

BONDINGS

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Unjust Discrimination: Firing Married Gay/Lesbian Church Workers

Editorial

America
New York
November 7, 2016

In May 2015, one month before the U.S. Supreme Court ruled in favor of civil marriage for same-sex couples, a series of unexpected events unfolded in Germany. By a two-thirds vote, the German Catholic bishops' conference voted to change church labor law so that employees of Catholic institutions who divorce and remarry or who enter same-sex unions will not be subject to dismissal.

Civil unions for same-sex couples have been legal in Germany since 2001. What sparked last year's policy change? The bishops recognized that the previous church law, which included a "morals clause" for Catholic employees, was being selectively applied.

"People who divorce and remarry are rarely fired," Cardinal Rainer Woelki, archbishop of Cologne, said at the time, citing another common violation of the morals clause. "The point is to limit the consequences of remarriage or a same-sex union to the most serious cases [that would] compromise the church's integrity and credibility."

Under the new law, the church in Germany can dismiss an employee who publicly expresses "opposition to fundamental principles of the Catholic Church—for example by support for abortion or for racial hatred" or who disparages "Catholic faith content, rites or practices," on the grounds that these infractions would constitute a "grave breach of loyalty."

Here in the United States, same-sex

marriage has been legal for over a year. Many same-sex couples have chosen to enter into a legal marriage, a number that will surely grow larger with time. At some Catholic colleges and universities, employees who enter into these marriages have been able to keep their jobs. On the parish level, however, many married gay employees have been dismissed, an action often met with sadness or anger from parishioners. In some particularly unfortunate cases, individuals have been secretly reported to their supervisors by other members of the community.

The *Catechism of the Catholic Church*, while teaching that homosexual acts cannot be morally accepted, also requires that homosexual persons be "accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided" (No. 2358). The high public profile of these firings, when combined with a lack of due process and the absence of any comparable policing of marital status for heterosexual employees, constitute signs of "unjust discrimination," and the church in the United States should do more to avoid them. In addition to any possible harm done to the employees who have been fired, the appearance of unjust discrimination weakens the

church's overall witness. The church will lose talented, devoted workers because of institutional decisions made under pressure or without sufficient discernment.

The church in the United States is living in a complex and challenging time. Regrettably, on a variety of subjects—



from views on the death penalty to support for contraception and same-sex marriage—the teachings of the church and the practices of its members often do not match. Meanwhile, the church relies on a large number of lay employees to help administer parishes, schools and hospitals across the country. Very few of them subscribe to the totality of Catholic teaching. How can the church continue to sustain its ministries while bearing witness to the timeless truths of its teaching when its own employees do not accept them all?

The answer is not to downplay or gloss over these teachings. Catholics are

called to preach difficult truths about a range of subjects, including but not limited to marriage and sexuality. But what is the best way to do that? It is true that sometimes an employee of a Catholic institution can cause scandal by his or her public words or deeds. But it is also true that treating employees unfairly, by holding them to different standards or dismissing them abruptly or without consultation, can itself cause scandal.

In a recent interview with *America*, Cardinal-designate Joseph Tobin offered some sound advice. First, it is wise to approach these cases one by one. Different standards may apply to a chief financial officer of a Catholic organization than to a grade school teacher. It would be unwise to implement a one-size-fits-all policy for the entire U.S. church. Church leaders should rather circulate guidelines that can help people at the local level to navigate these difficult questions.

Formation is also critical. What does the training of employees look like at Catholic organizations? Do conversations about ethics and morals continue after a person is hired, or are they invoked only when there has been a violation? Do morals clauses account for a range of Catholic teaching, or do they give too much attention to an important but narrow range of issues related to sexual morality?

The church must be free to conduct its ministries without government interference and with room to challenge prevailing social mores. But we also have a duty to proceed with wisdom and mercy, attentive to the dignity of the individual and the common good. †

Fr. James Martin receives New Ways Ministry's Bridge Building Award

By Brian Roewe

The National Catholic Reporter
November 2, 2016

Jesuit Fr. James Martin offered over the weekend a blueprint to ease long-existent tensions between the LGBT community and the U.S. Catholic church, one where priests and bishops become more comfortable accompanying gay and lesbian people — and actually using those terms — while LGBT persons offer clergy "the gift of time" to get to know them, at a time when the country has seen major shifts in acceptance of its own.

Those steps were part of a larger remedy of mutual respect, compassion and sensitivity the popular priest and editor at large of *America* magazine outlined in a lecture Sunday at a gathering of New Ways Ministry, in Pikesville, Md. The national Catholic LGBT advocacy group was honoring Martin with its Bridge Building Award, which, according to its website, recognizes people "who by their scholarship, leadership or witness have promoted discussion, understanding, and reconciliation between the lesbian/gay community and the Catholic Church."

