented Planned Parenthood on Capitol Hill and with the Administration, building solid relationships with members on both sides of the aisle and developing effective grassroots advocacy campaigns to defend reproductive health, rights, and justice and advance one of the most challenging issues in American politics. Before leaving Planned Parenthood, Ms. Payne orchestrated the passage of a measure to restore affordable birth control to millions of women.²⁰⁸

208 http://www.zoominfo.com/CachedPage/?archive_id=0&page_id=-1076978607&page_url=//www.rabengroup.com/people/jpayne.html&page

- **Rev. Peter C. Phan**, Ellacuria Chair of Catholic Social Thought at Georgetown University.²⁰⁹

In December 2007, the Doctrine Committee of the U.S. Conference of Catholic Bishops (USCCB) issued a public clarification regarding a problematic book by Fr. Phan. The bishops' statement, issued by the seven-member committee headed by Bridgeport Bishop William E. Lori, addressed "certain pervading ambiguities and equivocations that could easily confuse or mislead the faithful" regarding the role of Jesus Christ and salvation. At issue was the book *Being Religious Interreligiously: Asian Perspectives on Interfaith Dialogue*, which also prompted concerns from the Vatican Congregation for the Doctrine of the Faith. The USCCB statement was released because "ambiguities in the book concern matters that are central to the faith," even after Father Phan was asked to clarify points of concern.²¹⁰

- **John D. Podesta**, Distinguished Visitor from Practice, Georgetown Law Center.²¹¹

After serving in the White House as Assistant to the President from 1993 to 1995, Podesta was a visiting professor at the Georgetown Law Center in the 1995-1996 and 1996-1997 academic years. He then was White House chief of staff, after which he resumed as a visiting professor of the Law Center from 2001 until today.

_last_updated=2010-06-18T22:25:25&firstName=Jackie&lastName=Payne

209 <http://explore.georgetown.edu/people/pcp5/>

210 "USCCB Doctrine Committee Faults Book by Father Peter Phan," U.S. Conference of Catholic Bishops press release (Dec. 10, 2007); at <http://old.usccb.org/comm/archives/2007/07-200.shtml> [at <https://www.catholicculture.org/culture/library/view.cfm?recnum=7931> and <http://www.usccb.org/about/doctrine/publications/upload/statement-on-being-religious-interreligiously.pdf>]

211 <http://www.law.georgetown.edu/faculty/podesta-john.cfm#>

Podesta is founder and chairman of the Center for American Progress,²¹² which advocates wider access to contraception and abortion rights²¹³ and tries to conform "religious values" to a liberal political agenda.²¹⁴ Podesta founded the Center in 2003 while a Georgetown professor and has continued to hold positions at both the Law Center and the Center for American Progress. In August 2012, the organization published an article that argued, "Making abortion illegal won't make it stop happening, but it will force women to use dangerous, illegal, and shady channels to get an abortion instead of visiting a licensed physician who can do the procedure in a safe, sterile environment."²¹⁵

Since 2001, also while teaching at Georgetown Law Center, Podesta has served on the board of directors of the League of Conservation Voters, which advocates family planning and abortion rights: "By allowing women to plan the size of their families, voluntary family-planning programs also help conserve natural resources in areas where expanding human numbers threaten biodiversity and endangered species and help to reduce human vulnerability to the effects of climate change."²¹⁶

As a spokesperson for President Bill Clinton, Podesta supported his pro-abortion policies, such as defending surgeon general-nominee Henry Foster against his "anti-

212 <http://www.americanprogress.org/about/staff/podesta-john/bio/> [alternatives at <https://www.americanprogress.org/about/c3-board/> and <http://www.newyorker.com/news/john-cassidy/john-podestas-achievements>]

213 <http://www.americanprogress.org/tag/womens-issues/view/>

214 "12 Reproductive Justice and Faith Victories of 2012," Center for American Progress (Dec. 21, 2012); at <http://www.americanprogress.org/issues/religion/news/2012/12/21/48740/12-reproductive-justice-and-faith-victories-of-2012/>

215 "Abortion Is the Battle, But Women's Health Is the War," Center for American Progress (Aug. 23, 2012); at <http://www.americanprogress.org/issues/women/news/2012/08/23/33841/abortion-is-the-battle-but-womens-health-is-the-war/>

216 League of Conservation Voters, "National Environmental Scorecard '09" (2009); at <http://www.lcv.org/scorecard/scorecard-archives/pdf/scorecard-2009.pdf> [no longer online]

choice opponents"²¹⁷ and warning Congress in 2000 that Clinton would veto any foreign aid bill that banned funding for groups that perform abortions or lobby for abortion rights in other countries.²¹⁸

- **Rev. Thomas J. Reese, S.J.**, Senior Fellow at the Woodstock Theological Center at Georgetown University.²¹⁹

Father Reese is quoted frequently by secular news media, often critical of the U.S. bishops and the Vatican. He was editor of the Jesuit magazine *America* until his resignation in 2005, reportedly prompted by complaints from then-Cardinal Joseph Ratzinger about the magazine's flawed treatment of moral issues.²²⁰

In November 2012, Father Reese claimed that the U.S. Catholic bishops "took a beating at the polls" after their political "attacks" against President Barack Obama, in a column that appeared in the heterodox *National Catholic Reporter*. He advised that the bishops adopt a political

217 "New Political Storm Brews Over Foster/Surgeon General Pick," *Houston Chronicle* (Feb. 12, 1995); at http://www.chron.com/CDA/archives/archive.mpl/1995_1256030/new-political-storm-brews-over-foster-surgeon-gene.html [alternative at <https://www.washingtonpost.com/archive/politics/1995/02/12/writings-by-foster-detail-sterilizations/7930a4a5-5747-4fae-90ac-efc951f631ad/>]

218 "White House Renews Veto Threats on Spending Bills," *Government Executive* (Oct. 18, 2000); at <http://www.govexec.com/federal-news/2000/10/white-house-renews-veto-threats-on-spending-bills/7801/> [alternatives at <http://www.presidency.ucsb.edu/ws/?pid=48343> and <http://www.nrlc.org/archive/news/1999/NRL1299/clint.html>]

219 <http://woodstock.georgetown.edu/fellows/Thomas-Reese.html> [at <https://web.archive.org/web/20121217010532/http://woodstock.georgetown.edu/fellows/thomas-reese.html>]

220 "Jesuit Officials Say America Editor Resigned After Vatican Complaints," *Catholic News Service* (May 9, 2005); at <http://www.catholicnews.com/data/stories/cns/0502817.htm> [alternatives at <http://www.nytimes.com/2005/05/07/us/vatican-is-said-to-force-jesuit-off-magazine.html> and <http://www.jknirp.com/thavis4.htm>]

strategy to build relationships with advocates of legal abortion and same-sex marriage, give them the Eucharist and allow them speak in Catholic venues.²²¹

Prior to the presidential election, Catholic.org reported that, in a speech at Holy Trinity Catholic parish in Washington, D.C., Father Reese mocked the bishops as "only 200 votes" and said the bishops should accept the Obama administration's mandate that Catholic entities include contraception in employee health plans, if insurance companies are required to pay for it. The bishops, Father Reese reportedly said, have ignored economic studies that insurance companies would actually save money by providing contraception: "Contraception is a lot cheaper than live births, especially if the live births are problematic."²²²

In October 2010, Father Reese reportedly praised a lecture by dissident Fr. Charles Curran as representing "the mainstream of current thought by Catholic moral theologians," even though Father Curran criticized the U.S. bishops' unequivocal stance against laws permitting abortion. Father Curran argued in his lecture that the U.S. bishops "have given too much priority to abortion over other social issues." By contrast to Father Reese's praise for the lecture, Bishop Kevin Farrell of Dallas responded, "I wish to point out that the Bishops of the U.S. have never changed their position on the question of abortion... I regret that Father Curran has chosen to criticize the position of the Bishops of the United States on this matter."²²³

221 Rev. Thomas J. Reese, S.J., "Is There a Political Plan B for the Bishops?", *National Catholic Reporter* (Nov. 11, 2012); at <http://ncronline.org/news/politics/there-political-plan-b-bishops>

222 Deal W. Hudson and Rev. Mr. Keith A. Fournier, "Rev. Thomas Reese, S.J., A Jesuit Calls the Bishops 'Just 200 Votes,'" *Catholic Online* (Oct. 30, 2012); at <http://www.catholic.org/politics/story.php?id=48260> [at <http://www.catholic.org/news/politics/story.php?id=48260>]

223 "Dallas Bishop Condemns Pro-Abortion Priest Lecture," *LifeSite News* (Oct. 27, 2010); at <http://www.lifesitenews.com/news/archive//ldn/2010/oct/10102708> [at <https://www.lifesitenews.com/news/dallas-bishop-condemns-pro-abortion-priest-lecture>]

In a March 2009 article for *The Washington Post's* On Faith website, Fr. Reese offered what would appear to be immoral alternatives to President Barack Obama's policies on embryonic stem cell research, including using only "excess embryos produced at fertility clinics that are scheduled to be destroyed anyway" and allowing research on embryonic cells as long as the intent is to develop treatments using adult cells. He concluded, "These rules will not satisfy those who find any use of embryos ethically objectionable, but it will indicate that the Obama administration is trying to find some middle ground that gives some respect to the many Americans who find such research repugnant. In short, if science shows a way out of this ethical dilemma, we should follow it."²²⁴

- **Peter J. Rubin**, Professor of Law, Georgetown Law Center.²²⁵

Although appointed in 2008 as an Associate Justice of the Massachusetts Appeals Court, Rubin remains on the Georgetown faculty.

Rubin has appeared before the U.S. Supreme Court in *Vacco v. Quill*, opposing New York's ban on physician assisted suicide, and in *Rust v. Sullivan*, opposing a federal law that forbade federally funded family planning clinics from discussing abortion with clients.²²⁶

Testifying before Congress in 1999, and identified as a Georgetown law professor, Rubin criticized the proposed "Unborn Victims of Violence Act of 1999" for identifying preborn children as "persons" distinct from their mothers.²²⁷

224 Rev. Thomas Reese, S.J., "Limit, Then End Embryonic Stem Cell Study," *The Washington Post* On Faith (Mar. 7, 2009); at http://newsweek.washingtonpost.com/onfaith/georgetown/2009/03/limit_then_end_embryonic_stem.html [at <http://www.faithstreet.com/onfaith/2009/03/07/limit-then-end-embryonic-stem/4787>]

225 <http://www.law.georgetown.edu/faculty/rubin-peter-j.cfm#>

226 http://www.fairness.com/resources/relation?relation_id=15029

227 Peter J. Rubin, testimony before the Subcommittee on the Constitution, Committee on the Judiciary, U.S. House of Representatives (July 21, 1999); at http://commdocs.house.gov/committees/judiciary/hju62488.000/hju62488_of.htm

c. Employee health benefits

Whereas many Catholic colleges and other entities are concerned about the impact of same-sex marriage laws on their ability to uphold Catholic teachings in personnel policies, Georgetown University already provides employment benefits for employees' spouses or legally domiciled adults (LDA) and their families, if employees elect the additional coverage.

Under pressure from its Gay and Lesbian Faculty Group, Georgetown University announced in November 2005 that it would expand employee medical benefits to include "legally domiciled adults," including extramarital and homosexual partners. The University cited its "commitment as a Catholic, Jesuit university to respond to the human needs of others."²²⁸ Some argued that faculty recruitment would be more difficult without LDA coverage for same-sex partners.²²⁹

The LDA coverage includes non-dependents over 18 years of age who have lived in the employee's residence at least six months and have a "close personal relationship with the employee."²³⁰ Depending on the plans selected, an LDA may be covered for medical, dental and vision care.

In addition, Georgetown has not shared much of the angst of many Catholic employers over the Obama administration's mandate that they provide medical insurance that covers sterilization and contraception, including methods that cause early abortions. That is because Georgetown's current health coverage options for employees already include at least one plan that covers contraception and sterilization, according to the plan summaries.²³¹

The Open Choice plan through the Aetna Life Insurance Company

228 "Georgetown's New Benefits for Gays," *Inside Higher Ed* (Nov. 8, 2005); at <http://www.insidehighered.com/news/2005/11/08/gtown>

229 "All in the Family," *The Georgetown Voice* (Nov. 3, 2005); at <http://georgetownvoice.com/2005/11/03/all-in-the-family/>

230 <http://benefits.georgetown.edu/resources/faqs/116953.html>
#LDA [at <https://benefits.georgetown.edu/resources/faqs/>]

231 <https://georgetown2011.chooser2.pbgh.org/default.aspx>
[alternative at <https://georgetown.app.box.com/s/8pm03w1kg2ad2felab4do5likq17f8b8>]

covers "contraceptive drugs and devices not obtainable at a pharmacy (includes coverage for contraceptive visits)." Infertility treatment is also covered, including "diagnosis and treatment of the underlying medical condition." The plan covers voluntary sterilization, including tubal ligation and vasectomy. The option offered through the Kaiser Foundation Health Plan of the Mid-Atlantic States covers "services for treatment of infertility" at 50 percent, but there is no mention of contraception or sterilization.

d. *Mandatum* for theology professors

Under Canon Law²³² and procedures instituted by the United States bishops,²³³ professors who teach Catholic theology (including sacred Scripture, dogmatic theology, moral theology, pastoral theology, canon law, liturgy, or Church history) must possess a *mandatum* from the local bishop.

It is not clear, however, that Georgetown University requires the *mandatum* of its professors. Although the process of requesting the *mandatum* is "an obligation of the professor, not of the university," it has been explained by Cardinal Raymond Burke, Prefect of the Supreme Tribunal of the Apostolic Signatura, that a Catholic university is obligated to employ only theology professors who have the *mandatum* and to disclose whether any theology professors do not have the *mandatum*. Other canon law experts agree with Cardinal Burke's observations.²³⁴ They are consistent with the U.S. bishops' policy that if a newly hired theology professor does not obtain the *mandatum* within the required time period -- "within the academic year or within six months of the date of being hired, whichever is

232 *Code of Canon Law*, Can. 812; at http://www.vatican.va/archive/ENG1104/___P20.HTM

233 United States Conference of Catholic Bishops, "Guidelines Concerning the Academic *Mandatum* in Catholic Universities (Canon 812)" (June 15, 2001); at <http://old.usccb.org/bishops/mandatumguidelines.shtml> [at <http://www.usccb.org/beliefs-and-teachings/how-we-teach/catholic-education/higher-education/guidelines-concerning-the-academic-mandatum.cfm>]

234 The Cardinal Newman Society, "A Mandate for Fidelity: Pope Benedict Urges Compliance With Theologians' *Mandatum*" (July 23, 2012); at <http://www.cardinalnewmansociety.org/LinkClick.aspx?fileticket=04qM51k4t9Q%3d&tabid=36> [at <https://cardinalnewmansociety.org/mandate-fidelity-pope-benedict-urges-compliance-theologians-mandatum/>]

longer" -- the local bishop "should notify the appropriate authority in the college or university."²³⁵

A parent of a prospective student provided The Cardinal Newman Society documentation of her email inquiries to selected Georgetown theology professors, including the department chair. She inquired whether professors in the department had the *mandatum*, but received no firm answer.

For example, an email sent on July 27, 2012, to an associate professor of theology yielded this reply the following day:

Not to worry. But in fact the *mandatum* is a matter between theologian and bishop.

