

Queerology 65 - Pat, Patrick, and Michael are Creating Catholic Resources Episode Transcript

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Hey, friends. This is Matthias Roberts and you're listening to Queerology, a podcast on belief and being. This is episode 65.

Pat G: For those of us who are queer Catholics, there needs to be an effort to push the conversation forward, while also being mindful of our history and just how these conversations actually work within the Catholic Church.

Matthias: One of the most requested episodes that I've had so far is an episode on Catholicism. So, that's what this episode is. I'm super excited right around the time that a few more people had reached out and asked for this episode. A couple other people reached out and said, "Hey, we're looking to launch a new resource for queer Catholics. Would you be interested in hearing about it?" I was like, "This is perfect." So, I got them on the show.

I have three guests today. I'll introduce them in a second, but they're working on launching this new resource called Vine & Fig which seeks to elevate the lives of queer Catholics with a fully inclusive and affirming view of the LGBTQ+ community. They hoped to inspire other queer Catholics to more fully embrace the abundant life promised by Jesus and witnessing the lives of the saints through embracing God-given spirituality and sexuality.

My guests today are the brains and the force behind this resource. Pat Gothman who's a former seminarian, a former theology teacher, and a former religious brother, wait till you hear his story in this episode. It's wild. He went to France to flee his sexuality. He currently lives in Seattle with his fiancé and his the editor of Reaching Out, a collection of LGBTQ stories from people of all faiths.

Second is Patrick Weston, he grew up in farm country going to mass with his family and holds his Catholic values, especially social justice for society is most vulnerable. While it took some time to figure out, he's realized that he can indeed be gay and Catholic. He currently lives in Columbus and develops a website for socially good clients.

Then finally, Michael Vazquez is a public theologian community organizer, storyteller, and educator, advocating for social equity and liberation in the academy and of the church. You may remember Michael from one of the very early episodes of Queerology. He is back doing really incredible things in this world. He is an MD student at Duke Divinity School and is the founder and co-executive director of Brave Commons, an LGBTQ advocacy organization, an inclusive Christian Campus Ministry. We talked about Brave Commons with Erin Green a few weeks ago on the podcast. So, go check the episode out as well.

Before we dive into all of that, if you haven't registered for Q Christian Fellowships Conference happening in Chicago at the beginning of January, you should go ahead and do that. I'm going to be doing a breakout session doing a live episode of Queerology, super excited about how that's all shaping up. It's going to be a blast. So, if you want to join us in Chicago, just head over to qchristian.org and we'll see you there. Let's go ahead and dive in. Hey guys, welcome.

Patrick W: Hey Matthias.

Michael: Hey Matthias.

Matthias: I'm so excited to have you. This is the first time I've done multiple people on the podcast. So, we will see how this goes.

Patrick W: We'll try our best.

Matthias: So to start, this is a question I ask everyone. How do you identify, and then how would you see that your faith has helped formed that identity?

Pat G: My name is Pat Gothman. I am a gay Catholic. I believe that I think my faith has helped me realized that my identity is something that is given to me by God. It's something that I have received and not just made up on my own, but have been discovering and developing within me, and that it's also a part of this greater community outside of me that I can go and find other people that share these nuances of my life that are really beautiful.

Patrick W: Yeah. I'm Patrick Weston. I'm the lesser attractive Pat in the group. I'm gay Catholic cisgender male. I would say that for a long time, my faith and my sexuality were two pieces that I held in conflict with each other. I think my faith has really helped me realized that I'm not monolithic. I am compromised of many different beautiful pieces. I know that's something to be celebrated and to be affirmed.

Michael: I'm Michael Vazquez. I am a gay Catholic Afro-Caribbean by heritage. I would say my faith has really impacted my identity and my experience mainly through the experience of hope, and finding hope and joy in those different moving pieces as mosaic of my identity, both my ethnicity and how that intersects with my sexuality. It feels like the glue that holds it all together.

Pat G: Matthias, I don't want to jump in here by correcting somebody's identity but the whole worse looking, lesser looking thing that Patrick threw out there was ... I know this is a podcast and we can't exactly offer proof or anything, but that's for us.

Patrick W: I feel like I'm your stunt double Pat. I'm the one that can risk a broken arm and that's fine.

Pat G: You're the worst.

Michael.: How would you make a website if your arm was broken?