Martin picked up the bridge theme in his lecture, titled "A Two-Way Bridge," in which he proposed a way forward for lesbian, gay, bisexual and transgender people and the institutional church to address their more-often-than-

not contentious and combative interactions.

But as the title suggested, his advice cut both ways, first charting the lane for the hierarchical church before addressing the opposite side he suggested LGBT persons follow. At several points in his speech, Martin acknowledged that his message to the LGBT community "may be hard to hear for people who feel beaten down by the church."

"Much of the tension characterizing this complicated relationship results from



Fr. James Martin, SJ, (center) receives the Bridge Building Award from New Ways Ministry's Francis DeBernardo and Sister Jeannine Gramick.

a lack of communication and, sadly, a good deal of mistrust, between LGBT Catholics and the hierarchy. What is needed is a bridge between that community and the church," he said.

Specifically, one with two lanes constructed out of respect, compassion and sensitivity.

The priest and noted author began his speech with steps for the church to take. He said respect for the LGBT com-

munity "means, at the very least, recognizing that the LGBT community exists," and also acknowledging the gifts they bring to the church, "as every community does." And like other groups, he said the church should not hesitate in creating pastoral ministries for the LGBT community, such as special Masses and outreach programs, to help them feel more connected to their church and as "beloved children of God."

Along with that, Martin said he was "disheartened by the trend" of church organizations firing LGBT people, saying that church teaching authority has been "applied in a highly selective way" and is a "sign of unjust discrimination," pulling the phrase from the Catholic Catechism, which directs avoidance of such behavior.

Another step is referring to the community by the names it prefers, Martin said. He called for the church to "lay to rest" terms like "afflicted with same-sex attraction," "homosexual person" and "objectively disordered," and instead use the words most common to the community, such as LGBT, LGBTQ and gay and lesbian.

"People have a right to name themselves," he said. "Using those names is part of respect. And if Pope Francis can use the word gay, so can the rest of the church."

On the flip side, he asked LGBT Catholics to recognize the church hierarchy — the pope, bishops, priests — as teachers of the faith, though with differing levels of authority, and to whom all should listen and "prayerfully consider what they are teaching," even when you may disagree with their message, including on LGBT matters.

In addition to "ecclesial respect," Martin asked the LGBT community to show priests and bishops "simple human

respect," as well. He said he's often "disheartened" by the way he hears some talk about the clergy, in particular mocking of their vow of celibacy but also their clothes, including elaborate liturgical vestments.

"Does the LGBT community really want to proceed in that way? Do gay men want to mock bishops as effeminate, when many gay men were probably teased about those precise things when they are young? Is that not simply perpetuating hatred?" Martin asked.

Compassion for the LGBT community means to be with them, like any other Catholic community, in the joys and sufferings of their lives. And that begins with listening.

To view a video of the entire Bridge Building Award event, go to: www.bit.ly/NWM-BBA

To view a video of only Fr. Martin's talk, go to: www.bit.ly/NWM-BBAwardTalk

"It is nearly impossible to experience a person's life, or to be compassionate, if you do not listen to the person, or if you do not ask questions," he said. Ask about their life, both now and in growing up as a gay boy, lesbian girl or transgender person, Martin suggested, as well as their experience of God and the church.

But compassion also calls for the church to go beyond listening and to stand alongside LGBT persons when they are persecuted, Martin said, again returning to church teaching to avoid "every sign of unjust discrimination." After the June mass shooting at an Or-

(Continued on page 5)

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Bondings is a seasonal publication designed to keep our subscribers informed of issues that pertain to LGBT people and the Catholic Church.

Founded in 1977, New Ways Ministry is an educational and bridge-building ministry of reconciliation between the Catholic LGBT community and the institutional structures in the Roman Catholic Church.

New Ways Ministry seeks to eradicate prevalent myths and stereotypes about homosexuality and gender identity and supports civil rights for LGBT persons in society.

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We cannot abandon transgender Catholics

Jesus would be present to transgender Catholics. Our faith teaches we should, too.

By **Fr. Bryan Massingale**
U.S. Catholic
August 2016

In February I participated in a panel on transgender Catholics at the Los Angeles Religious Education Congress called "Transgender in the Church: One Bread, One Body." Almost 800 people attended this session, which testifies to the intense interest that this issue raises in both our society and the church.

The main presenters were a young man and young woman, Mateo and Anna. Their powerful stories of their struggles over realizing the deep disjunction between their birth bodies and their inner sense of being a man or a woman were heartbreaking and inspiring. Both also movingly related how their "transition" into their transgender bodies was a faith journey as well. I was struck by their heartfelt conviction that accepting their true gender identities led them to a deeper and more authentic relationship with God. Hearing their stories of pain and triumph was one of the most privileged moments I have had in 33 years of being a priest.