A follow-up inquiry by the parent, expressing concern over how a student could know whether a theology professor would represent Church teaching faithfully, drew this response from the same professor on July 29, 2012:

I do not have time for an email treatise on this complicated technical matter. In practice it is operatively irrelevant. In any case (sic) my teaching is orthodox.

An email inquiry from the parent to a veteran professor in the theology department produced this response on July 30, 2012:

Thanks very much for your note and best wishes on your [student's] application to Georgetown. ...I'd be more than happy to speak with you about our department. However, I should tell you that your question about the *mandatum* is one that I'm not capable of answering. Some years ago, Bishop McCarrick (now Cardinal McCarrick) visited the department and indicated that the receipt of the *mandatum* would be kept a matter of strict confidentiality. All of those who teach Catholic theology in the department are exceptionally well-trained but I don't know which members of the faculty spoke with the Bishop and chose to receive the *mandatum*.

Another prominent professor in Georgetown's theology department sent this email reply to the parent on July 30, 2012, in response to the same inquiry:

235 United States Conference of Catholic Bishops, "Guidelines Concerning the Academic *Mandatum*," Guideline 4(d).

Just some background to help answer your question. Each bishop has the authority to implement and interpret the *mandatum*. Cardinal McCarrick, our ordinary at the time when the *mandatum* became law, met with the Theology Department at Georgetown. He asked that we not share publicly whether we have the *mandatum* or not, preferring that those decisions remain private within the relationship between the bishop and the theologian. Thus, I am not able to share with you who has the *mandatum* since that is not public information.

In addition, when the cardinal met with the department, he interpreted the *mandatum* to mean only this: that a theologian, when claiming to teach Catholic doctrine, would actually teach what the Church authentically and authoritatively proclaims as its belief. The *mandatum* does not restrict a theologian against teaching (i.e., reading, learning about) positions that are opposed to the Church's view. So, for example, as a Catholic ethicist, I can teach the various positions on capital punishment held by secular thinkers, conservative Christians, liberal Catholics, etc. However, what I cannot do is claim that the Catholic Church supports capital punishment. The same is true for any of the controversial positions that animate public debate (gay marriage, immigration, contraceptives): the *mandatum* allows me to teach (learn about, read) the various positions that are present in the public debate. However, the *mandatum* requires that when I say, "This is what the Catholic Church teaches," that I teach correctly what it is that the Church holds to be true.

A 2003 article in the *National Catholic Register* verifies the Cardinal McCarrick meeting. According to Chester Gillis, then chairman of Georgetown's theology department and now dean of Georgetown College, "Cardinal Theodore McCarrick met with the 25 full-time theology department members last spring [2002] and invited them to apply for the *mandatum*." But while Gillis reportedly told the *Register* that the Church treats the *mandatum* "as a confidential matter between the ordinary and the individual professor," the article did not verify the rather extraordinary claim that Cardinal McCarrick asked professors to keep silent.²³⁶

²³⁶ "Who Teaches With the Church? Georgetown Won't Tell Parents," *National Catholic Register* (June 15-21, 2003); at <http://www>.

It is also not clear whether current Georgetown University professors have discussed the *mandatum* requirements with Cardinal Donald Wuerl, the current Archbishop of Washington. In 2002, while serving in Pittsburgh and as chairman of the U.S. bishops' education committee, then-Bishop Wuerl indicated that "there should be some provision for students to find out" whether a particular professor has the *mandatum*, even though it is principally a matter between the bishop and theologian.

e. Internship and fellowship programs

Georgetown University's Career Education Center assists students with finding internship opportunities and jobs after graduation. Not only does the Center not appear to be concerned about students working for employers that violate key moral teachings of the Church, but the Center is directly referring students to advocates of abortion and same-sex marriage.

For instance, the Center's website refers students to internship opportunities for pre-law students.²³⁷ Recommended employers include:

- American Civil Liberties Union: "volunteer internship for undergraduate students in the ACLU's legal department."
- EMILY's List: "EMILY's List works to elect pro-choice, female Democrats to federal, state, and local offices."
- Human Rights Campaign: "HRC works for equal rights for the lesbian, gay, bisexual, and transgender communities," including same-sex marriage.
- Legal Momentum: Fights for abortion and same-sex marriage, and against abstinence-only education and crisis pregnancy centers.
- People for the American Way: "opposes the 'religious right agenda'."

nregister.com/site/article/who_teaches_with_the_church_georgetown_wont_tell_parents/

²³⁷ <http://careerweb.georgetown.edu/prelaw/thinking/6437.html> [at <https://web.archive.org/web/20121215043810/http://careerweb.georgetown.edu/prelaw/thinking/6437.html>]

For students studying something other than law, the Center offers career recommendations based on students' major areas of study. For philosophy students, for instance, the Center encourages students to consider working for the pro-abortion National Organization of Women or the Human Rights Campaign, which advocates same-sex marriage.²³⁸

The Center also recommends several "career resources" for homosexual students, such as LGBT Career Link, Transworkplace (for transgender employees) and Out Professionals for networking with homosexual mentors and employers.²³⁹

Much worse is the situation at the law school: In September 2007, the Georgetown Law Center adopted a policy to provide funding to law students who intern with public interest organizations, regardless of their support for abortion, same-sex marriage or other grave moral positions. The change in policy was apparently made to accommodate students who had previously been denied funding for internships with Planned Parenthood.²⁴⁰ The funding helps cover students' expenses when working unpaid internships.

The Women's Law and Public Policy Fellowship Program is a Georgetown Law Center program to provide graduates with an interest in women's rights the opportunity to work on legal and policy issues.²⁴¹ The advisory board includes Del. Eleanor Holmes Norton, a strident advocate for abortion rights, and Marcia Greenberger, co-president of the pro-abortion National Women's Law Center.²⁴² The executive director is Jill Morrison, who also serves as Vice Chair of the Religious Coalition for Reproductive Choice and on the Advisory Board of Law Students

²³⁸ <http://careerweb.georgetown.edu/80574.html> [at <http://careercenter.georgetown.edu/career-exploration/exploring-your-options/what-can-i-do-with-my-major/philosophy.html>]

²³⁹ <http://careerweb.georgetown.edu/explore/158229.html> [at <https://web.archive.org/web/20120119085306/http://careerweb.georgetown.edu/explore/158229.html>]

²⁴⁰ "GU Law Loosens Internship Policy: School Reverses Abortion Rule," *The Hoya* (Sept. 25, 2007); at <http://www.thehoya.com/gu-law-loosens-internship-policy-1.1881372>

²⁴¹ <http://www.law.georgetown.edu/wlppfp/>

²⁴² <http://www.law.georgetown.edu/academics/centers-institutes/wlppfp/AdvisoryBoard.cfm>

for Reproductive Justice. She worked 13 years for the National Women's Law Center.²⁴³

Among the placement organizations listed on the WLPPFP website are the ACLU, Legal Momentum, National Women's Law Center and People for the American Way.²⁴⁴ The Program also places fellows with Planned Parenthood (which performs abortions), NARAL Pro-Choice America and other groups that advocate abortion rights. Examples include:

- Anjela Jenkins: "the primary author of the National Latina Institute for Reproductive Health's testimony on the Child Interstate Abortion Notification Act (CIANA). I presented on a panel at the Civil Liberties and Public Policy (CLPP) conference hosted at Hampshire College and I spoke about the work needed to make oral contraceptive an over the counter option. I also appeared on Telemundo news, a Spanish-language channel, talking about contraceptive coverage for women under the Affordable Care Act."²⁴⁵
- Meredith Asay: "Through her work with the legal and litigation department at PPFA [Planned Parenthood Federation of America], Meredith has helped prepare a legal response for the possibility of a very restrictive ban on reproductive health services via a state-level referendum. Meredith was intensively involved in researching the relevant legal issues and meeting with many attorneys working on the issue, as well as obtaining testimonials from women who opposed such bans based upon their personal experiences."²⁴⁶

²⁴³ <http://www.law.georgetown.edu/academics/centers-institutes/wlppfp/Staff.cfm>

²⁴⁴ <http://www.law.georgetown.edu/academics/centers-institutes/wlppfp/us/orgs.cfm>

²⁴⁵ "U.S. Fellow Work Highlights," *Outreach* newsletter of the Women's Law and Public Policy Fellowship Program, Georgetown Law Center (Summer 2012); at http://www.law.georgetown.edu/academics/centers-institutes/wlppfp/upload/WLPPFP_Summer_2012-draft-6-3.pdf

²⁴⁶ "2008-2009 Women's Law and Public Policy Fellows," *Outreach* newsletter of the Women's Law and Public Policy Fellowship Program, Georgetown Law Center (Summer 2009); at <http://www.law.georgetown.edu/academics/centers-institutes/wlppfp/upload/WLPPFP-Summer-2009-Newsletter.pdf>

- Marya Torrez, who was reportedly placed with the Planned Parenthood Federation of America: "Throughout the year, Marya has conducted extensive legal research and analysis, examining numerous state and federal statutes, investigating proposed legislation, and analyzing federal and state cases that are winding their way through the courts. She has studied state referendum initiatives, conducted interviews, and explored potential litigation strategies in conjunction with her colleagues. Marya has also undertaken research projects concerning regulatory and administrative law, the use and effect of executive orders, and various constitutional law provisions. In addition, she assisted one of her colleagues in preparing for oral argument in the Sixth Circuit Court of Appeals, and she also attended the hearing in Cincinnati, Ohio."²⁴⁷
- Justine Andronici: "Through her placement at NARAL Pro-Choice America, Justine... continues to work to craft outreach strategy and materials for a newly released publication, *Breaking Barriers: A Policy Action Kit Promoting the Reproductive Health of Women of Color and Low-Income Women*. Justine also helped to produce the 12th edition of NARAL's signature publication *Who Decides? A State By State Review of Reproductive Rights*. Justine has also contributed to NARAL Pro-Choice America's judicial nominations project, helping to educate the public and decision-makers on the records of judicial nominees."²⁴⁸

The Robert Sterling Clark Foundation is a major donor to the program. It reports, "For each of the past several years, two fellows have been placed with organizations such as NARAL Pro-Choice America or the National Women's Law Center to work

²⁴⁷ "2007-2008 Women's Law and Public Policy Fellows," *Outreach* newsletter of the Women's Law and Public Policy Fellowship Program, Georgetown Law Center (Summer 2008); at <http://www.law.georgetown.edu/academics/centers-institutes/wlppfp/upload/WLPPFP-Spring-Summer-2008-Newsletter.pdf>

²⁴⁸ "Update on Our Fellows' Work," *Outreach* newsletter of the Women's Law and Public Policy Fellowship Program, Georgetown Law Center (Summer 2003); at <http://www.law.georgetown.edu/academics/centers-institutes/wlppfp/upload/Summer-2003.pdf>

exclusively on reproductive rights. Our grant provides partial support for one of these fellowships...."²⁴⁹

The Office of Public Interest and Community Service at Georgetown University Law Center (DC) sponsors the Equal Justice Foundation, which "offers guaranteed summer funding to all 1L, 2L, and 3L Georgetown Law students that work for eligible public sector employers" -- \$3,250 per student in the summer of 2013. Apparently "eligible" employers include those with serious conflicts with Georgetown's Catholic mission, as the Office lists summer 2012 employers including the ACLU Program on Religion and Belief, the ACLU LGBT and AIDS Project, the ACLU Women's Rights Project, the Center for Reproductive Rights, Compassion and Choices, the Human Rights Campaign, the National Abortion Federation, the National Center for Transgender Equality, the National Gay and Lesbian Task Force and the National Organization for Women.

In addition to its student services, Georgetown University offers a Semester in Washington program, combining coursework with practical job experience, through its School of Continuing Studies. Included in the list of "possible internships" are the American Civil Liberties Union, Americans United for Separation of Church and State, the Center for American Progress, the Human Rights Campaign and Population Action International -- all significantly at odds with Catholic moral teaching.

²⁴⁹ http://www.rsclark.org/uploads/ANNUAL_REPORT_2008.pdf [at <https://www.yumpu.com/en/document/view/24063254/download-pdf-robert-sterling-clark-foundation>] and http://www.rsclark.org/uploads/ANNUAL_REPORT_2007.pdf [at <https://www.yumpu.com/en/document/view/45798713/download-pdf-robert-sterling-clark-foundation>]

Section 5 - Campus Life

During a recent address at Georgetown University, Cardinal Donald Wuerl noted that, "With religious faith comes a way of living... a set of standards for moral and civil behavior. ...Those expectations of conduct... are threads, to this day woven into the very fabric of our society."²⁵⁰ Ironically, Georgetown fails to uphold Catholic standards for moral behavior within its own university community, at least when it comes to sexual morality.

a. Campus residences

Georgetown University does not offer single-sex residence halls. Not one.

"Residence halls are primarily co-ed by floor; men and women may live on a floor together but not in the same room," explained communications officer Rob Mathis to *The Georgetown Dish*. He said that students may ask to be located on an entirely single-sex floor, but there are "very few requests from students for single-sex floors after their freshman year."²⁵¹

The Catholic University of America recently reverted to single-sex residence halls.²⁵² The decision was based in part on research indicating that students in single-sex residences are significantly less likely to engage in binge drinking and casual sexual activity than students living in co-ed student residences.²⁵³

250 "Cardinal Wuerl Says Faith Sets Standards for Morals, Behavior," Georgetown University press release (Sept. 13, 2012); at <http://www.georgetown.edu/news/cardinal-wuerl-talks-religious-freedom.html> [alternative at <http://www.catholicnewsagency.com/news/cardinal-wuerl-says-religion-is-conscience-of-democracy/>]

251 "Kinda Back to the Future with Y and X Dorms," *The Georgetown Dish* (June 19, 2011); at <http://www.thegeorgetowndish.com/thedish/kinda-back-future-y-and-x-dorms>

252 John Garvey, "Why We're Going Back to Single-Sex Dorms," *The Wall Street Journal* (June 13, 2011); at http://online.wsj.com/article/SB10001424052702304432304576369843592242356.html?mod=googlenews_wsj#articleTabs%3Darticle

253 Christopher Kaczor, "Strategies for Reducing Binge Drinking and a "Hook-Up" Culture on Campus" (Oct. 2012); at <http://www.catholichighered.org/LinkClick.aspx?fileticket=Qo8bL07RF0w%3d&ta>

Nevertheless, following the announcement by The Catholic University of America, Georgetown's Director of Media Relations Rachel Pugh reportedly told *The Hoya* that the University has no future plans for single-sex buildings. "Coed residence halls with single-gender living units and bathrooms are welcoming and comfortable, providing the right balance of community living spaces and privacy that is important to students on our campus," she told *The Hoya*. "Options are available to both male and female students who have a preference to live on a single-sex floor."²⁵⁴

And in the same article, Vice President for Student Affairs Todd Olson claimed, "In designing these residences, we focus on our students' needs and are supportive of the university's mission. Our residences are supportive of the Catholic and Jesuit tradition."