Matthias: We can let everyone just look of you all's Instagrams and then they can decide.

Patrick W: I'll put a poll in my story. There you go.

Michael: I hate both of you.

Matthias: One thing that you all have in common is this Catholic identity, which is something that I feel like on this podcast like we haven't really talked about a whole lot. It's been more Protestant-focused. So, I'd be curious. I feel like there are a lot of similarities but there are vast differences as well. I would love to hear some of you all stories of what it's been like to grow up in the Catholic Church and to hold on to this specific component of your identity, and what that has been like?

Patrick W: My experience growing up Catholic has been interesting. I feel like everyone's faith journey is always full of stories. My family predominantly Catholic on both sides, but also a large Protestant Evangelical side as well. So, I feel like I've had this experience where I've been navigating back and forth between Catholicism and Protestant viewpoints. I think it was something that I took for granted for a long time. I just grew up going to mass with my parents and family. It was just something that was a part of me.

The area I grew up in was largely Protestant and there would be jokes at school and that sort of thing about being Catholic. Nothing too serious, but something that made me realized that when it came to ... This is my viewpoint or my existence in this Christian circle that I could sometimes be an outsider. That being said, I went to Awana classes with a cousin and totally loved it. So, it's a mixed bag. I feel like within any sort of large cultural group, there are different viewpoints, since I definitely experienced that.

A similar experience in college, I would go to mass every week at the campus center, but then I would also have students from I'll just say a Christian organization on campus come and try to question if I was a true Christian or question my baptism at a very, very young age as an infant as opposed to later in life and things like that. So, there are definitely some similarities and differences, some good, some bad. I guess that's kind of my Catholicism in a nutshell and experiences there.

Michael: I have a really confusing journey. I grew up in a Catholic home, but then my summers are spent with a Pentecostal family back in the Caribbean, so very exposed to both sides. I would say both extremes of the Christian spectrum in terms of dominations. I feel like a lot of it has been a journey of trying to find a sense of home like being very culturally Catholic and linked to that as my family drifted away from church, and just mostly held on to our culture identity around the Catholic Church but not much beyond that.

Then, going off to Catholic college and figure out, "Do I fit here?" With the underlying question of my sexuality like, "Do I belong here? Is there ever a place that I can kind of fully belong in?" Even when I went off to join an evangelical ministry and then work for them after college, I also work part-time as a parish administrator of a Catholic Church like one foot in, one foot out with this. Again, there's ongoing of like, "Is this home? Can this ever fully be home?"

Not that the other spaces necessarily felt more so like home, but just kind of this long journey of trying to find a place where spiritual and community I could put down the fruits I guess you could say, but always really identifying highly with a lot of Catholic theology, not a whole Catholic theology but feeling most in tuned with that and yet

trying to figure out how can I hold on to that in light of these other questions that are looming, if that makes sense?

Matthias: Pat, I'm curious if you can maybe speak to that component of trying to figure out your sexuality and your identity being in the Catholic Church because I know all of you all stories, but Pat you have a story. I'm trying to figure that out.

Pat G: Yeah, absolutely. I grew up in Chicago area but also in Dallas, and in an area where I think faith was an enormous part of everybody's lives just culturally speaking. So when I got into high school, right about the time that everyone was discovering their sexuality, and was experimenting with it, and really developing their lives in that area even if it was only just dating and things like that. I felt like there was very little space for me to explore my sexuality and it was very much ... Once I started to have a faith life, the side of me that was exploring my sexuality and had had some experiences and things like that where I was beginning to say, "Okay, I'm gay. This is who I am." I shut that off.

So starting going into my senior year of high school, I had had some really powerful faith experiences within the Catholic Church that really I described as really big conversion experiences. I was extremely content and thrilled with my faith life, but the sexuality side, I put on the shelf and I didn't deal with it at all. It was partially a side effect of how the Catholic Church deals with the queer community where it's largely it's spoken in these abstract terms of you experienced same-sex attraction and you suffer with same-sex attraction. So, it's kind of it's a private thing that isn't really shared with anybody.