My brief contribution to the discussion centered on answering the question, "Why am I here?" That question was posed by relatives and friends who wondered about why I would "put my reputation on the line" by being associated with such a stigmatized group. As one put it, "Don't you get into enough trouble talking about race? Why take this on, too?"

Space does not allow me to give my full response. But one reason why I chose to be present is because I have a lot to learn. To be blunt, I was at the panel precisely because of my ignorance and discomfort. Transgender issues were never addressed in either my moral theology courses in the seminary or in my graduate studies in Christian ethics. I—and most priests—have not been trained to specifically minister to transgender members of our parishes or to the concerns of their families.

My personal ignorance is also shared by the church as a whole. There is much that we do not understand about

what is technically called "gender dysphoria," or the lack of congruence between one's physical body and gender identity. This ignorance leads to fear, and fear is at the root of the controversies in today's so-called "bathroom wars." And there lies a major challenge that transgender people endure and that the faith community has to own: the human tendency to be uncomfortable and fearful in the face of what we don't understand. It's easier to ridicule and attack individuals we don't understand than to summon the patience and humility to listen and to learn.

But despite all that we do not know, this much I do believe: Jesus would be present to, among, and with

transgender persons. Jesus spent his life eating with the "wrong" people of his society, that is, with questionable women, lepers, tax collectors, and outcasts. Jesus protected a sexually shamed woman from stones hurled by religious people. Jesus taught that we would be judged by the measure of our compassion for the despised and disdained.

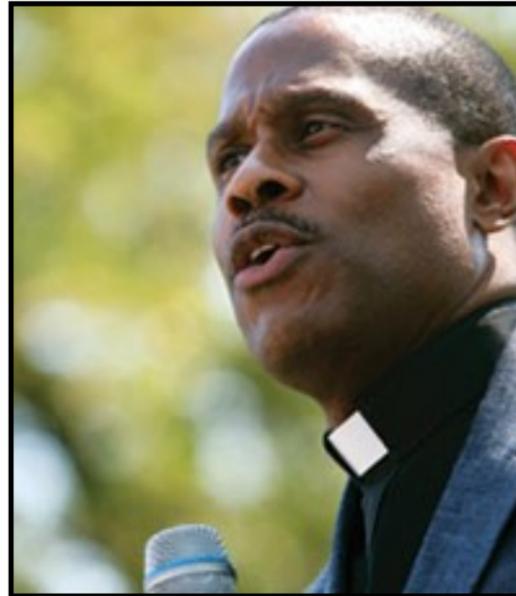
It is our Christian conviction that all lives are sacred; thus, no life is less valuable than any other. It is a very simple conviction, yet one that carries radical implications. It confronts our human tendency to devalue and exclude those whose way of life seems foreign, strange, unfamiliar, or even wrong.

During Pope Francis' visit last fall, he repeated on at least five occasions: "Jesus never abandons us." This is the deepest reason why I chose to be with Anna and Mateo,

who spoke so eloquently for so many of our transgender fellow Catholics. Jesus does not abandon us. If we claim to be his followers, we cannot abandon them.

Our faith teaches that we can act with compassion even when we do not fully understand. Our faith also gives us a challenge—namely, that compassion is not worthy of the name if we offer it only to those with whom we are comfortable. †

Fr. Bryan Massingale, a professor of social ethics at Fordham University, New York, will be a keynote speaker at New Ways Ministry's Eighth National Symposium, April 28-30, 2017. See the ad below for more details or go to www.symposium2017.org.



Fr. Bryan Massingale



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On My Dismissal from Lectoring at Daylesford Abbey

By William di Canzio

Bondings 2.0

NewWaysMinistryBlog.wordpress.com
November 4, 2016

A week ago Saturday the abbot of Daylesford Abbey, a Norbertine community near Philadelphia, emailed me requesting a meeting; he said he would rather not disclose its purpose. A few days later we met for coffee. Abbot Richard Antonucci started our conversation by saying that he'd heard that Jim Anderson and I had been legally married. "I want you to believe this," he said: "I sincerely wish you many, many years of happiness together."

Then he passed me a copy of a directive from Archbishop Charles Chaput of Philadelphia stating that members of same-sex couples should "not hold positions of responsibility in a parish, nor should they carry out any liturgical ministry or function." Richard said he intended to enforce the directive.

Our talk was frank but friendly. I reminded him that the abbey is not a parish nor is Chaput his superior. True enough, but, Richard tells me, all Catholic laypeople in the archdiocese are subject to Chaput's authority.