That's a difficult claim to defend, given that Olson has reportedly been meeting with homosexual activists who want "gender-blind" housing and a "LGBTQ-friendly checkbox on the Campus Housing Roommate Matching System."²⁵⁵ (LGBTQ means lesbian, gay, bisexual, transgender, queer/questioning.) Designated gender-blind housing would remove the "stigma" for a student who requests a room with a LGBTQ-person or student of the opposite gender. A checkbox system would allow the University to pair roommates who declare themselves "LGBTQ-friendly."²⁵⁶ Although the primary intent of these proposals is to protect students from "homophobia" or "hostile or emotionally

bid=324 [at <https://cardinalnewmansociety.org/strategies-reducing-binge-drinking-hook-culture-campus/>]

254 "CUA Stands By Single-Sex Dorms," *The Hoya* (Sept. 23, 2011); at <http://www.thehoya.com/cua-stands-by-single-sex-dorms-1.2608003> [at <http://www.thehoya.com/cua-stands-by-single-sex-dorms/>]

255 "Gender Blind Housing Push Continues," *The Hoya* (March 29, 2011); at <http://www.thehoya.com/gender-blind-housing-push-continues-1.2128755> [at <http://www.thehoya.com/gender-blind-housing-push-continues/>]

256 "The Intent Behind the Proposed LGBTQ Checkbox," *The Hoya* (April 2, 2012); <http://www.thehoya.com/opinion/the-intent-behind-the-proposed-lgbtq-checkbox-1.2836313> [at <http://www.thehoya.com/the-intent-behind-the-proposed-lgbtq-checkbox/>]

abusive" situations, they have obvious moral implications. Sivagami Subbaraman, director of the LGBTQ Resource Center, reportedly told *The Hoya* that she hopes the checkbox would "allow incoming students to connect with and chose a roommate regardless of gender, sexual identity or sexual orientation." "[W]e are open as a [Catholic] university to having these conversations, and... we will work with [students] to do what makes them feel safe," she said.

b. Campus ministry

Campus Ministry at Georgetown University is not distinctly Catholic -- it is interfaith. It employs chaplains for Roman Catholic, Protestant, Orthodox Christian, Jewish and Muslim students. It also supports student groups for prayer and religious services in the Bahá'í, Buddhist, Hindu and Sikh traditions.

Campus Ministry Director Fr. Kevin O'Brien describes the varied, multipurpose religious facilities on campus:

At Georgetown, we are blessed with sacred spaces that proudly speak to our religious mission. Dahlgren Chapel, now under renovation, remains the spiritual heart of our campus. The chapel in Copley Crypt offers an almost monastic setting for Orthodox Christian prayers and a popular, nightly weekday Roman Catholic Mass. On the Copley ground floor is our Muslim Prayer Room, where students gather regularly for their individual daily prayers; weekly Jum'ah (congregational) prayers are held in a multipurpose space in Leavey Center, as the Muslim Prayer Room is not large enough. Upstairs in Copley, St. William's Chapel is our primary worship space for our Protestant community. Our Jewish students gather and pray in temporary space in the Leavey Center. In addition to these spaces, we support chapels in the Med Center, hospital and Law Center.

Campus Ministry sponsors the ESCAPE weekend for first-year students and successfully attracts hundreds of students over the course of the year. However, ESCAPE is not specifically religious and not Catholic in its orientation. One student, Kylie Mohr, reportedly touts the program as a valuable learning experience: "I learned that, surprisingly enough, college is a time to be selfish and a time to find what works for you, to stay true to yourself, to love yourself and to put yourself first." She credits Jesuit Fr. Patrick Conroy, S.J., for

offering “[t]wo nuggets of advice that... really stood out.” His reported advice: “Don’t be afraid, and keep people in your life that make you feel alive.”²⁵⁷

It is difficult to reconcile this approach to campus ministry with Pope Benedict’s vision: “...First and foremost every Catholic educational institution is a place to encounter the living God who in Jesus Christ reveals his transforming love and truth (cf. *Spe Salvi*, 4). This relationship elicits a desire to grow in the knowledge and understanding of Christ and his teaching.”²⁵⁸

Caring for “the pastoral needs of students, faculty and other university personnel who are not Catholic” might properly include counseling and other services that respect individual freedom of conscience, helping ensure that students of other faiths have reasonable opportunities to worship and participate in faith communities off-campus, and welcoming them to participate in Catholic services and activities as appropriate. But devoting substantial University resources -- even dedicated chaplains -- to non-Catholic religious practices would seem to be contrary to the Catholic mission and identity of the University, while sending the message to students that all faiths are of equal value and status at a Catholic university.

c. Student health services

Despite pressure from some students, President DeGioia maintains that the University will not dispense birth control to its students through the Student Health Center, at least through the year 2013.²⁵⁹ However, one student’s anecdotal account suggests that it is not difficult to circumvent the intent of the policy and obtain a birth control prescription ostensibly for medical, non-contraceptive reasons:

257 “New Students Find ESCAPE,” *The Hoya* (Oct. 16, 2012); at <http://www.thehoya.com/news/new-students-find-escape-1.2928203#.UIQMYGnuVVT> [at <http://www.thehoya.com/new-students-find-escape/>]

258 Pope Benedict XVI, “Address to Catholic Educators”.

259 “Georgetown Rejects Sandra Fluke, No Birth Control Policy Change,” *LifeNews.com* (April 26, 2012); <http://www.lifenews.com/2012/04/26/georgetown-rejects-sandra-fluke-no-birth-control-policy-change/>

When I entered the Student Health Center last fall, I did not ask for a birth control prescription. I already had a birth control prescription. I needed a check up, but after inquiring about my medical history, the nurse practitioner volunteered to give me one.

"You get cramps, right?" she inquired.

"No, I don't."

"Yes, you do."

"No, I really don't," I responded again, confused.

She sighed, "I have to write something down."²⁶⁰

The Georgetown Student Health Education Services provides an Internet resource called "Be Well," with a tagline of "be happy."²⁶¹ Its student health advice ignores moral concerns and treats all sexual behavior, except coercive or abusive behavior, as within the norm. For example, one resource, "Myths and facts about same-sex violence," helpfully distinguishes between pain inflicted in "S/M relationships" (meaning sadomasochistic relationships) from true sexual violence: "In S/M relationships, there is a contract or agreement about the limits and boundaries of the behavior, even when pain is involved."

The resource page on "Sexuality" reflects no Christian teaching, insight or morality.²⁶² It sounds the secular themes expected on a Planned Parenthood website. For example, it notes that:

The transition from the sexual values and standards of your family to the refinement of your own sexual identity generally takes place during the college years through

260 "Give Me Birth Control or Give Me Death: A Hoya Woman's Plight," *The Georgetown Voice* (Sept. 12, 2012); <http://georgetownvoice.com/2012/09/12/give-me-birth-control-or-give-me-death-a-hoya-woman%E2%80%99s-plight/> [at <https://issuu.com/georgetownvoice/docs/9.13.2012>]

261 <http://be.georgetown.edu/> [at <https://web.archive.org/web/20120102010610/http://be.georgetown.edu/>]

262 <http://be.georgetown.edu/47409.html> [at <https://web.archive.org/web/20100609071234/http://be.georgetown.edu/47409.html>]

social testing and experimentation. The transition involves difficult decisions about sexual activity, new relationships, and often anxiety and confusion. Developing a sexual identity, learning to express intimate feelings, and clarifying personal values regarding sexual activity are all important aspects of growth and moral and spiritual development. During this process a number of complicated issues may arise, such as: Abstinence, Deciding whether or not to have sex... Developing a sexual identity consistent with one's spiritual values, Coming out, Forming sexual morals and dealing with the morals of others... Sexually Transmitted Infections.

Similarly, while the resource on sexually transmitted infections (STI) does note that abstinence is the only sure way to avoid sexually transmitted infections and that one-fourth of college students are infected with an STI, it fails to discourage sexual behavior, advising instead: "Individuals who are thinking about having sex should have an open and honest conversation with their partners about their concerns, values and STI prevention."²⁶³

The resource on "Sexual Health" tells students who have been victims of rape to "Talk to the emergency care provider about emergency contraception and tests for STDs."²⁶⁴

The Health Education Services website advertises that its "professionals are available to provide consultation regarding reproductive and other health issues." Given the material on the University's "Be Well" resource, it is reasonable to question whether the approach to "reproductive" issues is consistent with Catholic teaching.

Student health services for sexual matters at Georgetown seem to revolve around student interests and not responsible health care. In October 2010, an unofficial student group calling themselves "Plan A Hoyas for Reproductive Justice" was

263 <http://be.georgetown.edu/48377.html> [alternative at <https://studenthealth.georgetown.edu/health-issues/sexual-health/sexually-transmitted-infections>]

264 <http://www12.georgetown.edu/student-affairs/hes/sex.htm> [at <https://web.archive.org/web/20120129012723/http://www12.georgetown.edu/student-affairs/hes/sex.htm>]

reportedly in private dialogue with University officials.²⁶⁵ An anonymous member of Plan A wrote in an email: "Plan A looks forward to working cooperatively with the university administration to make necessary changes to current university policies that negatively affect students' sexual health." This was the same group that the same year had staged a protest on campus, some chaining their bodies to the campus statue of University founder Archbishop John Carroll, demanding the on-campus sale of condoms and revisions to the University's "sexual health" policies.²⁶⁶

In 2011, Georgetown University's Health Education Services announced that it would "create a student-run group to improve availability of sexual health education on campus."²⁶⁷ By "education" was meant advice by student peers on sexual health. It does not appear that the peer education group has been established as of December 2012.

Student groups that reportedly participated in the Health Education Services meeting announcing the initiative included GU Pride, the University's official homosexual students club; H*yas for Choice, an unofficial pro-abortion rights student group; and Georgetown University Men Creating Change (GUMCC), also an unofficial student group.²⁶⁸ A GU Pride leader reportedly commented, "Our biggest concern is how much actual information we're going to be able to give" on contraception. "Sexual health education is necessary for full consent for sexual activities," said a GUMCC leader. Such is the nature of peer support on sexual issues in contemporary America.

Health advice from the Georgetown University Women's Center is also problematic. As of April 2004, the website of the Women's Center included a "Women's Health Resource List," which provided referrals to local abortion clinics including the Capitol Women's Clinic in Washington, D.C.; the Commonwealth Women's Clinic in Falls Church, Virginia; the Greater Washington Health Center in Washington, D.C.; the Northern Virginia Women's

265 "Plan A Holding Meetings with GU," *The Georgetown Voice* (Oct. 14, 2010); at <http://georgetownvoice.com/2010/10/14/plan-a-holding-meetings-with-gu/>

266 <http://planahoyas.blogspot.com/>

267 "Sex Ed Plans Unfold," *The Hoya* (Apr. 19, 2011); at <http://www.thehoya.com/sex-ed-plans-unfold-1.2182927> **[no longer online]**

268 Ibid.

Healthcare Center in Fairfax, Virginia; and the Women's Health Care Center in Washington, D.C. The list is no longer posted online, but the University invites students to visit the Women's Center for confidential counseling and support.

d. Student activities

Student clubs are officially recognized by the University, giving them liberal access to campus facilities, the right to use "Georgetown University" in their names, and University funding distributed by student representatives. Appropriately, a club cannot be recognized if it "directly and substantially advocates positions inconsistent with Roman Catholic moral tradition."²⁶⁹ But certain clubs flout this requirement without apparent consequence; these are primarily homosexual student clubs (e.g., GU Pride and OutLaw), which are described in Section 7 of this report.

Georgetown also is welcoming to non-recognized student clubs like the pro-abortion H*yas for Choice and the pro-contraception Plan A Hoyas for Reproductive Justice. They are limited in some ways, such as the lack of approval to use "Georgetown" or its mascot "Hoya" in their names, thus the asterisk in H*yas for Choice. But Georgetown allows unofficial clubs significant leeway to host activities and events on campus, even when directly opposed to Catholic teaching. All members of the academic community can reserve campus facilities, present speakers and events, and publicize their activities. "Red Square," an area adjacent to Georgetown's Intercultural Center, is available during daylight hours for unscheduled and unapproved advocacy, protests and other "free speech" expressions.

Section 6, "Homosexuality," and Section 7, "Lectures and Honors," include many examples of inappropriate student-organized activities and lectures apparently permitted by the University. Others include:

- In February 2012, Georgetown was one of just nine Catholic colleges and universities in the U.S. still hosting

269 <http://studentaffairs.georgetown.edu/policies.html#AccesstoBenefits> [at <https://studentaffairs.georgetown.edu/policies/student-organizations/access-to-benefits>]

performances of the vile play *The Vagina Monologues*,²⁷⁰ as Georgetown reportedly has done since 1998.²⁷¹ In recent years, the Georgetown performances have been sponsored by the University-recognized student club Take Back the Night, which works to stop violence against women.²⁷²

The vulgar and sexually explicit play distorts human sexuality by placing sinful activity in a favorable light. The *Monologues* presents women discussing their sexuality and sexual encounters, replete with vulgarity, explicit language and graphic descriptions of lesbian activity and masturbation. One scene describes the seduction of a sexually inexperienced 16-year-old girl by a 24-year-old lesbian, who first intoxicates the girl with vodka. Instead of presenting the incident as sexual abuse that would be illegal in many states, the play declares it the girl's "surprising, unexpected and politically correct salvation" that raised her "into a kind of heaven."²⁷³

Productions of *The Vagina Monologues* were hosted on 32 Catholic college campuses in the United States in 2003, but protests have since ended the performances at most Catholic colleges -- while Georgetown remains one of the few exceptions. Each year V-Day, an organization founded by playwright Eve Ensler to help fight violence against women, licenses productions of the *Monologues* to students and faculty at college campuses worldwide, who agree to raise

270 <http://blog.cardinalnewmansociety.org/2012/02/10/further-decline-of-vagina-monologues-on-catholic-college-campuses/> [at <https://cardinalnewmansociety.org/further-decline-of-vagina-monologues-on-catholic-college-campuses/>]

271 "Play Speaks to Women's Rights, *The Hoya* (Feb. 16, 2012); at <http://www.thehoya.com/the-guide/play-speaks-to-women-s-rights-1.2782684> [at <http://www.thehoya.com/play-speaks-to-womens-rights/>]

272 <https://hoyalink.georgetown.edu/organization/TakeBacktheNight/about> [at <https://hoyalink.georgetown.edu/organization/TakeBacktheNight/about>]

273 Eve Ensler, *The Vagina Monologues* (New York: Villard Books, 2008). An HBO presentation of the play is also available on DVD. The script has been altered slightly since its original publication in 1996, in which the victim of the lesbian rape was only 13 years old.

funds for groups helping victims of violence. Although the cause is admirable, the play demeans women and is not an appropriate means of raising funds for any purpose.

- In February 2009, Georgetown University hosted "Sex Positive Week," sponsored by the homosexual club GU Pride, United Feminists and the Georgetown Solidarity Committee -- each officially recognized and funded by the University.²⁷⁴ The event "Sex Positive... What's That?" featured a speaker from Black Rose, an organization "which provides a forum for the many different expressions of power in love and play. This can include dominance and submission, bondage and discipline, fetishism, cross-dressing, to name a few." On Ash Wednesday, "Torn About Porn?" was advertised to include "discussion about arguably alternative forms of pornography that are not supposed to be exploitative, but rather radical and empowering." Pornographic film director Tristan Taormino spoke on "Relationships Beyond Monogamy" -- one day after speaking at another event in downtown Washington, D.C., about "Anal Pleasure 101".²⁷⁵ Taormino discussed her book *Opening Up: A Guide to Creating and Sustaining Open Relationships*²⁷⁶ ("from partnered non-monogamy to solo polyamory") with Jenny Block, author of *Open: Love, Sex, and Life in an Open Marriage*.²⁷⁷ Taormino is also the author of *True Lust: Adventures in Sex, Porn and Perversion*.²⁷⁸

The Maryland Coalition Against Pornography publicly criticized Georgetown University for holding "Sex Positive Week." In a news release, the group argued, "Condoning

274 <http://www.facebook.com/events/64521934248/> [alternatives at <http://fearandloathingintown.blogspot.com/2009/03/sex-positive-week-at-georgetown.html> and <http://georgetownvoice.com/2009/02/26/hot-and-bothered-by-sex-positive-week/>]

275 <http://thenewgay.net/2009/02/ticket-giveaway-anal-pleasure-101-w.html>

276 Tristan Taormino, *Opening Up: A Guide to Creating and Sustaining Open Relationships* (San Francisco: Cleis Press, 2008).