So after one year out of high school, I ended up going into seminary. That was just the time when you could in the Catholic Church never have to deal with your sexuality. It was something you would work on like purity. You would work on just kind of knowing yourself generally, but everybody was celibate there. It wasn't, "Why aren't you dating?" You could hide very easily in a Catholic seminary if you're gay, and I loved it there. I thought that they were great for the guys. I thought that what we were doing was really wonderful, but kind of by the end of that time I realized that even though the seminary was wonderful, I didn't want to be a priest. I didn't want to do the things that a Catholic priest actually does of celebrating mass, and hearing confessions, and things like that. It's not what I felt called to do.

So after three and a half years, I ended up leaving and I went back to Dallas and ended up teaching in a Catholic school. I taught social justice, and I coached baseball. I loved the work. That was the first time that I found work that I was doing but I felt super fulfilled in, but I was now back in that super southern faith-rich culture where it was expected if you're a single guy that is not quite as good looking as Patrick Weston, but you're okay. You're going to be dating out there.

In my parish where just like, "I got the perfect girl for you," and then it became, "So, what's going on?" You can only played like, "Well, I just got out of seminary," card for so long. By the end of two years, I was near breaking point, and I felt like I was veering more towards suicide than I was towards just like, "Oh, I'll be able to be a good Catholic celibate, same-sex attracted guy for the rest of my life."

I had enough Catholic bones deep down inside me to know that like, "Okay, well, I'm veering towards suicide. That's a really very bad sign." That doesn't mean that I'm like,

"Wow, I must be doing this suffering thing really well. That means, I'm doing the suffering thing really badly." So, I then ended up joining a religious order because you got three real options if you're going to be a celibate guy within a Catholic Church. You just be like a single celibate guy like I did when I was teaching. You can be a priest, or you can join a religious order.

So, I tried the third option and I joined the religious order in France, sold literally everything I had. It was a pretty strict religious order, kind of old school. So I said goodbye to everybody including my family, not knowing when I would ever see them again, most of my friends I assumed I never would. It was when I then got there the very first night, and I sat in my cell and just stared at these blank white walls that I was just like, "Oh God, what I have done?" It hit me suddenly just how far I was willing to go to hide from myself.

So, it was in that moment like right then, I was like, "No, this is wrong. I actually got to get out of here," and it took some time. I didn't want to just go all the way to France and then turn around and come right back. I realized, "Oh, God can write straight with crooked lines, and who knows? Even maybe though that even if I had bad intentions in coming here, it was just to hide my sexuality and not deal with who I really was, maybe this is where God wants me and stuff."

So, I took a little bit of time just to get to know the community more, and I was really honest with the community upfront like, "I really don't think I'm supposed to be here." I actually sat down with the head of all the brothers and was like, "Look, here's the real reason why I came here." Eventually they're like, "Yeah, three months and it's time for you to go." So, I went back to Dallas and that was the first time then that I allowed myself to even just accept the fact of like, "Okay, I am gay. What does that mean now?"

So it was years and years of running, and hiding, and just trying to be like, "Well, I'm same-sex attracted, so I really don't have to deal with this." I could just like, "The answer is be celibate," but when I realized that none of those options actually worked, I had to then come back and really wrestle with, "What is it that God wants of me? What is it? How do I fit into the Catholic Church, and how do I move forward from here?" That was a huge undertaking.

Matthias: I would imagine like Patrick and Michael, you two have probably both had similar experiences realizing or starting for the first time to really figure out how you're going to live your lives. I'd be curious either Patrick or Michael, that experience of being like, "I'm going to start dating. The celibacy thing isn't working for me anymore," I'd love to hear kind of more about what that was like?

Patrick W: I had an interesting coming out in stages. Pat was kind of alluding to being gay in Catholic is not something that's really brought up or talked about. For a long time, I just believed that I couldn't be gay because I was Catholic and it was just incongruent and that wasn't who I was. I might think guys were cute but that totally didn't mean that I was gay. That's something that's separate.

So, I was in like a pretty long term relationship with a girl and kept using Catholicism as a shield for avoiding both physical and emotional closeness. It was through that relationship and seeing other friends in relationships where I started to realize that this

wasn't working, and then this wasn't what was supposed to be happening in a relationship between two people. Kind of an unfortunate set of circumstances that I was involved with another person in figuring this out, and something that still bothers me today that I could have caused some pain and harm there.

It then made me realized that this piece of me, this being gay and being attracted to men was something that I could not change. It was something that I had to figure out and then kind of worked through. I really struggled for a long time. I came out to my parents and they were very supportive and helpful, but at the same time difficulties in finding the day-to-day solutions that I was looking for.