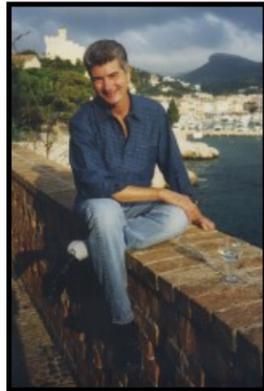
I argued that I knew of local pastors choosing not to enforce the directive because of its injustice. Richard said he was unwilling to take the risk.

"You're the spiritual leader of the place I've been part of for thirty-five years," I said. "How do you counsel me?"

Richard said that he hoped I might find it in my heart to remain in the abbey community.

The pain of this decision can only be felt where there is love. Here's why it hurts: when I first came to Daylesford

Abbey in 1981, I had just undergone what I later learned is called a conversion. Raised Catholic, educated in a parish school and at Jesuit prep school, I'd become disaffected with the church in college. Then, at 30, I got knocked off my horse and struck blind, so to speak, and returned to a church much different from the one I'd known as a kid. My



William di Canzio

discovery of Daylesford Abbey, with its refined architecture, enlightened preaching and ravishing liturgy, was a revelation within the revelation. Though I'd never seen the place before, when I entered its church for the first time, I had the uncanny feeling that I'd come home.

In those early days, the abbey's liturgical director befriended me and put me to work immediately on special projects: revising a hymnal with an eye to amending sexist language; arranging a psalter and canticles to be used in the Daylesford Rite of the Hours. We likewise collaborated on liturgical events—the consecration of the Abbey's Church of the Assumption, a children's mass for Christmas morning, and the Good Friday Veneration of the Cross, a service that has since become Daylesford's signature. From the beginning, even before lectoring, mine has been a ministry of words.

Even during the many years I lived

in New Haven, I kept close to the Abbey. I was commissioned to write a three-year cycle of penitential rites for its Sunday mass based on the scriptural readings for the day. In 1988 I became an Affiliate (one considering entering the order); in 2001, an Associate (a layperson with an especially active role in the abbey's life). During the declining years of my parents (who loved the place), the Abbey was a source of solace to me as caregiver. Two Norbertines celebrated my father's funeral.

Lectoring has been a particular passion for me. On my conversion, I was drawn to the lectern because of the beauty of what I heard and my desire to know it better. A writer myself, I prepare my assignments as if I had written them, so that I can present them to the assembly with understanding and conviction.

Forgive me if this sounds like a resume. My point is Charles Chaput knows none of this about me. Richard himself, who came to Daylesford in 2000, did not know how very long is my history there. Neither of these men knows that Jim decided to be confirmed a Catholic after attending Pentecost mass at Daylesford, though Richard remembered fondly Jim's magnificent chanting of the Passion narratives, solo, from the Abbey pulpit on three consecutive Palm Sundays and Good Fridays.

My meeting with the abbot on October 20 was not my first encounter with the episcopal directive. I'd read about it in the news some months before. Of course it made me angry: it's very offensive. Chaput asserts that same-sex couples "offer a serious counter-witness to Catholic belief, which can only produce moral confusion in the community. Such a relationship cannot be accepted into the life of the parish without under-

mining the faith of the community, most notably the children."

This strikes me as hypocritical, perhaps even cynical, especially the phrase concerning children: we remember that Benedict XVI appointed Chaput to Philadelphia in the midst of the legal consequences of disclosures of the history of clerical pedophilia in the archdiocese.

In his administration, Chaput has crossed a line into alienating the laity whom he was entrusted to serve. He has advocated, even lobbied, against extending the Pennsylvania commonwealth's statute of limitation on crimes of sexual predation. Perhaps alienation is a deliberate strategy: like the failed pope who appointed him, the archbishop has spoken publically about the advantages of a "smaller, lighter" church.

Since my meeting with Richard, I've gone through several phases of grief: betrayal, anger, self-pity, sorrow, and worst, I realize now, was a sense of shame and disgrace. These latter emotions are what victims of abuse are made to feel in its aftermath, but they're also familiar to gay men of my age. And I thought I was done with those—years and years ago. †

William di Canzio, a playwright who has taught at Smith College, Haverford College, and Yale University. At Yale, he was also appointed dean of Trumbull College, academic director in residence to four hundred undergraduates. He has published essays in Commonweal magazine. He holds a PhD from Johns Hopkins University and MFA from the Yale School of Drama, where he was awarded the Eugene O'Neill scholarship in playwriting. He now teaches in the Pennoni Honors College of Drexel University, Philadelphia.