277 Jenny Block, *Open: Love, Sex, and Life in an Open Marriage* (Berkeley, CA: Seal Press, 2008).

278 Tristan Taormino, *True Lust: Adventures in Sex, Porn and Perversion* (San Francisco: Cleis Press, 2002).

sexual misconduct and deviance places undergraduate students, many of whom are still legally considered to be minors, in a potentially predatory and psychologically abusive environment." The release continued, "We cannot understand how Georgetown University could promote sexual anti-values that are blatantly opposed to the health and well-being of Georgetown students."²⁷⁹

Nevertheless, the University again hosted and funded portions of "Sex Positive Week" in February 2010. Although the event was less focused on pornography, it included students performing "Guerilla Sex Theatre" on campus, a homosexual gathering at a local pub, a female orgasm workshop, a sex toy party, and discussions of "Virginity and Losing It" and "Disability and Sexuality."²⁸⁰

- H*yas for Choice, a pro-abortion student club, is denied official recognition and funding by the university but actively functions as an "unofficial" student organization. Recent activities featured on the group's Facebook page²⁸¹ include a "sex ed" meeting in November 2012, including handouts of condoms and lubrication; distribution of "condom grams" -- messages delivered to students with condoms attached -- in October 2012; "phone banking" from campus to influence votes in the November 2012 elections; and a petition demanding that Georgetown include coverage for contraceptives in its student health insurance plan. The group's Facebook page also encouraged students to help NARAL Pro-Choice America's efforts to influence the November 2012 elections and to participate in training to become "escorts" to guide women into abortion clinics. H*yas for Choice regularly distributes free condoms to students from a table at Georgetown's "Red Square."
- In April 2002, student clubs at Georgetown University sponsored a "Progressive Career Fair" on campus, inviting political leftist employers to recruit Georgetown students for internships and jobs. Pro-abortion advocacy groups were invited including Choice USA, the NOW Legal Defense

279 <http://www.christiannewswire.com/news/570429741.html>

280 <http://www.georgetownvoice.com/2010/02/25/sex-positive-week-returns-without-controversy/>

281 <http://www.facebook.com/pages/Hyas-for-Choice/100664630061675> [alternative at <https://www.facebook.com/Hyas-for-Choice-100664630061675/?fref=ts>]

and Education Fund and the Religious Coalition for Reproductive Choice. Sponsors of the fair included H*yas for Choice, G.U. Pride, College Democrats, the Georgetown Solidarity Committee, the Jewish Student Association, the Vietnamese Student Association and the Young Arab Leaders Alliance. The fair was originally scheduled for February 2002, but it was canceled by Vice President for Student Affairs Juan Gonzalez, who cited concerns about a conflict with Catholic teachings. Nevertheless, Gonzalez allowed the fair to be rescheduled on the advice of the university's faculty-student Speech and Expression Committee.²⁸²

282 "Progressive Career Fair Rescheduled," *The Georgetown Voice* (Apr. 4, 2002); at <http://georgetownvoice.com/2002/04/04/progressive-career-fair-rescheduled/> [at <http://georgetownvoice.com/2002/04/04/progressive-career-fair-rescheduled/>]

Section 6 - Homosexuality

In 2010, *Newsweek* magazine ranked Georgetown University among the top 25 "gay-friendly" colleges in the United States -- and it was the only Catholic institution to earn that label.²⁸³ In 2012, *Newsweek* collaborated with the group Campus Pride, which promotes and celebrates LGBT (lesbian, gay, bisexual, transgender) "identity" on college campuses, and incorporated its "gay-friendly" analysis; Georgetown University received a score of four out of five stars for such things as offering homosexual-themed courses, regularly planning LGBT social activities, training staff to be sensitive to gay and lesbian concerns, and offering a special "lavender" graduation ceremony for homosexual students.²⁸⁴

The dissident New Ways Ministry has similarly praised Georgetown as a "gay-friendly" university because of its student club GU Pride and its University-sponsored LGBTQ (lesbian, gay, bisexual, transgender, queer and questioning) Resource Center.²⁸⁵ New Ways Ministry, which offers pastoral care for homosexual persons, has been censured by the U.S. bishops, who have clarified that it is not a Catholic organization and deviates significantly from Catholic teaching on sexuality.²⁸⁶

The approval that Georgetown University has received from these sources, which appear to be interested in advocacy and celebrating homosexual "identity" and "culture" as much as they care about student safety, suggests possible conflicts with Catholic teaching at Georgetown. In fact, Georgetown's response to students who may be wrestling with same-sex attraction is irresponsible and dangerous to their well-being.

283 "The Best Gay-Friendly Schools," *Newsweek* (Sept. 12, 2010); at <http://www.thedailybeast.com/newsweek/2010/09/12/the-best-gay-friendly-schools.all.html> [at <http://www.newsweek.com/best-gay-friendly-schools-71891>]

284 <http://www.campusprideindex.org/details/premium.aspx?ID=402> [no longer online]

285 <http://newwaysministry.org/GFC.html>

286 United States Conference of Catholic Bishops, "USCCB President Clarifies Status of New Ways Ministry" (Feb. 12, 2010); at <http://old.usccb.org/comm/archives/2010/10-028.shtml> [at <http://www.usccb.org/news/2010/10-028.cfm>]

a. Celebration of Homosexual "Identity"

Pope Benedict XVI has explained how defining same-sex attraction as a person's inherent "identity" and just another form of "gender" is destructive to marriage, children, society and ultimately our understanding of God:

While up to now we regarded a false understanding of the nature of human freedom as one cause of the crisis of the family, it is now becoming clear that the very notion of being -- of what being human really means -- is being called into question. [Giles Bernheim, Chief Rabbi of France,] quotes the famous saying of Simone de Beauvoir: "one is not born a woman, one becomes so" (*on ne naît pas femme, on le devient*). These words lay the foundation for what is put forward today under the term "gender" as a new philosophy of sexuality. According to this philosophy, sex is no longer a given element of nature, that man has to accept and personally make sense of: it is a social role that we choose for ourselves, while in the past it was chosen for us by society.

...But if there is no pre-ordained duality of man and woman in creation, then neither is the family any longer a reality established by creation. Likewise, the child has lost the place he had occupied hitherto and the dignity pertaining to him. Bernheim shows that now, perforce, from being a subject of rights, the child has become an object to which people have a right and which they have a right to obtain. When the freedom to be creative becomes the freedom to create oneself, then necessarily the Maker himself is denied and ultimately man too is stripped of his dignity as a creature of God, as the image of God at the core of his being. The defence of the family is about man himself. And it becomes clear that when God is denied, human dignity also disappears. Whoever defends God is defending man.²⁸⁷

287 Pope Benedict XVI, "Address on the Occasion of Christmas Greetings to the Roman Curia" (Dec. 21, 2012); at http://www.vatican.va/holy_father/benedict_xvi/speeches/2012/december/documents/hf_ben-xvi_spe_20121221_auguri-curia_en.html [at http://w2.vatican.va/content/benedict-xvi/en/speeches/2012/december/documents/hf_ben-xvi_spe_20121221_auguri-curia.html]

Contrary to the Holy Father's warnings, Georgetown University regularly defines same-sex attraction as "identity" and implies that there is nothing "disordered" about it. Closely tied to "identity" is the term "sexual orientation"; while it may be defined narrowly to refer to sexual attraction, it is frequently used in Georgetown University policies and programs to mean something more, an "identity" that is as essential to "diversity" among students and employees as is race and gender, and as relevant to cultural heritage as religion or nationality. Moreover, the terms "gay," "lesbian," "bisexual" and "transgender" are used precisely as the Holy Father warns, as social constructs equivalent to true gender and contrary to God's intentions for marriage and family.

One example is Georgetown University's "Initiative on Diversity and Inclusiveness," launched by President DeGioia in 2009, which categorized students and faculty according to race, creed, origin, etc. as well as homosexuality.²⁸⁸ The affiliated Student Life Working Group proposed student fellowships, training programs, leadership programs, courses, etc. to support student "diversity and inclusion" among students who are black, Latino, Armenian, female, etc. as well as "LGBTQ" students.²⁸⁹ The Initiative's Admissions and Recruitment Working Group proposed active recruitment of homosexual students at National Campus Pride College Fairs and changing the student application form to allow students to identify themselves as gay, lesbian, bisexual, transgender, queer or questioning:

Currently the application for admission only allows for students to identify as male or female, precluding the possibility of other forms of gender identity or

288 <http://ideaa.georgetown.edu/diversityinclusiveness/>

289 Georgetown University, "Student Life Working Group Recommendations" (May 2, 2010); at http://www8.georgetown.edu/admin/publicaffairs/SLWG_final_report.pdf [at [http://www.thehoya.com/working-group-on-student-space-forms-recommendations/](http://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=9&ad=rja&uact=8&ved=0ahUKEwiZnYD---nLahXG0h4KHeV0AgIQFghRMAG&url=http%3A%2F%2Fstatic1.1.sqspcdn.com%2Fstatic%2Ff%2F282042%2F20938752%2F1352684187227%2FSLWG_final_report.pdf%3Ftoken%3DuAyhBKc5IKtzYZQFwTU1fJwkACQ%253D&usg=AFQjCNHQRJaa7UvxC0ubAWOS4x8oJQYY9A, alternative at <a href=)]

expression. We recommend examining the addition of other forms of gender expression to the application.²⁹⁰

In 2007, President DeGioia launched the Initiative on LGBTQ Student Resources²⁹¹ under the auspices of Georgetown University's Office of Institutional Diversity, Equity and Affirmative Action.²⁹² Its committees included the vice president of mission and ministry, vice president of student affairs, associate provost, executive director of campus ministry and other University officials as well as students and professors. Faculty members included English professor Ricardo Ortiz, who is described by Georgetown as interested in "gender and queer theory" and is a frequent author on homosexual topics,²⁹³ and Tommaso Astarita, history professor and co-founder of the Georgetown Gay and Lesbian Faculty Group.²⁹⁴

In their initial reports, the Initiative's working groups frequently referred to serving Georgetown's "LGBTQ community". The Working Group on Resources declared:

To prepare our graduates to excel and engage fully in a multicultural world, the University must equip them to be knowledgeable about, understanding of, and sensitive to the full spectrum of diversity, which includes sexual orientation and gender identity and expression, as well as

290 Georgetown University, "Admissions and Recruitment Working Group Recommendations" (Dec. 9, 2009); at http://www8.georgetown.edu/admin/publicaffairs/ARWG_Recommendations_Final.pdf [at http://webcache.googleusercontent.com/search?q=cache:Iueix9sWVgkJ:www.studentcommissionforunity.org/scu-resources/georgetown-historical-docs/2009-presidents-diversity-initiative/ARWG_Recommendations_Final.pdf+&cd=7&hl=en&ct=clnk&gl=us]

291 John J. DeGioia, "Remarks at Open Meeting on LGBTQ Student Resources" (Oct. 24, 2007); at <http://www.georgetown.edu/content/1242663528402.html> [at <https://president.georgetown.edu/speeches/remarks-at-open-meeting-on-lgbtq-student-resources.html>]

292 <http://ideaa.georgetown.edu/diversityequity/>

293 <http://explore.georgetown.edu/people/ortizr/?PageTemplateID=138>

294 "Georgetown's New Benefits for Gays," *Inside Higher Ed* (Nov. 8, 2005); at <http://www.insidehighered.com/news/2005/11/08/gtown>

race, ethnicity, nationality, gender, religion, ability, and socio-economic status.²⁹⁵

In the same 2008 report, the Working Group on Resources included a glossary of terms demonstrating precisely the sort of gender confusion that the Holy Father has challenged. The glossary claimed that biologically "there are more than two sexes" and defined "heterosexism" as a form of "bias... based on the assumption that heterosexuality is the norm." With regard to "gender":

Gender Identity: Our innermost concept of self as "male" or "female" -- what we perceive and call ourselves.

Individuals are conscious of this between the ages of 18 months and 3 years. Most people develop a gender identity that matches their biological sex. For some, however, their gender identity is different from their biological sex. We sometimes call these people transsexuals, some of whom hormonally and/or surgically change their sex to more fully match their gender identity.

Gender Role: This is the set of roles and behaviors assigned to females and males by society. Our culture recognizes two basic gender roles: masculine (having the qualities attributed to males) and feminine (having the qualities attributed to females). People who step out of their socially assigned gender roles are sometimes referred to as transgender. Though transgender has increasingly become an umbrella term referring to people who cross gender/sex barriers, many people find any umbrella term problematic because it reduces different identities into one oversimplified category.

The Initiative's Educational Programming Working Group, tasked by President DeGioia with "evaluat[ing] the use of educational programs to promote inclusion of, and respect for, the LGBTQ community," argued for "holism, treating LGBTQ education as part of a larger whole relating to many kinds of diversity." The Working Group proposed including a checkbox for "other" next to "male" and "female" when students apply to the University, diversity training and special homosexual retreats through

295 Georgetown University, "Proposal for LGBTQ Resource Center" (Jan. 29, 2008); at <http://ideaa.georgetown.edu/lgbtq/documents/ResourcesWGFfinalRecs.pdf> [at <https://web.archive.org/web/20100609002833/http://ideaa.georgetown.edu/lgbtq/documents/ResourcesWGFfinalRecs.pdf>]

campus ministry, and other efforts "to assure consistency in how all marginalized populations are being supported on campus, fostering for the equity of all students' identities to be validated."²⁹⁶

b. Sexuality and social activity

The Catholic University of America maintains that a homosexual student organization, even when limited by statute to acting within Catholic norms, is by its nature inclined to turn to "advocacy" and conflicts with Catholic teaching.²⁹⁷ For more than 25 years, the University of Notre Dame took a similar position toward requests for a homosexual student organization, until accepting this year a plan for an LGBT and "allies" club - - but even so, the club is strictly required to conform to Catholic teaching.²⁹⁸

In 1992 Cardinal Pio Laghi, then-Prefect of the Congregation for Catholic Education, opposed a homosexual club at Seattle University with the argument that any college group or activity built solely around same-sex attraction is problematic: "At a Catholic university, support can be given only to Catholic teaching on homosexuality and Catholic pastoral practice to help homosexual persons morally, ascetically, and spiritually... The university's responsibilities towards homosexual persons, doctrinally and pastorally, should find their expression in courses in Catholic theology."²⁹⁹

296 Georgetown University, "Observations and Recommendations of Working Group on Educational Programming" (2008); at <http://ideaa.georgetown.edu/lgbtq/documents/EducationWGFinalRecs.pdf> [at <https://web.archive.org/web/20080905170831/http://ideaa.georgetown.edu/lgbtq/documents/EducationWGFinalRecs.pdf>]

297 "CUAllies Rejected," *Metro Weekly* (Dec. 20, 2012); at <http://www.metroweekly.com/news/?ak=7991> [at <http://www.metroweekly.com/2012/12/cuallies-rejected/>]

298 University of Notre Dame, "Notre Dame Concludes Comprehensive Review of GLBTQ Student Services and Support" (Dec. 5, 2012); at <http://newsinfo.nd.edu/news/36057-glbtcq/>

299 Cardinal Pio Laghi, Letter to Archbishop Thomas Murphy of Archdiocese of Seattle (1992).

The contrast to Georgetown University's approach is striking. Georgetown's policies and initiatives generally make only passing references to Catholic teaching, with negligible reference to chastity and the disordered inclination of homosexuality which leads, if acted upon, to serious sin. In his October 2007 announcement of the Initiative on LGBTQ Student Resources, President DeGioia selectively referenced Catholic teaching "on the dignity and worth of each and every individual, the emphasis on social justice and multicultural understanding, and the Gospel call that we engage all of our sisters and brothers in a spirit of love." Despite helpfully insisting that "all work must be consistent with, and authentic to, our identity as a Catholic and Jesuit university," he made no mention of chastity -- nor is it mentioned in any of the three reports of the Initiative on LGBTQ Student Resources.³⁰⁰ Moreover, a December 2012 search of the complete Georgetown University website turned up only two uses of the term "chastity" in the context of student life and none in the context of homosexual students.