So, I remember having conversations where they were they'll go to mass. You can still kind of be Catholic, but then the questions of like, "Okay. Well, if I want to get married, what does that look like?" Those are questions that I really wrestled with and something that I honestly still don't have answers to, but I realized that there's still life in these gray areas that I could still flourish and be prosperous, and that I didn't have to be so cynical about things. That I could be optimistic about life. That I could still be Catholic. I could be gay as well, but then really finding resources out there, scouring stories for gay Catholics.

I think I ran across Michael's podcast with you Matthias, and I believe there is some mention of Catholicism at some point in that interview and that being really kind of life-giving to me. So, that was helpful. Yeah, interesting journey for sure, and now to the point where being in an actual relationship with a guy has been amazing and the fact that it hasn't felt that much different from any other relationship with friends, or family, or romantic relationship with my life, really trying to make something work with another person, but yet feeling a sense of physical and emotional closeness with another person that I haven't felt before has been kind of amazing too.

Matthias: I feel like in that podcast episode with Michael, we only mentioned Catholicism very briefly. Michael, I would love to maybe hear more about what that journey has been like for you because you've kind of straddled this world back and forth a little bit?

Michael: Yeah, absolutely. Like I said before, just kind of in this process of finding my way. So I feel like in a lot of ways like a very much renegade Catholic. I run off to go hand with evangelicals for a while, thinking that that was going to be better. Plot twist, it wasn't. Go, look at the other podcast for more detail on that. What was interesting is I think even while I was working in an evangelical context, how much Catholic theology around this informed the way I interacted with my sexuality.

I remember when this very distinctive conversation with my supervisors and saying, a little snarky, a little honest but I said, "Catholics have no aversion to suffering. We have a robust theology of suffering that I think in a lot of ways there are a lot of beauty in having the kind of engagement with the theology of suffering that the Catholic Church does, but it also makes it easier for us to do things that we probably don't need to be doing." We're like, "Well, if Mother Theresa did all of these wild things and sacrificed so much, then surely we can too, so that we can also be holy."

So, questions about celibacy in particular were easier for me to grapple with than the experience of reparative therapy that I went through with evangelicalism. So in my house, it was like, "Well, a myriad of saints have come before us in the Catholic Church

as this committed celibate people." I'm like, "If they could do it. I could do it too," and really holding on to that. In a lot of ways, that gave me the strength to one, walk away from reparative therapy in that context but also limited my willingness to consider other options for a while.

There's a very interesting experience in the parish that I was working at where this older generation of Catholic folks who had experienced the Catholic renewal of the '60s and the '70s, very like hippie experience. It's very beautiful, but there's a young cohort of a traditionalist Catholics in their 20s, and then there's this older generation of people still trying to recall a time in which they felt the spirit most of it alive in our lives.

Those people in particular seemed most open to the conversation about affirmation and inclusion. Many of them weren't even questioning anymore. Many of these lay people had already arrived at a different conclusion than the church itself had, and I wondered, "Okay, these people have been around the block for a minute. They have been faithful. They've been committed, and yet some of them have arrived at this place where they say like God fully loves, and includes, and affirms queer folk."

As I was experiencing greater and greater frustration within the evangelical context that I was in, seeing this other glimmer of hope, that contributed significantly to me leaving evangelicalism and choosing a different path out. Without it, which is ironic, right? They're talking about a denomination. We're talking about a monolith that does not publicly support queer folk in this way theologically, and that was one of the major means by which I was able to escape a much more toxic environment.

Matthias: That's so interesting because I feel like ... I mean, you just mentioned this. The Catholic Church as a whole has a very strong stance on human sexuality, and yet there are all these pockets of queer people within the community still existing in this world who are saying like, "We don't agree with that." I guess my question is, what is the state of the Catholic Church because with evangelical churches, there's not this really this hierarchy that we have to work with? Individual churches can change their minds on whatever they want, anytime they want, with consequence but not within this web of structure that's present in the Catholic Church. I'd love to hear what that particular to you is like? I don't who I'm asking this question. Maybe you all have ideas?

Michael: A thought that comes to mind and this might be a little like history theologian nerdy stuff-

Pat G: Go ahead.

Matthias: Let's do it.

Michael: ...kind of run with it.

Pat G: Yup.