In Providence, RI: Love and encouragement after my firing

By Michael S. Templeton

The Providence Journal

Rhode Island

October 17, 2016

In the late afternoon of Sept. 19, I was called into the rectory office at the Church of St. Mary, in Providence, and terminated from the position of music director for marrying my same-sex partner (ironically, by a pastor sipping on a glass of red wine — imagine the liturgical symbolism). Needless to say, the last month has been rather overwhelming — not only trying to find the words to share my story, but listening to how what happened to me has impacted so many others, and all of this while trying to process a sense of personal grief for what has seemingly been lost: a ministry to a beloved church to which I've dedicated a quarter century. Regardless, I am profoundly grateful to the hundreds of peo-

ple who have reached out to show their love and encouragement during the last four weeks: St. Mary's parishioners, high school and college friends, liturgical musician colleagues from across the country, churchgoers of other denominations, and even perfect strangers who connected with my story in some way. What it tells me is that I'm living the life I've been called to and that my 25-year commitment to ministry through music has, in fact, made a difference. The expression of one's faith is a tricky thing. It is something so deeply personal and certainly not something that should be diminished, debated or devalued. We cannot claim to completely understand any other person's journey because it occurs in the context of a very unique set of values, relationships and experiences. Those who make presumptuous judgments or offensive statements might first consider reconciling their own faults and

failings with their higher power. What I believe, more strongly now than ever before, is that we were each created by a God who loves us unconditionally, loving us for all that we are. I also believe that the family and friends who surround us at pivotal life moments are the only ones whose perspectives really matter. Most importantly, I know that there are faith leaders and faith communities out there who authentically embody the proclamation: "All are welcome." My hope is that people of all faith traditions find a spiritual home where they are truly valued and challenged to push beyond their tightly held biases, boundaries and be-

liefs. Things happen for a reason, frequently for reasons that we never know.

As we demand that houses of worship practice what they preach, honoring every single person who walks through the doors for their giftedness and their brokenness, let us hold one another in prayer. Let us pray for Bishop Thomas Tobin and the Rev. Francesco Francese, the local faces of a church struggling to remain culturally relevant and fiscally viable. Let us pray for the fractured St. Mary's community still reeling from an act that likely represents only the tip of the iceberg. And let us pray for all of us striving each day to live lives of integrity and of service. †



Michael Templeton

New Jersey priest suspended for supporting gay groups

By David Gibson

Religion News Service

September 1, 2016

The Catholic archbishop in New Jersey has barred a gay priest from ministry because the cleric supports gay advocacy groups and has backed a Catholic high school counselor who was fired when church officials discovered the woman was in a same-sex marriage.

The Rev. Warren Hall said he was notified by phone on Wednesday (Aug. 31) that Newark Archbishop John Myers, an outspoken conservative who has submitted his retirement papers to Pope Francis, says Hall's actions are "confusing the faithful."

As a result, Hall will no longer be able to celebrate Mass in public, present himself as a priest or work in the New Jersey parishes where he has been ministering.

Myers' issues with Hall go back to May of last year, when the archbishop

fired Hall from his job as chaplain at Seton Hall University for a Facebook post in which Hall showed support for the anti-bullying "NOH8" campaign that encourages respect for gay people and gay rights.

Hall, who said he remains committed to his vocation as a priest and to his vow of celibacy, a few weeks later acknowledged that he is gay.

The Newark Archdiocese said that was also a problem because "someone who labels himself or another in terms of sexual orientation or attraction contradicts what the (Catholic) Church teaches."

The tensions seemed to have eased two months later when Myers assigned Hall to assist at two parishes in northern New Jersey across the Hudson River from Lower Manhattan.

But Hall has continued to

publicly back several gay groups and gay Catholics in particular.

He is set to speak next week to a New Jersey chapter of PFLAG, founded as a support group for parents and friends of gay people, and he has expressed support for the gun control group Gays Against Guns, the LGBT Community Center in New York and New Ways Ministry, a Catholic LGBT organization.

Hall said that in the phone call informing him of the suspension, Monsignor Thomas Nydegger, Myers' second-in-command, also cited Hall's support for an unofficial gay and lesbian ministry at the church's World Youth Day in Poland in July and his support for a guidance counselor who has sued the archdiocese for firing her over her same-sex marriage.

The woman, Kate Drumgoole, last month filed suit against



Rev. Warren Hall

Paramus Catholic High School — where she was a guidance counselor and basketball coach until her dismissal in January — and the archdiocese for violating anti-discrimination laws and intentionally inflicting emotional distress.

Lawyers for the archdiocese said she violated church teachings and the school's code of ethics when she married her partner.

In his email, Hall said he was "upset" by Myers' actions against him and that it would be hard to break the news to parishioners at Sts. Peter and Paul Church in Hoboken and St. Lawrence Church in Weehawken, where he has served for the past year: "They fully welcomed me after my firing from Seton Hall last year, they know my personal story and made me a member of the family."