Georgetown officially recognizes several student clubs for LGBTQ students. In addition to the undergraduate LGBTQ student organization GU Pride,³⁰¹ there are similar organizations for graduate students (GradPride),³⁰² the law school (OutLaw),³⁰³ the business school (Gay and Lesbian Alliance),³⁰⁴ the Public Policy Institute (P-POut)³⁰⁵ and the medical school (Hoya MedAlliance).³⁰⁶

300 DeGioia, "Remarks at Open Meeting on LGBTQ Student Resources".

301 <http://hoyalink.georgetown.edu/organization/gupride/>

302 <http://hoyalink.georgetown.edu/organization/gradpride>
[alternative at <https://blogs.common.georgetown.edu/gradpride/>]

303 <http://www.law.georgetown.edu/campus-life/dean-of-students/resources-for-lgbtq-students/index.cfm/> **[at <https://www.law.georgetown.edu/campus-life/dean-of-students/resources-for-lgbtq-students/>]**

304 <http://gala.gumbaclub.org/> **[alternative at <http://mbaprogramoffice.orgsync.com/org/outmsb/home>]**

305 <https://www.facebook.com/PPOUTGPPI>

306 <http://som.georgetown.edu/310504.html> **[at <https://som.georgetown.edu/student-services/groups/clubs/hoya-medalliance>]**

GU Pride describes itself as "Georgetown's undergraduate organization for Lesbian, Gay, Bi, Trans, Queer/Questioning, and Allied (LGBTQA) Students. We also provide education, support and referral services to those exploring their sexual orientation and/or gender identity and other individuals sharing an interest in these issues." The description highlights one of the serious concerns with so-called "gay-straight" student clubs, which rely on peers to counsel and minister to students who may be struggling with chastity and same-sex attraction. Peer students most often lack the professional skills and theological training to adequately respond to what may be complex personal, social, psychological and spiritual difficulties. The typical view of sexual morality among college students today, perhaps especially among students attracted to membership in such clubs, is largely opposed to Catholic teaching.

GU Pride has often acted in ways that are unhealthy to students with same-sex attraction, by celebrating homosexual "identity" and "culture," advocating same-sex marriage, and occasionally even encouraging lewd and promiscuous behavior. There are many examples, but some of the most recent include: The group has promoted social events intended to promote romantic relationships, such as the September 2012 "speed dating" event with homosexual students at nearby George Washington University.³⁰⁷ In November 2011 the group sponsored Gender Liberation Week, including a lecture by a transsexual celebrating his "new identity" as a surgically assigned "woman;" that lecture was co-sponsored by several student groups and the University's LGBTQ Resource Center, Lecture Fund and Office of Institutional Diversity, Equity and Affirmative Action.³⁰⁸ In April 2011, GU Pride and Georgetown's LGBTQ Resource Center presented Pride Week "aimed at increasing the acceptance of LGBTQ students on campus;" events concluded with a cross-dressing event titled "Genderfunk Drag Ball."³⁰⁹ In March 2010,

307 <http://alliedinpride.com/events/> **[no longer online]**

308 "Transsexual Shares New Identity," *The Hoya* (Nov. 17, 2011); at <http://www.thehoya.com/news/transsexual-shares-new-identity-1.2706486> **[at <http://www.thehoya.com/transsexual-shares-new-identity/>]**

309 "Pride Week Works to Improve LGBTQ Acceptance on Campus," *The Hoya* (Apr. 15, 2011); at <http://www.thehoya.com/pride-week-works-to-improve-lgbtq-acceptance-on-campus-1.2168643> **[alternative at <https://cardinalnewmansociety.wordpress.com/2011/04/18/genderfunk-drag-ball-concludes-pride-week-at-georgetown/>]**

GU Pride co-sponsored a "Legalized Gay" event on Georgetown's campus with Freedom to Marry and the Human Rights Campaign to celebrate the legalization of same-sex marriage in Washington, D.C., and highlight the assistance of religious leaders in changing the District's law.³¹⁰

Although the graduate student clubs seem more inclined toward social events, in October 2012 GradPride and PPOut co-sponsored a phone bank to encourage Maryland voters to support same-sex marriage during the November elections.³¹¹ The same month, the two groups sponsored a lunch with a lobbyist for the Human Rights Campaign to discuss his advocacy for same-sex marriage and homosexual rights in the military.³¹²

OutLaw boasts that it is "one of the first LGBT student groups in the country to be officially recognized by a Catholic University and we've been around for over 25 years." Recent events include a discussion in October 2012 of legal rights for bisexuals and their role in debates about "same-sex marriage, adoption by same-sex couples, and the question of 'choice' of one's sexual orientation."³¹³ In March 2012, OutLaw joined with Georgetown's pro-abortion and pro-contraception club Law Students for Reproductive Justice to host a panel discussion on "Reproductive Justice, The Birth Control Mandate, Availability & Access to Clinics, The Impact of Healthcare Reform on LGBT Health, & LGBT Issues within the Center for Medicare & Medicaid Services."³¹⁴

The poor example of Georgetown University's homosexual student clubs is spreading to other Catholic colleges. In October 2012, student leaders of several LGBTQ student groups based on Catholic college campuses including Georgetown University announced the founding of a national organization called the Catholic Association of Students for Equality (CASE). The organization linked to pro-gay "marriage" organizations such as

310 "Georgetown and Gay Marriage," Accuracy in Academia (Apr. 13, 2010); at <http://www.academia.org/georgetown-gay-marriage/>

311 <http://www.facebook.com/events/425674180814327/>

312 <http://lgbtq.georgetown.edu/outober.html> [at <http://lgbtq.georgetown.edu/archives/OUTober2012>]

313 Ibid.

314 <http://www.gulawweekly.org/whats-happening/2012/3/20/panels-lgbt-healthcare-and-reproductive-rights.html> [alternative at <https://orgsync.com/19132/events/357152/occurrences/305502>]

The Human Rights Campaign and GLAAD on its Facebook site.³¹⁵ Thomas A. Lloyd, CASE founder and a Georgetown University student, boasted of working to make Georgetown more gay-friendly by helping organize "Drag Balls" on campus and "later conversed about these spectacles with the priest who lived on my floor." He wrote that it is CASE's "duty" to "change the minds of those in the [C]hurch who would argue that LGBT groups have no place on Catholic campuses and to encourage those in schools affected by this position to 'come out' and to start forming their own LGBT network on campus."³¹⁶

c. LGBTQ Resource Center

The hub of Georgetown University's homosexual activism and activities is the University-sponsored LGBTQ Resource Center. In November 2011, Georgetown University publicly celebrated a \$1 million gift to the LGBTQ Resource Center from former National Football League Commissioner Paul J. Tagliabue, the chairman of Georgetown's Board of Directors, and his wife. University President John DeGioia was quoted, "This gift is yet further evidence of their belief in and support for what Georgetown is and aspires to become." Georgetown's website touted that the center, which opened on campus in August 2008, is "the first such center at a Catholic university."³¹⁷

The gift was intended to establish the Tagliabue Initiative for LGBTQ [Lesbian, Gay, Bisexual, Transgender, Queer] Life: Fostering Formation and Transformation under the direction of

315 <https://www.facebook.com/notes/catholic-association-of-students-for-equality-case/cases-formation-letter/434728949895872> [alternative at <https://www.facebook.com/CASEquality/>]

316 "LGBTQ Student Groups at Catholic Colleges Form Pro-Equality Association," *The Washington Post* (Oct. 11, 2012); at http://www.washingtonpost.com/blogs/guest-voices/post/lgbtq-student-groups-at-catholic-colleges-form-pro-equality-association/2012/10/11/21ea56ec-13e6-11e2-ba83-a7a396e6b2a7_blog.html [at <http://www.faithstreet.com/onfaith/2012/10/11/lgbtq-student-groups-at-catholic-colleges-form-pro-equality-association/10376>]

317 "Board Chair Endows Scholarships, Other Measures to Kick Off Campaign," Georgetown University press release (Oct. 26, 2011); at <http://giving.georgetown.edu/story/chair-funds-scholarships-initiatives.html> [alternative at <https://lgbtq.georgetown.edu/tagliabue-initiative>]

Georgetown University's LGBTQ Resource Center and Vice President of Student Affairs.³¹⁸ Details have not been announced, but the Center's director said the Initiative "will broadly focus on inclusivity on campus, and the Center is considering a 'hybrid student affairs/academic program.'"³¹⁹

The LGBTQ Resource Center describes itself as a place that creates "spaces for conversations around the intersections of LGBTQ and faith." It provides "education, programming, support services, and voice to Georgetown students, faculty, staff, and alumni of all sexual orientations and gender identities" and is "committed to understanding sexual orientation and gender identity in the context of and as it intersects with race, religion, ethnicity, nationality, ability, socio-economic status, and culture."³²⁰

The Center's mission is:

- to [work] toward a holistic understanding of LGBTQ communities;
- to [take] leadership in providing and supporting a broad array of services, programs and resources to the campus community;
- inspired by the Catholic and Jesuit principles of respect for the dignity of all, *cura personalis*, equality, and education of the whole person;
- to establish a safe, inclusive and welcoming environment for LGBTQ community members; and
- to promote a better understanding and integration of the LGBTQ community with the entire campus community.³²¹

318 <http://lgbtq.georgetown.edu/lgbtqlife.html> [alternative at <http://lgbtq.georgetown.edu/tagliabue-initiative>]

319 "Former NFL Commissioner Paul Tagliabue Donates \$1 Million to LGBTQ Center," *The Georgetown Voice* (Nov. 2, 2011); at <http://blog.georgetownvoice.com/2011/11/02/former-nfl-commissioner-paul-tagliabue-donates-1-million-to-lgbtq-center/>

320 <http://lgbtq.georgetown.edu/about/mission.html> [at <https://web.archive.org/web/20121004050800/http://lgbtq.georgetown.edu/about/mission.html>]

321 Ibid.

According to the initial proposal for the Center:

The Center will provide programming that examines LGBTQ history, culture, and diversity, as well as develop further educational initiatives. It also will operate as a social space, where LGBTQ cultural identities can be celebrated in an inclusive and empowering environment. Furthermore, the Center will be a safe space for those struggling with issues of sexual and gender identity. It will provide the proper information, referrals, mentorship, and support to those individuals in need. Finally, the Director will serve as an institutional advocate voice for LGBTQ students, faculty, staff, and alumni.³²²

Despite reference to "Jesuit values and principles," the LGBTQ Resource Center expresses its vision without explicit reference to the teachings of the Catholic Church and the grave sinfulness of homosexual behavior:

We envision Georgetown to be an institution which promotes equity and affords wholeness for its lesbian, gay, bisexual, transgender, queer, and questioning students, faculty, staff, and alumni consistent with Jesuit values and principles.³²³

The Center finds its connection with Catholicism through the Jesuit idea of *cura personalis* and through the LGBTQ prayer groups coordinated through Campus Ministry.³²⁴ However, most of the programs offered by the LGBTQ Resource Center have no connection with faith or spirituality and focus instead on social opportunities and activism. These include celebrations such as National Coming Out Week, Gender Liberation Week and the

322 Georgetown University, "Proposal for LGBTQ Resource Center" (Jan. 29, 2008); at <http://ideaa.georgetown.edu/lgbtq/documents/ResourcesWGFinalRecs.pdf> [at <https://web.archive.org/web/20100609002833/http://ideaa.georgetown.edu/lgbtq/documents/ResourcesWGFinalRecs.pdf>]

323 <http://lgbtq.georgetown.edu/about/mission.html> [at <https://web.archive.org/web/20121004050800/http://lgbtq.georgetown.edu/about/mission.html>]

324 S. Wade Taylor and Mahoney, Kevin J., "Being Gay at a Jesuit University," *Conversations on Jesuit Higher Education*: Vol. 41, Article 27 (2012); at <http://epublications.marquette.edu/conversations/vol41/iss1/27/>

Lavender Graduation, designed to encourage homosexual identity; discussion groups centered primarily on finding acceptance within the campus community; and student organizations to advocate for LGBTQ concerns and foster social interaction within a homosexual "culture."³²⁵

The only place any Catholic documents are referenced on the Center's website is under "Resources,"³²⁶ and here the Center refers only to two statements by the U.S. bishops on ministering to gay and lesbian Catholics: *Always Our Children* and *Ministry to Persons with Homosexual Inclination*. There is no direct reference to Catholic moral teaching on sexuality and personal spiritual growth nor to the Church's faithful ministry, the Courage Apostolate. No activities seem intended to promote chastity outside of sacramental marriage.

Georgetown's campus ministers of various faiths, however, are apparently expected to conform to the goals of the LGBTQ Resource Center. In January 2009, just a few months after the Center was established, University officials reportedly directed Protestant campus ministers to be "welcoming" to the Center by holding at least one joint activity, according to *The Washington Times*. "Four evangelical Protestant chaplains, all of whom are from ministries that believe homosexual activity is sinful, confirmed they received this mandate from the Rev. Constance C. Wheeler, the lead Protestant chaplain, who was passing along instructions from the president of Georgetown University, John J. DeGioia," the *Times* reported. "Six of these ministries -- all evangelical -- are the same groups that were kicked off campus two years ago after being told all Protestant ministries were being 'restructured.' After much bad publicity, Georgetown eventually readmitted them."³²⁷

325 <http://lgbtq.georgetown.edu/programs.html> [at <https://web.archive.org/web/20121003052934/http://lgbtq.georgetown.edu/programs.html>]

326 <http://lgbtq.georgetown.edu/resources.html> [at <https://web.archive.org/web/20110910053714/http://lgbtq.georgetown.edu/resources.html>]

327 "College Decrees Welcome for Gays," *The Washington Times* (Jan. 8, 2009); at <http://www.washingtontimes.com/news/2009/jan/8/college-decrees-welcome-for-gays/> [at <http://www.washingtontimes.com/news/2009/jan/08/college-decrees-welcome-for-gays/>]

Since it opened, the Center has conducted or facilitated numerous training sessions and workshops on LGBT issues for staff and students.³²⁸ These involve a wide variety of University offices including Athletics, Campus Ministry, Mission, and Residence Life. The latter is most important to creating a campus culture that is "welcoming" to LGBTQ students. The Center leads programs during New Student Orientation and training for Resident Assistants for campus dorms.