Michael: I by no means I'm trying to give the Catholic Church a pass. It's clear by just turning the news on the scene like the crisis around human sexuality in the ways in which that has caused significant amounts of trauma abuse across the board. So, there's no way in which I want to give the church a pass, but it's something that I have found interesting

historically within the Catholic Church has been the willingness to allow space for thought in some spaces within the church. There are instances where you have theologians who are a lot the saints and doctors of the church. I'm thinking particularly of Julian of Norwich, a Catholic mystic and theologian hundreds of years back who talked about Jesus as our mother and gave this large explanations of what that means and talks how this God in this very feminine way.

There's a way in which there is underneath the surface of all of this. Underneath the messiness, the problems, the abuse, and the non-affirming theology. There's raw material to work with, material that has helped the Catholic Church come into the 21st century that I think would help in this era transform a lot of the ways in which we think about human sexuality and moving away towards inclusion and affirmation.

Matthias: For the other two of you, I mean what is it like to do this work as a queer person within a church structure that ... I mean in my mind, and correct me if I'm wrong. There really isn't much hope of massive change happening at least in our lifetimes, whereas other branches of some Christian churches there is that hope. What is that like?

Patrick W: It's difficult. I've heard a quote before about change in the Catholic Church and how it takes centuries and not years, and I feel like that's totally valid. I find hope in the fact that there can be some change down the road, but also I feel like Pope Francis has provided me some hope as well, a softer view on some issues especially regarding being gay. It's a difficult balance between having this very long term view, but also wanting to see change with for yourself but also kind of generations just after you. So, it's difficult.

Pat G: Yeah. I think that the Catholic Church definitely thinks in generations and that it takes an enormous amount of time to move an institution this old and this large, but it doesn't mean that it doesn't change. It doesn't mean that it hasn't change because I always think back to Robert Bellarmine who is the priest who was in charge of ... I think he was a cardinal at the time. He was in charge of the inquisition in Spain, which isn't really a job title that has aged well.

He was the one who actually dealt with Galileo, and when he was centering Galileo for then saying, "Hey, you can't be saying that the earth revolves around the sun." What he actually said was a little more nuanced than the version that we usually get like, "Oh, the Catholic Church hated Galileo and they'd hated science and all that kind of stuff." What he said was that, "Science hasn't yet actually conclusively been able to prove this. It's still in the realm of a theory. So as long as it's a theory, we need to be careful about how we talk about it, but if you can prove that the earth goes around the sun, not the other way around, then we should have to revise our understanding of those scripture verses that talk about the sun going around the earth."

"It wasn't that we disbelieve science. It was that we need to not jump to any conclusions, and we need to take a slower pace at this because it's going to be a big revolution if we end up doing this." That's the hope that I have for the Catholic Church, by no means is that the current position of every leader within the Catholic Church. I think most, it would be fair to say just have a position of, "Look, we're against same-sex marriages. We're against all this language of queer inclusion and stuff like that, and we're not going to move on it."

There is a history within the Catholic Church of saying, "Look, if we take a slow pace at this. If we don't rush things, and if we talk about it responsibly, can we have that discussion because if it is the case that our understanding of queer folks and their romantic relationships are more nuanced and more healthy than we have previously thought, we would have to revise our understanding of these scripture passages and the traditions that we call upon for what has been the church's traditional position on homosexuality."

So I think there is great hope there, but we've got to actually be patient with the church, which is not something that is easy to do, but for those of us who are queer Catholics, there needs to be an effort to push the conversation forward while also being mindful of our history and just how these conversations actually work within the Catholic Church.

Matthias: One of you were talking, and it was either Pat or Patrick earlier about the struggle to find day-to-day solutions. I know you all are working on launching this resource for queer Catholics, and I'm imagining and to fill that void of day-to-day solutions. Patrick, I'd love it if you could maybe talk a little bit more about what you all are doing to fill this?

Patrick W: Yeah. So we're creating an organization called Vine & Fig. We're hoping to just provide a source of community for gay Catholics, queer Catholics really. Then start to provide some of these resources about how to find parishes or how to feel welcome in certain environments, or what it means to maybe not have a church home in your community. Just different ways to let folks know that they're not alone, and that there are other people out here trying to kind of solve these problems as well.

Matthias: That sense of being alone. I feel like, I mean as queer people of faith that's a common experience, but within a particularly Catholic context Patrick, could you talk more about that?