"Since my firing from Seton Hall and coming out last year I felt an obligation to use this as an opportunity to more

(Continued on page 8)

Putting Pope Francis' "Ideology of Gender" Comments in Context

By Cristina Traina

Bondings 2.0

NewWaysMinistryBlog.wordpress.com
August 10, 2016

At World Youth Day in Krakow last month, Pope Francis again condemned "the ideology of gender." The outcry from LGBTQ advocates that resulted was both predictable and understandable. Francis once again upheld gender essentialism against the more complex experiences of LGBTQ people. Once again he seemed paternalistically to prefer a "simple faith" over sophisticated theological reflection on gender. And once again he seemed simply to repeat the maxims of John Paul II and Benedict XVI.

And yet it would be too bad to overlook an important difference in Francis's position, a difference we need to understand if we hope to have thoughtful discussions on LGBTQ issues with people of his persuasion. Specifically, we can listen more closely to Francis's claim that rich countries are unjustly shoving the idea of gender choice down the throats of poor ones. We hear Francis as if he were talking primarily about gender, but for him the real problems are northern cultural imperialism and the still-potent effects of colonialism.

The story behind the slogan "the ideology of gender"—a slogan that almost always appears in the context of coercion of poor countries—concerns a loan for the construction of schools for the poor. Its approval, Francis notes, was contingent on a minister of education accepting and using a textbook that the funders prescribed in which "gender theory was taught." In Francis's words: "This is ideological colonization.

They introduce an idea to the people that has nothing to do with the people. With groups of people yes, but not with the people. And they colonize the people with an idea which changes, or means to change, a mentality or a structure....certain loans in exchange for certain conditions....Why do I say 'ideological colonization'? Because they take, they actually take the need of a people to seize an opportunity to enter and grow strong — through the children."

It's clear from the context that the situation was coercive: if you want to borrow our money to serve children in desperate need of education, you will use the book that we approve, whether or not it makes sense to your students in their historical and cultural setting or addresses their most pressing educational deficits.

From Francis's perspective, northern countries who still benefit from colonialism should not be placing endless conditions on almost all forms of grant-in-aid, and even interest-bearing loans, that they make to the global south, as if southern countries should "earn" northern support. Rather, as a matter of justice northern nations should be freely sharing wealth, academic expertise, and other advantages they wrongly gained from colonialism with their neighbors whom they wrongly impoverished by it. That some conditions the north places on aid seem intended to

undermine what he perceives as southern nations' last outposts of strength, their family networks, is the last straw.

I'm not arguing that Francis does not have a traditional Argentinian cultural view of gender as binary. He does. I'm not arguing that he's demonstrated a subtle understanding of LGBTQ experiences of gender. He hasn't. And I'm not arguing that all Latin American family traditions are always empowering. They aren't. But what Francis is saying, we need to hear: if almost nothing the global north has forced on the global south has benefited it, if almost everything the global north does is poisoned by self-interest, and if almost everything it has imposed has destroyed southern cultural systems, why should he trust the global north on gender?

We can work, write, and pray for Francis's conversion on this issue. But in the meantime, here is an opportunity for creative response to his legitimate frustration with the global north. We can recognize that bad delivery systems compromise good content. For example, despite coercive, ultimately unsuccessful northern methods of "conversion" that Bartolomé de Las Casas condemned nearly 500 years ago when the dominant approach evangelization method of European explorers was, in his words, to "annoy, persecute, afflict, and arouse"

Native Americans. Some northerners managed to follow his advice of employing "the power of gentleness, service, kindness, and the words of the gospel to encourage them to put on the gentle yoke of Christ." He argued for this, and more, for Native American peoples European courts. He didn't always win. But thanks in part to his critique of coercion, Christianity stuck.

Likewise, we northerners believe that the Spirit of freedom and truth is truly stirring among LGBTQ people today. Yet, our governments and multinational institutions are justly accused of repeating the sin of coercion. What if, despite our marginalization, we recognized our comparative privilege and power? What if we used that power to lobby not just for loans, but for reparations, for the global south? What if, in addition to continuing our important efforts at gentle, kind, compassionate service to LGBTQ people worldwide, we used that power to convince our perhaps well-meaning but coercive governments to be less heavy-handed? That might preach. Like Bartolomé de Las Casas, we will lose some cases. But our message too will eventually stick. †

Cristina Traina is a professor of Religious Studies, Northwestern University, Evanston, Illinois, and also a member of New Ways Ministry's Advisory Board.

She will be leading a focus session LGBT Parish Ministry at New Ways Ministry's Eighth National Symposium, April 28-30, 2017. See the ad on page 2 for more details or go to www.symposium2017.org.



Cristina Traina

LGBT-friendly Catholic Colleges and Universities

Below is a list of known LGBT-friendly Catholic colleges and universities, that is, those Catholic institutions that have some type of gay/LGBT student group, support group, ally group, etc. If you are aware of such a college that is known as welcoming to LGBT people, please let us know.