The LGBTQ Resource Center's flyer boasts that, "We participate in the entire range of Pre-Orientation, Orientation, and Leadership programs on campus. As a result, we have more 'Out' Resident Assistants and student leaders than ever before."³²⁹ In a 2010 interview, Center Director Sivagami Subbaraman observed that, "When I first came here [in 2008], there were only a couple [openly gay] RAs... Now there are more than a dozen. That's a simple example that has made a significant difference."³³⁰

The Center has an impact on classroom studies as well. It reports "successful programming partnerships" with the University's Center for Social Justice, Department of English and Women's and Gender Studies Program. The Center participates in class presentations and lectures on issues like sexual health and medical issues.

In August 2012, a short video³³¹ surfaced allegedly showing LGBTQ sensitivity training at Georgetown for certain incoming freshman in the Community Scholars Program at the Center for Multicultural Equity and Access.³³² It was alleged that a

328 Georgetown University, "Report of the LGBTQ Resource Center" (Oct. 24, 2009); at <http://lgbtq.georgetown.edu/about/downloads/LGBTQ%20Report%20October%202009.pdf> [at <http://georgetownvoice.com/2009/10/29/lgbtq-center-evaluates-progress-in-report/>]

329 <http://lgbtq.georgetown.edu/alumni/Center%20Flyer%20Alumni%20F10.pdf> [no longer online]

330 "Georgetown University: Pride and Jesuits," *Metro Weekly* (April 22, 2010); at <http://www.metroweekly.com/feature/?ak=5106> [at <http://www.metroweekly.com/2010/04/georgetown-university-pride-an/>]

331 <http://youtu.be/poARgCC9NjY> [no longer online]

332 <http://goodjesuitbadjesuit.blogspot.com/2012/07/meth-labs-fluke-and-sensitivity.html?m=1>

student was dismissed from the Program because he declined to attend the LGBTQ sensitivity training.³³³

As of 2009, the Center was beginning work with Georgetown's Admissions Office to recruit and welcome LGBTQ students.³³⁴

In October 2012, for the eighth consecutive year, students at Georgetown celebrated OUTober and Coming OUT Month with events promoted by the LGBTQ Resource Center. On October 11, National Coming Out Day, students set up a functioning door for students to walk through in a symbolic "coming out process," and handed out hundreds of buttons and t-shirts emblazoned with the phrase, "I am." The day also included an "affection-in" with same-sex couples kissing, hugging and holding hands. Even the Buddhist Meditation Sangha organization co-sponsored a "tailored meditation instruction and practice to target stress and other issues, along with peer-facilitated discussion of the power of mindfulness in our lives as LGBTQ and Ally humans." During the month, the Center sponsored a LGBTQ Community Barbeque and coffee hours and promoted a lecture by the senior legislative director of the Human Rights Campaign about lobbying for same-sex marriage and other issues.³³⁵

In April 2011, the Center and the student homosexual club GU Pride presented Pride Week "aimed at increasing the acceptance of LGBTQ students on campus." Events concluded with an event titled "Genderfunk Drag Ball."³³⁶

Since 2009, the Center has promoted Georgetown's "Lavender Graduation" ceremony for homosexual students and their "allies." The 2011 event was attended by University President John DeGioia, his vice president for student affairs and four deans;

333 <http://kiradavis.net/exclusive-georgetown-allegedly-suspends-student-for-refusing-lgbt-training/> [alternative at <http://www.campusreform.org/?ID=3099>]

334 Georgetown University, "Report of the LGBTQ Resource Center"

335 <http://lgbtq.georgetown.edu/outober.html> [at <https://lgbtq.georgetown.edu/archives/OUTober2012>]

336 "Pride Week Works to Improve LGBTQ Acceptance on Campus," *The Hoya* (April 15, 2011); at <http://www.thehoya.com/pride-week-works-to-improve-lgbtq-acceptance-on-campus-1.2168643> [alternative at <http://lgbtq.georgetown.edu/programs/archives/2010-11/pride-week>]

President DeGioia spoke at the 2012 event. Joining him in 2012 was Melissa L. Bradley, CEO of the Tides Foundation, which supports a number of pro-abortion groups including the Center for Reproductive Rights, Choice USA, NARAL Pro-Choice America and Planned Parenthood. The 2011 speaker was openly gay U.S. Representative David Cicilline of Rhode Island, a supporter of same-sex marriage and abortion rights.³³⁷ The speaker at the 2010 Lavender Graduation was Dow Jones blogger Kara Swisher,³³⁸ a Georgetown graduate civilly married to her lesbian partner, a Google executive.³³⁹

Sponsors of the Lavender Graduation include Georgetown's Office of the President, Office of the Provost, Office of Mission and Ministry, Georgetown University Law Center, School of Nursing and Health Studies, McDonough School of Business, School of Continuing Studies and Division of Student Affairs.

In December 2012, the LGBTQ Resource Center and the Georgetown University Lecture Fund sponsored a lecture by Bishop Gene Robinson, the first openly gay bishop in the Episcopal Church.³⁴⁰ He spoke after a screening of the documentary *Love Free or Die*, about Robinson's relationship with a man and his rise to becoming a bishop in the Episcopal Church. Robinson had previously supported the Obama administration mandate for health insurance covering sterilization and contraception,³⁴¹ spoke out

337 <http://lgbtq.georgetown.edu/lavgrad.html> [at <https://lgbtq.georgetown.edu/programs/archives/2010-11/lavender-graduation>]

338 "On the Record: Lavender Graduation Speaker Kara Swisher (SFS '84)," *The Georgetown Voice* (Mar. 31, 2010); at <http://blog.georgetownvoice.com/?s=swisher&x=0&y=0> [at <http://blog.georgetownvoice.com/2010/03/31/on-the-record-lavender-graduation-speaker-kara-swisher-sfs-84/>]

339 <http://gawker.com/5077498/kara-swisher-discloses-she-married-google-exec>

340 "Amid Obstacles, Gay Bishop Recounts Optimism, Success," *The Hoya* (Nov. 30, 2012); at <http://www.thehoya.com/amid-obstacles-gay-bishop-recounts-optimism-success-1.2961948> [at https://issuu.com/the_hoya/docs/11.30.12]

341 "Bishop Gene Robinson Sees Contraception Mandate Debate as a 'Women's Issue'," *The Christian Post* (June 15, 2012); at <http://www.christianpost.com/news/bishop-gene-robinson-sees-contraception-mandate-debate-as-a-womens-issue-76693/>

in favor of abortion rights,³⁴² and blasted the Catholic bishops for standing against gay "marriage."³⁴³

During the 2009-2010 school year, the LGBTQ Resource Center co-sponsored (with the Office of Mission and Ministry and the Student Affairs office) a speaker series called "The Sacred and the Sexual: Deepening the Conversation on Campus."³⁴⁴ Speakers included Donna Freitas, whose book, *Sex and the Soul*, reports on how college students integrate faith and sexuality -- but while Freitas discourages the hook-up culture, her book suggests that it is unrealistic for students to forego sex until marriage. Another speaker, Fr. James Alison, gave a talk titled, "From Impossibility to Responsibility: Developing New Narratives for Gay Catholic Living." Fr. Alison dissents from the Church's teaching that the inclination to homosexual acts is objectively disordered, instead describing it as a "non-pathological minority variant status" akin to lefthandedness. He declares his own vow to celibacy "null" because it was based on a false view that his homosexual inclinations are objectively disordered.³⁴⁵

Who leads the LGBTQ Resource Center? The current director is Sivagami "Shiva" Subbaraman,³⁴⁶ a lesbian woman (formerly married) who previously taught at the University of Maryland,

342 "Anglican Acceptance of Both Abortion and Sanctity of Life Will Allow the Creation of a Gay Church," LifeSite News (May 16, 2008); at <http://www.lifesitenews.com/news/archive//ldn/2008/may/08051611> [at <https://www.lifesitenews.com/news/anglican-acceptance-of-both-abortion-and-sanctity-of-life-will-allow-the-cr>]

343 Gene Robinson, "Liberty and Justice for All in Maryland," *The Washington Post* On Faith (Oct. 10, 2012); at http://www.washingtonpost.com/blogs/guest-voices/post/liberty-and-justice-for-all-in-maryland/2012/10/10/5603c0be-1308-11e2-ba83-a7a396e6b2a7_blog.html

344 <http://lgbtq.georgetown.edu/programs/archive/0910sacredsexual.html> [at <https://lgbtq.georgetown.edu/programs/archives/2009-10/sacred-and-the-sexual-deepening-the-conversation-on-campus>]

345 "Theology as Survival," *Commonweal* (Mar. 6, 2012); at <http://www.commonwealmagazine.org/alison>

346 <http://lgbtq.georgetown.edu/about/subbaraman.html> [at <https://lgbtq.georgetown.edu/about-us/staff>]

focusing on women's studies.³⁴⁷ She has generally struck a measured tone, careful not to publicly promote LGBTQ sexual activity and to avoid public statements in support of same-sex marriage.

However, Subbaraman was reported to have attended the organizational meeting of the pro-"marriage equality" group Catholics for Equality.³⁴⁸ She has also "presented at several national conferences of the American College Personnel Association, National Association of Student Personnel Administrators, Jesuit Association of Student Personnel Administrators, Expanding the Circle, and Creating Change (a project of the National Gay and Lesbian Task Force) on "racial and social justice, LGBTQ/faith, and gender."³⁴⁹

d. Other concerns

In May 2003, approximately 70 Georgetown University faculty members wrote a letter to College of Arts and Sciences Dean Jane McAuliffe, protesting remarks made by Cardinal Francis Arinze, Vatican Prefect of Divine Worship and the Discipline of the Sacraments, during the undergraduate commencement ceremony. They were offended that Cardinal Arinze said "the family is under siege" by "homosexuality," among other concerns.³⁵⁰

Theology professor Theresa M. Sanders reportedly had the audacity to walk off the stage during Cardinal Arinze's talk.³⁵¹

347 "South Asian Lesbians Speak Out," *ABCDeLady Magazine* (July 2010); at <http://www.abcdlady.com/2010-07/art2.php>

348 <http://www.dignityusa.org/es/content/catholics-equality-organizational-meeting> [at <https://www.dignityusa.org/article/catholics-equality-organizational-meeting>]

349 <http://www.holycross.edu/njslc/keynote.html> [alternative at <http://news.holycross.edu/blog/2012/07/17/holy-cross-to-host-national-jesuit-student-leadership-conference/>]

350 "The College Alienated," *The Georgetown Voice* (Aug. 21, 2003); at <http://georgetownvoice.com/2003/08/21/the-college-alienated/>

351 "Bishops Join College Commencement Protests," *National Catholic Reporter* (June 6, 2003); at http://natcath.org/NCR_Online/archives2/2003b/060603/060603m.htm [at http://natcath.org/NCR_Online/archives2/2003b/060603/060603m.htm]

Her embarrassing stunt apparently did not derail her career at Georgetown; there was no public rebuke, and she is now director of undergraduate studies in the Theology Department.

Rather than support Cardinal Arinze and chastise her professors, Dean McAuliffe issued letters to faculty and students expressing regret that some people were "hurt" by the Cardinal's address. Likewise, University President John DeGioia declined to publicly defend Cardinal Arinze's statements but instead reportedly assured students that Arinze's comments did not signify "a huge shift in our underlying ethos."³⁵²

In October 2012, Georgetown University reportedly donated sports and theater tickets to be raffled off as a donation to a pro-gay marriage organization.³⁵³ At the time, the Human Rights Campaign was battling defense-of-marriage ballot initiatives in Maine, Maryland, Minnesota and Washington state. In an effort to raise funds to purchase air time for commercials, the HRC held a fundraiser where attendees could purchase items for inflated prices for the cause of same-sex marriage. Georgetown reportedly donated items to the cause: two tickets to a Georgetown University men's basketball game and two to a Georgetown women's basketball game. Georgetown's University Theater and Performance Studies Department donated tickets to shows such as *Trojan Barbie: A Car Crash Encounter with Euripides' Trojan Women*.

In August 2012, Georgetown University Press published *An Argument for Same-Sex Marriage* by Bradley University professor Emily Gill. Drawing on the First Amendment protections for religion, Gill argues that, "just as U.S. law and policy ensure that citizens may express religious beliefs as they see fit, it should also ensure that citizens may marry as they see fit."³⁵⁴ The University-owned, on-campus Hotel and Conference Center advertises itself as a "LGBT friendly vendor" that hosts same-sex weddings.³⁵⁵

352 Ibid.

353 "Media Companies Raise Money for Leftist 'Human Rights Campaign,'" NewsBusters (Oct. 8, 2012); at <http://newsbusters.org/blogs/tim-graham/2012/10/08/media-companies-raise-money-leftist-human-rights-campaign>

354 <http://press.georgetown.edu/book/georgetown/argument-same-sex-marriage>

355 <http://www.engaygedweddings.com/dc/reception-halls/georgetown-university-hotel-conference-center.html> [at

Section 7 - Lectures and Honors

Georgetown University embraces a radical notion of "free speech" and "academic freedom" that elevates a normally healthy process -- free and open dialogue -- over the objective of knowing truth.³⁵⁶ In particular, the University's procedures allow invited lecturers to mislead students and deny those truths about God and His creation which are revealed through the Church, thereby denying the very mission of the Catholic university. The University permits all students and faculty to organize campus events, lectures and protests, often without University approval and generally without regard to a lecturer's explicit dissent from Catholic teaching. The policy does not require, at minimum, that the Church's teachings are fairly and accurately presented.

This policy seems opposed to what Pope Benedict XVI explained during his 2008 address to Catholic educators at The Catholic University of America, reminding them that Catholic education by its nature participates in the Church's mission of articulating and upholding revealed truth:

Drawing upon divine wisdom, [the Church] sheds light on the foundation of human morality and ethics, and reminds all groups in society that it is not praxis that creates truth but truth that should serve as the basis of praxis. Far from undermining the tolerance of legitimate diversity, such a contribution illuminates the very truth which makes consensus attainable, and helps to keep public debate rational, honest and accountable. Similarly the Church never tires of upholding the essential moral categories of right and wrong, without which hope could only wither, giving way to cold pragmatic calculations of utility which render the person little more than a pawn on some ideological chess-board.