Patrick W: Growing up, there was not much discussion about being gay, and as a result I felt like I had nobody to turn to. I felt like my parents were off limits. I felt like spiritual leaders were off limits. So, there's a very lonely experience of trying to figure out what I was going through, and it led to unhealthy mental practices and just not so great things in my life. Then even after coming out to myself as being gay, trying to reconcile that identity with being Catholic was also a lonely experience, not finding those voices online in faithfully LGBT circles.

It was a little frustrating and also in a way invalidating, and it made me feel like, "Maybe this isn't for me. Maybe I still haven't figured things out, or maybe being gay and Catholic is just something that's not possible." So kind of reaching out with Michael and Pat, we've started to create this sense of community. Even with say among the three of us, that has been really beneficial in my life. I think that we want to share that with other folks and just start to create this community, so that folks aren't lonely and have somewhere to belong.

Matthias: So Michael, I know you said earlier that you all are hoping to launch around Christmas. Tell me like what is it that you're hoping to launch? What is this going to look like?

Michael: The vision, the dream. I think that really inspired. Even the name Vine & Fig, just speak about how we're talking about hope just now. The Prophet Micah testifies where that

one day everyone shall sit under their own vine and fig tree. That there's a day coming where everyone will no longer be afraid. That's how the verse ends, and there's something about that spirit of hope. I'm a strong believer that hopelessness is a luxury of the privileged and that we get to tap into hope.

I feel like even the choosing of this season of advent in Christmas to launch, is really driven by this hope that there is a day coming where we will experience a deep joy that will heal the trauma of this experience, but until then, let's put a website together. Until then, let's create a space where we can journey together to there into that place of hope, and joy, and freedom.

So come Christmas, we'll have a site up where we'll share stories. We'll share short videos, long videos. I'm more winded to probably longer videos, sorry Pat. Different kind of resources for people to figure out like Patrick had already said like, "How do you find your place in the Catholic Church as a queer Catholic?"

Really, I think of how places like Twitter have become a space of deep community, intimacy from marginalized populations. The hope and the dream is that there would be a way in which queer Catholics would finally find a space to feel at home, and to connect, and to share stories, and to finally feel like, "I am not alone." There might not be anyone in my immediate proximity, but there's someone on the internet a thousand miles away that I can connect with and develop that kind of relational intimacy in community with, so that I can feel safe in some capacity, especially where folks who I think there's some ways in which some of us had been able to experience the lighter end of the Catholic Church's theology because it is a diverse space within the church.

There are folks in much more conservative, much more strongly anti-queer, much more patriarchal spaces where I hope that even those spaces, a glimmer of light might reach to whatever queer folk might be hiding and desperate for community.

Matthias: How will people be able to find this resource, and how can people find each of you?

Patrick W: So we're at vineandfig.co, very basic website right now. We're hoping to get more resources of things up as we get closer to launch some videos and things like Michael said. On Twitter, we're @vineandfigco as well, going to be building up both of those for the next couple of weeks. I'm over at @patrickweston pretty much everywhere.

Pat G: I'm at @pgothman, P-G-O-T-H-M-A-N.

Michael: I'm @mvsebastian.

Matthias: Awesome. Well, thank you guys so much. I'm super excited about this resource. I think I'll probably peek in and peek over the fence a little bit. I was so grateful for the work that you guys are doing, and we'll look forward to seeing everything that will come out of this. So, thank you guys.

Pat G: Yeah. Thank you, Matthew. I just said, "Thank you Matthew." I'm sorry. Thank you Matthias. Oh my God. Please edit that out. I'm going to mute myself now.

Matthias: Be sure to check out Vine & Fig over [@vineandfig.co](http://vineandfig.co). They're on Twitter [@vineandfigco](https://twitter.com/vineandfigco). Be sure to follow each of these guys individually. Michael is [@mvsebastian](https://twitter.com/mvsebastian). Patrick Weston is [@patrickfweston](https://twitter.com/patrickfweston), and Pat Gothman is [@pgothman](https://twitter.com/pgothman). Queerology is on Twitter and Instagram [@queerologypod](https://www.instagram.com/queerologypod) or you can tweet me directly [@matthiasroberts](https://twitter.com/matthiasroberts). Queerology is supported by its listeners.

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