- | | | | |
|---|--|---|--|
| <p>Alabama
<i>Mobile:</i> Spring Hill College</p> <p>California
<i>Belmont:</i> Notre Dame de Namur University
<i>Goleta:</i> St. Mark's University
<i>Los Angeles:</i> Loyola Marymount University, Mount Saint Mary's College
<i>Moraga:</i> St. Mary's College
<i>Oakland:</i> Holy Names University
<i>Ranchos Palos Verde:</i> Marymount College
<i>San Diego:</i> University of San Diego
<i>San Francisco:</i> University of San Francisco
<i>Santa Clara:</i> Santa Clara University</p> <p>Colorado
<i>Denver:</i> Regis University</p> <p>Connecticut
<i>Fairfield:</i> Fairfield University, Sacred Heart University
<i>New Haven:</i> Albertus Magnus College
<i>West Hartford:</i> Saint Joseph College</p> <p>District of Columbia
Georgetown University, Trinity University</p> <p>Florida
<i>Miami Gardens:</i> St. Thomas University
<i>Miami Shores:</i> Barry University</p> <p>Hawaii
<i>Honolulu:</i> Chaminade University</p> <p>Illinois
<i>Chicago:</i> DePaul University, Loyola University, St. Xavier University
<i>Joliet:</i> University of St. Francis
<i>River Forest:</i> Dominican University in Illinois
<i>Romeoville:</i> Lewis University</p> <p>Indiana
<i>Notre Dame:</i> Holy Cross College, St. Mary's College, Univ. of Notre Dame</p> | <p>Iowa
<i>Davenport:</i> St. Ambrose University
<i>Dubuque:</i> Loras College, Clarke University</p> <p>Kentucky
<i>Louisville:</i> Spalding University, Bellarmine University</p> <p>Louisiana
<i>New Orleans:</i> Loyola University</p> <p>Maryland
<i>Baltimore:</i> Notre Dame of Maryland University, Loyola University of Maryland</p> <p>Massachusetts
<i>Boston:</i> Emmanuel College, Chestnut Hill: Boston College
<i>Chicopee:</i> Elms College
<i>Easton:</i> Stonehill College
<i>North Andover:</i> Merrimack College
<i>Weston:</i> Regis College
<i>Worcester:</i> Assumption College, College of the Holy Cross</p> <p>Michigan
<i>Detroit:</i> University of Detroit Mercy
<i>Grand Rapids:</i> Aquinas College</p> <p>Minnesota
<i>Collegeville:</i> St. John's University
<i>Duluth:</i> College of St. Scholastica
<i>Minneapolis:</i> College of St. Catherine
<i>St. Joseph:</i> College of Saint Benedict
<i>St. Paul:</i> St. Thomas University
<i>Winona:</i> St. Mary's University of Minnesota</p> <p>Missouri
<i>Kansas City:</i> Avila University, Rockhurst University
<i>St. Louis:</i> Fontbonne University, St. Louis University</p> <p>Montana
<i>Helena:</i> Carroll College</p> | <p>Nebraska
<i>Omaha:</i> Creighton University</p> <p>New Hampshire
<i>Manchester:</i> St. Anselm College
<i>Nashua:</i> Rivier College</p> <p>New Jersey
<i>Caldwell:</i> Caldwell College
<i>Jersey City:</i> St. Peter's College
<i>South Orange:</i> Seton Hall</p> <p>New York
<i>Albany:</i> College of Saint Rose
<i>Brooklyn and Patchogue:</i> St. Joseph College
<i>Bronx:</i> Fordham University, Manhattan College
<i>Buffalo:</i> Canisius College
<i>Loudonville:</i> Siena College
<i>New Rochelle:</i> College of New Rochelle, Iona College
<i>Poughkeepsie:</i> Marist College
<i>Rochester:</i> St. John Fisher College
<i>St. Bonaventure:</i> St. Bonaventure University
<i>Sparkill:</i> St. Thomas Aquinas College
<i>Syracuse:</i> LeMoyné College
<i>Queens:</i> St. John's University</p> <p>Ohio
<i>Cincinnati:</i> Xavier University
<i>Cleveland Heights:</i> John Carroll University
<i>Dayton:</i> University of Dayton
<i>Pepper Pike:</i> Ursuline College
<i>South Euclid:</i> Notre Dame College
<i>Sylvania:</i> Lourdes College</p> <p>Oregon
<i>Marylhurst:</i> Marylhurst University
<i>Portland:</i> University of Portland</p> <p>Pennsylvania
<i>Cresson:</i> Mount Aloysius College
<i>Dallas:</i> Misericordia University
<i>Erie:</i> Mercyhurst College
<i>Greensburg:</i> Seton Hill University</p> | <p>Philadelphia: Chestnut Hill College, LaSalle University, St. Joseph's University</p> <p>Pittsburgh: Carlow University, Duquesne University</p> <p>Radnor: Cabrini College</p> <p>Reading: Alvernia University</p> <p>Scranton: Marywood University</p> <p>Villanova: Villanova University</p> <p>Rhode Island
<i>Newport:</i> Salve Regina University
<i>Providence:</i> Providence College</p> <p>Texas
<i>Austin:</i> Saint Edward's University
<i>San Antonio:</i> University of the Incarnate Word, Our Lady of the Lake University</p> <p>Vermont
<i>Colchester:</i> Saint Michael's College</p> <p>Washington
<i>Lacey:</i> St. Martin's College
<i>Seattle:</i> Seattle University
<i>Spokane:</i> Gonzaga University</p> <p>West Virginia
<i>Wheeling:</i> Wheeling Jesuit University</p> <p>Wisconsin
<i>De Pere:</i> St. Norbert College
<i>Madison:</i> Edgewood College
<i>Milwaukee:</i> Alverno College, Cardinal Stritch University, Marquette University</p> <p>Canada
<i>Toronto:</i> Regis College</p> |
|---|--|---|--|