...In regard to faculty members at Catholic colleges and universities, I wish to reaffirm the great value of

<https://web.archive.org/web/20120407060621/http://www.engaygedweddings.com/dc/reception-halls/georgetown-university-hotel-conference-center.html>]

356 <http://studentaffairs.georgetown.edu/policies.html#SpeechandExpressionPolicy> [at

<https://studentaffairs.georgetown.edu/policies/student-organizations/speech-expression>]

academic freedom. In virtue of this freedom you are called to search for the truth wherever careful analysis of evidence leads you. Yet it is also the case that any appeal to the principle of academic freedom in order to justify positions that contradict the faith and the teaching of the Church would obstruct or even betray the university's identity and mission; a mission at the heart of the Church's *munus docendi* and not somehow autonomous or independent of it.³⁵⁷

Supporting the principle that a Catholic institution must never deny or reject truth, the U.S. bishops issued a policy in 2004:

The Catholic community and Catholic institutions should not honor those who act in defiance of our fundamental moral principles. They should not be given awards, honors or platforms which would suggest support for their actions.³⁵⁸

Although there have been differences across dioceses and colleges regarding the application of these principles, the central concern can be described broadly: that Catholic institutions proclaim and uphold Catholic teaching and refrain from providing public honors and speaking platforms that could appear to compromise the Catholic institution's essential commitment to Catholic teaching and risk scandal among the faithful, especially students.³⁵⁹

Scandal is not uncommon at Georgetown, especially in lectures and events sponsored by unofficial student clubs like the pro-abortion H*yas for Choice and the pro-contraception Plan A Hoyas for Reproductive Justice. As noted in Section 6, unofficial

357 Pope Benedict XVI, "Address to Catholic Educators at The Catholic University of America".

358 U.S. Conference of Catholic Bishops, "Catholics in Political Life" (June 2004); at <http://old.usccb.org/bishops/catholicsinpoliticallife.shtml> [at <http://www.usccb.org/issues-and-action/faithful-citizenship/church-teaching/catholics-in-political-life.cfm>]

359 See Patrick J. Reilly, "Considering Catholic Honors and Platforms," Center for the Advancement of Catholic Higher Education (Oct. 2009); at <http://www.catholichigher.org/ResearchPublications/StudiesinCatholicHigherEducation/ConsideringCatholicHonorsandPlatforms/tabid/662/Default.aspx> [at <https://cardinalnewmansociety.org/considering-catholic-honors-platforms/>]

clubs have significant leeway to host activities and events on campus. Members of the academic community can reserve campus facilities, present speakers and events, and publicize their activities. "Red Square," an area adjacent to Georgetown's Intercultural Center, is available during daylight hours for unscheduled and unapproved advocacy, protests and other "free speech" expressions.

Lectures and events sponsored by official student clubs may also be problematic. An official student club, which is recognized and funded by the University, cannot be recognized if it "directly and substantially advocates positions inconsistent with Roman Catholic moral tradition."³⁶⁰ Nevertheless, certain clubs (e.g., the homosexual clubs GU Pride and OutLaw, see Section 7 of this report) flout this requirement without apparent consequence.

Finally, there are significant concerns with lectures and events sponsored by certain faculty, who operate under a near-absolute "academic freedom" even regarding topics that are not within their areas of specialization, and by the Georgetown University Lecture Fund. The Lecture Fund is a student-run, official organization of the University that is funded by the Student Activities Commission, an advisory board to the Vice President of Student Affairs. The Lecture Fund brings many of the most prominent lecturers to Georgetown's campus.

a. Examples of Lectures

The number of problematic campus speakers is large. Examples over the past several years include:

- In October 2012, The O'Neill Institute for National and Global Health Law at the Georgetown Law Center hosted a discussion on "Criminalization of Abortion in Latin America from a Human Rights Perspective," featuring "reproductive rights experts from Latin America in a panel discussion on human rights and the criminalization of abortion in Argentina, Bolivia, and Brazil." The two panelists were representatives of pro-abortion organizations: Ipas, which trains abortion providers "to increase their skills and capacity to deliver safe abortion services" and advocates

360 <http://studentaffairs.georgetown.edu/policies.html#AccesstoBenefits> [at <https://studentaffairs.georgetown.edu/policies/student-organizations/access-to-benefits>]

liberal abortion laws worldwide,³⁶¹ and the Asociación por los Derechos Civiles, which advocates liberal abortion policies in Latin America.³⁶²

- In September 2012, actress Rosario Dawson spoke at Georgetown University³⁶³ to promote her organization Voto Latino,³⁶⁴ which among other issues advocates for legal abortion and insurance coverage for birth control. Her organization was honored in 2009 by the pro-abortion National Latina Institute for Reproductive Health.³⁶⁵ Dawson herself is a public supporter of Parents and Friends of Lesbians and Gays, which advocates same-sex marriage,³⁶⁶ she starred in a short film urging condom use and teaching young people how to use condoms,³⁶⁷ and she serves on the board of directors of V-Day, which sponsors *The Vagina Monologues* performances on college campuses including Georgetown University.³⁶⁸
- In July 2012, staunchly pro-abortion rights Secretary of State Hillary Clinton teamed with pro-abortion rights UNICEF to kick off the Child Survival Call to Action conference at Georgetown University.³⁶⁹ The Vatican halted

361 <http://www.ipas.org/en.aspx> [at <http://www.ipas.org/en/Who-We-Are.aspx>]

362 http://www.adc.org.ar/sw_seccion.php?id=51 [at <http://www.adc.org.ar/?lang=en>]

363

http://guevents.georgetown.edu/event/power_and_politics_with_rosario_dawson

364 <http://www.votolatino.org/>

365 <http://www.apromiserenewed.org/Webcast.html> [no longer online]

366 <http://coolspotters.com/actresses/rosario-dawson/and/nonprofits/yourcausecom#medium-6059>

367 <http://www.realliferealtalk.org/parent-tips/teen-reality.htm> [alternative at <https://scenariosusa.org/shop/prevention/he-said-she-said/>]

368 <http://www.vday.org/vboard> [at <http://www.vday.org/vboard.html>]

369 "Hillary Clinton, Ben Affleck Help Launch Child Survival Conference," Georgetown University press release (June 14, 2012); at <http://www.georgetown.edu/news/hillary-clinton-ben->

its yearly donation to UNICEF in 1996, because the organization was found to be promoting abortion and contraception.³⁷⁰ Speakers included USAID Director and family planning advocate Rajiv Shah, pro-abortion U.S. Secretary for Health and Human Services Kathleen Sebelius, UNICEF Executive Director Anthony Lake, and United Nations Population Fund Executive Director Babatunde Osotimehin.³⁷¹ Several presenters promoted increased access to family planning.³⁷²

- In April 2012, H*yas for Choice, Georgetown University College Democrats and Georgetown for Obama co-sponsored a panel discussion at Georgetown University about the Affordable Care Act. Speakers included Keely Monroe, Programs Coordinator of the National Women's Health Network; Oliver Kim, Director of Legislative Affairs for the Planned Parenthood Federation of America; and Nick Wunder, Policy Representative for NARAL Pro-Choice America.³⁷³
- In March 2012, Georgetown's homosexual law student club OutLaw joined with the pro-abortion and pro-contraception club Law Students for Reproductive Justice to host a panel discussion on "Reproductive Justice, The Birth Control Mandate, Availability & Access to Clinics, The Impact of Healthcare Reform on LGBT Health, and LGBT Issues within the Center for Medicare & Medicaid Services."³⁷⁴

affleck-child-survival.html [at <https://web.archive.org/web/20161013184016/http://www.blogforchoice.com/archives/2012/03/>]

370 Austin Ruse, "UNICEF Promotes Abortion in Latin America," The Catholic Thing (Apr. 24, 2009); at <http://www.thecatholicthing.org/content/view/1506/26/> [at <https://www.thecatholicthing.org/2009/04/24/unicef-promotes-abortion-in-latin-america/>]

371 <http://www.apromiserenewed.org/Webcast.html> [at <http://5thbday.usaid.gov/pages/responsesub/CallToAction.aspx>]

372 <http://www.apromiserenewed.org/266.htm> [no longer online]

373 <http://www.facebook.com/events/212919115477953/>

374 <http://www.gulawweekly.org/whats-happening/2012/3/20/panels-lgbt-healthcare-and-reproductive-rights.html> [alternative at <https://orgsync.com/19132/events/357152/occurrences/305502>]

- In March 2012, H*yas for Choice hosted a panel discussion at Georgetown University looking at reproductive health issues in marginalized women's communities. Speakers were from NARAL Pro-Choice America, the Black Women's Health Imperative and Planned Parenthood. NARAL Pro-Choice America policy aide Kate Vlach spoke about "how anti-choice legislative attacks target communities of color" and noted NARAL's "leadership role in exposing anti-choice crisis pregnancy centers (CPCs)."³⁷⁵
- In November 2011, Georgetown University hosted a talk by a male-to-female transsexual who left his wife and son to pursue his new identity. Donna Rose, formerly Daniel Rose, reportedly spoke about the decision to undergo surgery and challenged traditional views of gender roles as part of Gender Liberation Week. Georgetown University offices co-sponsored the lecture, including the Office of Institutional Diversity, Equity and Affirmative Action; the LGBTQ Resource Center; and the Diversity Action Council. Official student groups also co-sponsored the event, including the Georgetown University Lecture Fund, GU Pride, Men of Strength and the GU Minority Association of Pre-Health Students.
- In October 2011, Catholic filmmaker Michael Moore, an advocate of abortion rights and same-sex marriage, presented a lecture at Georgetown University that reportedly included profanity and sacrilege. "Sorry I said [the f-word] the first time. I didn't realize I was in a church," he joked. Insinuating that Jesus was homosexual, he reportedly said, "You know those 12 men Jesus was always hanging out with? Mhm."³⁷⁶ The offensive comments were not unprecedented: in October 2003, Moore also lectured at Georgetown courtesy of the Georgetown University Lecture Fund. He noted Georgetown's Catholic identity and depictions of women painted on the walls. "Who are these

375 "Bridging the Gap: Engaging Millennials for a Pro-Choice Future," NARAL Pro-Choice America (Mar. 29, 2012); at <http://www.blogforchoice.com/archives/2012/03/>

376 "Michael Moore Jokes 'Jesus Was Gay' During Lecture at Georgetown," *Christian Post* (Oct. 3, 2011); at <http://www.christianpost.com/news/michael-moore-jokes-jesus-was-gay-during-georgetown-univeristy-lecture-57088/>

people up there?" Moore asked. "Bunch of women? This is a Catholic Church, man. Women are second-class citizens."³⁷⁷

- In April 2011, the Georgetown alumni association's John Carroll Weekend in San Francisco included a "Luncheon with Congresswoman Nancy Pelosi," who is a strong advocate of abortion rights, and an "LGBTQ Reception" titled "Change Makers: Finding Home on the Hilltop."³⁷⁸
- In February 2011, Joe Solmonese, president of the Human Rights Campaign, lectured at Georgetown University about the repeal of U.S. military restrictions on homosexuality among combat troops and advocated same-sex marriage in a lecture titled "Beyond DADT Repeal: The Future of the LGBTQ Rights Movement."³⁷⁹ The Human Rights Campaign is a leading advocate for same-sex marriage.³⁸⁰ The lecture was sponsored by the University's LGBTQ Resource Center and by two official student clubs, the Georgetown University Lecture Fund and GU Pride.
- In December 2010, Georgetown University's College Democrats and College Republicans co-sponsored an event titled "A Catholic Family Conversation on LGBTQ Issues with E.J. Dionne, Andrew Sullivan, and Maggie Gallagher." The student groups reportedly invited participation by the dissident group Catholics for Equality, a pro-gay marriage group co-founded by Georgetown employees, which prompted the Archdiocese of Washington to reaffirm that Catholics for Equality is "not a Catholic organization" and "was formed in opposition to Catholic teaching."³⁸¹

377 "Outspoken Author/Director Riles Up Gaston Hall," *The Georgetown Voice* (Oct. 16, 2003); at <http://georgetownvoice.com/2003/10/16/outspoken-author-director-riles-up-gaston-hall/>

378

<http://jcw.georgetown.edu/archive/2011/schedule/saturday.html>

379 "Human Rights Campaign President Visits Georgetown," *Georgetown Voice* (Feb. 2, 2011); at <http://blog.georgetownvoice.com/2011/02/02/human-rights-campaign-president-visits-georgetown/#more-25369>

380 <http://www.hrc.org/>

381 "D.C. Archdiocese Shoots Down Rumor Cardinal Ok'd Event with 'Catholic' Gay Group," *LifeSiteNews* (Dec. 8, 2010); at

- In April 2010, the event "Legalized Gay" at Georgetown was co-sponsored by G.U. Pride, Freedom to Marry, the Human Rights Campaign and Campus Progress. The event looked at support from religious communities for the legalization of same-sex marriage in Washington, D.C.³⁸²
- In March 2010, the Georgetown-funded student organization United Feminists sponsored a panel of speakers advocating abortion rights. Speakers included Robin Wood of Choice USA and Mark Egerman of the National Abortion Federation, who urged students to be "aggressive" in demanding University funds for pro-abortion advocacy and encouraged men to speak out in support of abortion. Student Jared Watkins, founder of the unofficial club GU Men Creating Change, said that Georgetown's limits on funding for pro-abortion activities amounts to "violence against women." Ironically, the event was reportedly the first time that the University had funded an event including entirely "pro-choice" speakers. Although United Feminists obtained the University funding through official channels, there was some controversy over co-sponsorship of the event by the unofficial Plan A Hoyas for Reproductive Justice.³⁸³
- In April 2009, while dozens of bishops and thousands of Catholics nationwide were urging the University of Notre Dame to rescind its invitation to pro-abortion President Barack Obama to be honored at Notre Dame's commencement ceremony, the President was hosted for a lecture at Georgetown University's Gaston Hall. Prior to his lecture, the University complied with a White House request that all signs and symbols be covered up, including the monogram "IHS," symbolic of the name of Jesus Christ. Julie Green Bataille, associate vice president for communications at Georgetown, reportedly confirmed that Georgetown had

<http://www.lifesitenews.com/news/dc-archdiocese-shoots-down-rumor-cardinal-okd-event-with-catholic-gay-g>

382 <http://www.academia.org/georgetown-gay-marriage/>

383 "Plan A Hoyas Kick Off Choice Week With Likely the First All Pro-Choice Panel Funded by Georgetown," *The Georgetown Voice* (Mar. 22, 2010); at

<http://blog.georgetownvoice.com/2010/03/22/plan-a-hoyas-kick-off-choice-week-with-likely-the-first-all-pro-choice-panel-funded-by-georgetown/>

honored the White House staff's request.³⁸⁴

- In March 2009 at Georgetown University, the unofficial student club H*yas for Choice sponsored a workshop by the pro-abortion group Choice USA titled, "Sex, Lies, and Crisis Pregnancy Centers." According to the advertisement for the event, pro-life crisis pregnancy "centers are working hard at undoing a legacy of education and outreach to women of all ages, ethnicities, and sexualities by spreading misinformation about the 'repercussions of abortion' and how STIs like HIV/AIDS are transmitted."³⁸⁵ H*yas for Choice presented another event the following evening on campus, titled "Being Religious AND Pro-Choice." The ad for this event invited students to "Come and hear representatives from Catholics for Choice and Spiritual Youth for Reproductive Freedom discuss how they incorporate their pro-choice beliefs with their religious beliefs. Find out how they have dealt with adversity and opposition, and about the work they currently do reaching out to young people. And most of all, come see why being religious doesn't mean you can't be pro-choice."³⁸⁶

Notorious lectures at Georgetown in prior years have included pro-abortion Eleanor Smeal of the Feminist Majority Foundation in 2003;³⁸⁷ abortion advocate Patricia Ireland, former president of the National Organization for Women (NOW), in 2001;³⁸⁸ and

384 "Georgetown Says It Covered Over Name Of Jesus To Comply With White House Request," CNSNews (May 7, 2012); at <http://cnsnews.com/news/article/georgetown-says-it-covered-over-name-jesus-comply-white-house-request-0>

385 http://www.choiceusa.org/index.php?option=com_content&view=article&id=330&Itemid=204 [alternative at <https://groups.google.com/forum/#!topic/hyasforchoice/EjYH8C3G024>]

386 Caitlin Devine, "Choice Week's Other Side," *The Hoya* (Apr. 16, 2009); at <http://www.thehoya.com/choice-week-s-other-side-1.1894843>

387 http://www.zoominfo.com/CachedPage/?archive_id=0&page_id=534716617&page_url=//www.wlppfp.org/outreach/Summer03.html&page_last_updated=2007-04-14T16:42:50&firstName=Johanna&lastName=Bond [no longer online]

388 "Ireland Speaks at Rally on Violence," *The Georgetown Voice* (Nov. 15, 2001); at

Hustler magazine pornographer Larry Flynt in 1999.³⁸⁹ "The Church has had its hand on our crotch for 2,000 years," Flynt complained. Archbishop William Lori, then auxiliary bishop of the Archdiocese of Washington, issued a press release condemning the Flynt speech as "utterly contrary to the Catholic identity of Georgetown University. The university's actions are indefensible."

In March 2000, the pro-abortion NOW Legal Defense and Education Fund co-sponsored a conference on poverty among women at the Georgetown Law Center, including a session titled "About Reproductive Rights and Poverty." Conference brochures described "guaranteed reproductive rights for all women" as essential to ending poverty.³⁹⁰

b. Commencement and honors

In addition to regular campus lectures, Georgetown University has repeatedly honored individuals who oppose Catholic teaching. Here we include commencement and graduation ceremony speakers, who are often presented honorary degrees. But even when degrees are not awarded, the prestige of being selected to speak at a university commencement ceremony or a related graduation ceremony is a high honor in itself -- and quite distinct from an academic lecture in content and format.

Examples over the past several years include:

- In May 2012, Georgetown University invited U.S. Secretary of Health and Human Services Kathleen Sebelius to be the featured speaker for a graduation awards ceremony at the University's Public Policy Institute.³⁹¹ Sebelius was the

<http://georgetownvoice.com/2001/11/15/ireland-speaks-at-rally-on-violence/>

389 <http://www.laxswami.com/gtflynt.html> [at <https://web.archive.org/web/20061104164459/http://www.laxswami.com/gtflynt.html>]

390 <https://litigation-essentials.lexisnexis.com/webcd/app?action=DocumentDisplay&crawlid=1&doctype=cite&docid=7+Geo.+J.+Poverty+Law+%26+Pol'y+199&srctype=smi&srcid=3B15&key=9f1b7053a460bec8305691ebc731ae31> [no longer online]

391 "Commencement 2012 to Feature Wide Range of Speakers," Georgetown University press release (May 4, 2012); at

lead architect of a healthcare mandate that threatened to force Catholic institutions to pay for contraception, abortifacients and sterilization against their religious beliefs. When Governor of Kansas, Sebelius supported abortion rights and vetoed pro-life legislation.³⁹² In 2008, Archbishop Joseph Naumann of Kansas City reportedly told Sebelius, a Roman Catholic, to stop receiving the Eucharist until she publicly recants her position on abortion and makes a "worthy sacramental confession."³⁹³

The editors of the Archdiocese of Washington newspaper published an editorial titled "Disappointed but Not Surprised" which criticized Georgetown's invitation.³⁹⁴ The Archdiocese of Washington later issued a statement calling the invitation "unfortunate" and revealing an "apparent lack of unity with and disregard for the bishops." The statement read in part:

The Archdiocese of Washington reserved public comment to permit Georgetown University and its sponsor, the Society of Jesus, the opportunity to address the controversy. While the explanation of how this unfortunate decision was made is appreciated, it does not address the real issue for concern -- the selection of a featured speaker whose actions as a public official present the most direct challenge to religious liberty in recent history and the apparent lack of unity with and disregard for the bishops and

<http://www.georgetown.edu/news/commencement-2012-to-feature-wide-range-of-speakers.html>

392 http://www.issues2000.org/governor/Kathleen_Sebelius_Abortion.htm [**alternative at http://www.ontheissues.org/Cabinet/Kathleen_Sebelius_Abortion.htm**]

393 "Archbishop Naumann: Kansas Governor Should Stop Receiving Communion," Catholic News Service (May 12, 2008); at <http://www.catholicnews.com/data/stories/cns/0802605.htm> [**at <http://ncronline.org/news/archbishop-naumann-kansas-governor-should-stop-receiving-communion>**]

394 "Disappointed But Not Surprised," editorial, *Catholic Standard* (May 10, 2012); at <http://blog.adw.org/wp-content/uploads/CS-Editorial-Georgetown-Univ-05-10-12-web.pdf> [**at <http://www.cathstan.org/Content/News/News/Article/Editorial-Disappointed-But-Not-Surprised-/2/2/5142>**]

so many others across the nation who are committed to the defense of freedom of religion. ...Given the dramatic impact this mandate will have on Georgetown and all Catholic institutions, it is understandable that Catholics across the country would find shocking the choice of Secretary Sebelius, the architect of the mandate, to receive such special recognition at a Catholic university. It is also understandable that Catholics would view this as a challenge to the bishops. It is especially distressing to think that the university's Public Policy Institute would be unaware of this national debate since the mandate was published last August. Such a radical redefining of ministry should prompt Georgetown, as a Catholic and Jesuit university, to do more to challenge the mandate and speak up for freedom of religion.³⁹⁵

- In November 2011, Georgetown University hosted a celebration of the "life and legacy" of Rev. Jesse Jackson, Sr., organized by Georgetown sociology professor Michael Eric Dyson.³⁹⁶ Jackson has advocated abortion rights and same-sex marriage, and he sought election as U.S. President on a pro-abortion platform.³⁹⁷
- In May 2011, Madeleine Albright, former U.S. Secretary of State and a Georgetown University professor, was invited to speak at Georgetown's Master of Science in Foreign Service

395 Archdiocese of Washington, "Statement of the Archdiocese of Washington Regarding the Selection of U.S. Secretary of Health and Human Services Kathleen Sebelius as a Featured Speaker at Georgetown University" (May 15, 2012); at http://www.adw.org/query2011/newsite_news.asp?ID=1000 [at <http://adw.org/2012/05/15/statement-of-the-archdiocese-of-washington-regarding-the-selection-of-u-s-secretary-of-health-and-human-services-kathleen-sebelius-as-a-featured-speaker-at-georgetown-university/>]

396 "Legacy of Rev. Jesse Jackson Celebrated at Georgetown Today," Georgetown University press release (Nov. 7, 2011); at <http://www.georgetown.edu/news/jesse-jackson-celebration.html>

397 <http://jessejackson.net/jesse-jackson-politics/jesse-jackson-view-on-abortion>

award ceremony despite her advocacy for abortion rights.³⁹⁸ Albright publicly attacked President George W. Bush for refusing to use taxpayer dollars to fund pro-abortion counseling overseas during NARAL Pro-Choice America's "Power of Choice" fundraising luncheon in 2001 and again in 2005.³⁹⁹ She was a featured speaker at the 2004 "March for Women's Rights" in Washington, D.C., which rallied support for legalized abortion.⁴⁰⁰ And in her 2007 book *The Mighty and the Almighty: Reflections on America, God and World Affairs* she confirms, "I am a supporter of *Roe v. Wade* because I think women should have the right to choose...."⁴⁰¹ Also, Sen. Mary Landrieu of Louisiana, a supporter of abortion rights and embryonic stem cell research, was selected to address graduates at Georgetown's Public Policy Institute.⁴⁰²

- In May 2010, Baroness Brenda Hale was the commencement speaker at Georgetown University Law Center, and she was awarded an honorary doctor of laws degree.⁴⁰³ In 2004, Hale became the first woman to serve in the British House of Lords as a "Lord of Appeal in Ordinary," the equivalent of a U.K. supreme court justice. Hale has "argued for gay civil partnerships and no-fault divorces" and supports gay

398 <http://www.georgetown.edu/2011commencementspeakers.html> [at <https://web.archive.org/web/20150414074058/http://www.georgetown.edu/2011commencementspeakers.html>]

399 "When It's Hard to Be a Woman," *San Francisco Chronicle* (Mar. 5, 2001); at <http://www.sfgate.com/entertainment/article/When-It-s-Hard-To-Be-a-Woman-3316351.php>

400 "Huge Abortion Rights Rally / Hundreds of Thousands in D.C. Pledge to Take Fight to Polls," *San Francisco Chronicle* (Apr. 26, 2004); at <http://www.sfgate.com/politics/article/Huge-abortion-rights-rally-Hundreds-of-2787683.php>

401 Madeleine Albright, *The Mighty and the Almighty: Reflections on America, God and World Affairs* (New York: HarperCollins, 2006), p.80.

402 <http://www.georgetown.edu/2011commencementspeakers.html> [at <https://web.archive.org/web/20150414074058/http://www.georgetown.edu/2011commencementspeakers.html>]

403 <http://explore.georgetown.edu/news/?ID=50696> [at <https://web.archive.org/web/20100624101236/http://explore.georgetown.edu/news/?ID=50696>]

adoption as well as better rights for "cohabitees".⁴⁰⁴ She reportedly told *The Independent* in 2003, "My present view is that there is a strong case for introducing a legal commitment between people who are unable to marry, principally gay and lesbian partners."⁴⁰⁵

- In April 2009, amid protests against the University of Notre Dame for honoring President Barack Obama, Georgetown University Law Center hosted an event with the pro-abortion group Legal Momentum to honor Vice President Joseph Biden with the "Legal Momentum Hero Award."⁴⁰⁶ Although Catholic, Biden supports legal abortion.⁴⁰⁷ Biden was the co-sponsor of the oppressive Freedom of Choice Act in the 102nd and 103rd congresses. He also voted for federal funding of Planned Parenthood and embryonic stem cell research, and against parental notification for minors seeking out-of-state abortions, a ban on abortions at military facilities and a ban on human cloning.⁴⁰⁸ The 2009 symposium was co-sponsored by the Georgetown Journal of Gender and the Law and Legal Momentum, a women's rights advocacy group that sharply conflicts with the Catholic Church by promoting "reproductive rights," advocating same-sex marriage and opposing abstinence-only education programs and pro-life crisis pregnancy centers. Legal Momentum was founded as

404 "The Women of the Year," *The Guardian* (Dec. 18, 2003); at <http://www.guardian.co.uk/world/2003/dec/19/gender.uk>

405 "Justice Supports Gay Couples," *Gay and Lesbian Times* (Nov. 13, 2003); <http://www.gaylesbiantimes.com/?id=1409> [no longer online]

406 "Legal Momentum Honors Vice President Biden at Georgetown Law Symposium April 22," Legal Momentum press release (Apr. 20, 2009); at <http://www.legalmomentum.org/news-room/press-releases/legal-momentum-to-honor-vice.html> [at <https://web.archive.org/web/20090426052023/http://www.legalmomentum.org/news-room/press-releases/legal-momentum-to-honor-vice.html>]

407 "As a Matter of Faith, Biden Says Life Begins at Conception," *The New York Times* (Sept. 7, 2008); at http://www.nytimes.com/2008/09/08/us/politics/08campaign.html?ref=politics&_r=0 [at http://www.nytimes.com/2008/09/08/us/politics/08campaign.html?_r=0]

408 http://www.ontheissues.org/2012/Joe_Biden_Abortion.htm

the National Organization for Women's Legal Defense and Education Fund in 1970.

- In May 2004, the commencement speaker for Georgetown University's School of Nursing and Health Studies was former U.S. Surgeon General David Satcher, who was awarded an honorary doctor of science degree.⁴⁰⁹ Satcher opposed a ban on partial-birth abortion⁴¹⁰ and advocated contraceptive education in schools.⁴¹¹
- In January 2003⁴¹² and April 2004,⁴¹³ the Georgetown University Lecture Fund sponsored lectures by U.S. Sen. John Kerry,⁴¹⁴ without regard for the fact that Kerry was a Catholic who publicly dissented on abortion rights and was an active candidate for U.S. president. While a U.S. Senator, Kerry voted repeatedly to protect legal abortion and opposed a ban on partial-birth abortion.⁴¹⁵
- In May 2002, U.S. Congresswoman Nancy Pelosi was the commencement speaker at the School of Foreign Service.⁴¹⁶ A

409 "SNHS, SOM Announce Commencement Speakers," Georgetown University press release (May 17, 2004); at <http://www2.georgetown.edu/gumc/update/16624.html> [[at https://web.archive.org/web/20070528014856/http://www3.georgetown.edu/gumc/update/16624.html](https://web.archive.org/web/20070528014856/http://www3.georgetown.edu/gumc/update/16624.html)]

410 "Senate Confirms David Satcher as Surgeon General," *Los Angeles Times* (Feb. 11, 1998); at <http://articles.latimes.com/1998/feb/11/news/mn-17874>

411 "Satcher: Comprehensive Sex Education Needed in Schools," *The Advocate* (Sept. 13, 2002); at <http://www.advocate.com/health/health-news/2002/09/14/satcher-comprehensive-sex-education-needed-schools-6230>

412 John Kerry, "Foreign Policy Speech at Georgetown University" (Jan. 23, 2003); at <http://www.gwu.edu/~action/2004/issues/kerr012303spfp.html>

413 John Kerry, remarks at Georgetown University (Apr. 7, 2004); at <http://www.presidency.ucsb.edu/ws/index.php?pid=29680>

414 <http://msb.georgetown.edu/story/1242660532013.html> [[at https://web.archive.org/web/20101230151949/http://msb.georgetown.edu/story/1242660532013.html](https://web.archive.org/web/20101230151949/http://msb.georgetown.edu/story/1242660532013.html)]

415 http://www.ontheissues.org/2004/John_Kerry_Abortion.htm

416 U.S. Congresswoman Nancy Pelosi, "Remarks at Georgetown University School of Foreign Service Commencement" (May 18,

dissident Catholic politician with a pro-abortion voting record, Pelosi voted against a ban on partial-birth abortion.⁴¹⁷ Also, former New York City Mayor Rudolph Giuliani and District of Columbia Mayor Anthony Williams, both public advocates of abortion rights, delivered the law school's commencement addresses.⁴¹⁸

- In May 2001, U.S. Sen. Daniel Inouye of Hawaii gave the commencement address for the Georgetown University School of Nursing and Health Studies.⁴¹⁹ Inouye has long supported legal abortion.⁴²⁰ Also, former U.S. Congresswoman Geraldine Ferraro gave the commencement address for the university's Public Policy Institute. Ferraro was a pro-abortion candidate for U.S. Vice President in 1984 and had a pro-abortion voting record as a U.S. Congresswoman from New York from 1978-1984.⁴²¹

2002); at <http://pelosi.house.gov/pressarchives/releases/prGeorgetown051802.htm> [at <https://pelosi.house.gov/sites/pelosi.house.gov/files/pressarchives/releases/prGeorgetown051802.htm>]

417 http://www.ontheissues.org/ca/Nancy_Pelosi_Abortion.htm

418 "Giuliani to Give Address at Law Center Graduation," *The Hoya* (Apr. 9, 2002); at <http://www.thehoya.com/giuliani-to-give-address-at-law-center-graduation-1.1887639>

419 "Georgetown Announces Graduation Speakers," *The Hoya* (May 25, 2001); at <http://www.thehoya.com/georgetown-announces-graduation-speakers-1.1887345>

420 http://www.ontheissues.org/social/Daniel_Inouye_Abortion.htm

421 "Geraldine Ferraro: RIP," *National Right to Life News* (Apr. 4, 2011); at <http://www.nationalrighttolifenews.org/news/2011/04/geraldine-ferraro-rip/>