"There Is No Place for Homophobia," Pope Francis Told Gay Former Student

By Bob Shine

Bondings 2.0

NewWaysMinistryBlog.wordpress.com
November 1, 2016

Pope Francis explicitly rejected homophobia in his pastoral ministry, according to the pope's former student and friend Yayo Grassi.

In impromptu remarks during New Ways Ministry's Bridge Building Award Ceremony on Sunday, Grassi, who made headlines in 2015 because of his personal meeting with Pope Francis in Washington, DC, shared about his relationship with the pope and Francis' approach to homosexuality, saying:

"I have known Pope Francis since he was my teacher, my professor in high school when I was seventeen years old. I know that he knew then that I was gay,

and we have been friends ever since. I visited him in Rome and then we visited when he came to Washington. He met who was at the time my boyfriend both times, and he's always asking about him."

Grassi and his partner met with Francis in Washington, D.C. during the 2015 papal visit to the United States last fall. This private meeting was made public after it was alleged the pope had met with and blessed Kim Davis, the Kentucky county clerk who had denied marriage licenses to same-gender couples. Grassi told reporters at the time he felt he needed to defend his friend, the pope, from unfair criticism.

Grassi also told attendees at the New Ways Ministry event (which honored Jesuit Fr. James Martin for promoting dialogue in the church on LGBT issues)

about an exchange he had with the pope, when Francis was Archbishop of Buenos Aires, Argentina:

"When the gay marriage law was being discussed in the Senate in Argentina, I read on the internet that then-Cardinal Bergoglio was very much against it and that he had said really painful and hateful things about the approval of the law. I was very surprised. I was very surprised more than anything else because knowing him, and knowing how much love there is in his heart, it was difficult for me to understand that he would do such a hateful thing. . .

"So I wrote him a quite extensive

were put as my words."

Concluding his brief remarks, Grassi offered what he considered to be "the most beautiful thing. . . the most amazing thing" about Pope Francis, which came at the end of that reply letter:

"[Bergoglio in 2008] ends his letter, besides asking me to pray for him as he always does, saying, 'Yayo, believe me, in my pastoral work, there is no place for homophobia.' And that is the first time that I realized what an amazing person he was. He not only said, 'Who am I to judge?', there is something very important that he said later, he said 'Who are we to judge?' . . . The we was the

Fr. James Martin receives New Ways Bridge Building Award

(Continued from page 1)

lando night club that was popular with the LGBT community, the Jesuit priest said he was "discouraged" by the response of many U.S. bishops in not immediately signaling their support, as they might have if another group had been targeted.

"Why not in Orlando? It seemed a kind of failure of compassion, a failure to experience with, and a failure to suffer with. Orlando invites us all to reflect on this," he said.

But greater sensitivity can't develop without the church engaging the LGBT community more deliberately, Martin said, borrowing from Francis' call for the church "to be one of 'encounter' and 'accompaniment.'"

"You can't be sensitive to the LGBT community if you only issue documents about them, preach about them, or tweet about them, without knowing them," or having friends who are public about their sexuality, he said.

The priest encouraged his fellow clergy to look to Jesus' encounters with the Roman centurion and the tax collector Zacchaeus, where his first response was not to call them "pagan" or "sinner" but rather to befriend them.

"Jesus saw beyond categories; he met people where they were and accompanied them," he said.

Turning back to the LGBT community, Martin asked that in showing greater compassion, that is, "knowing what a person's life is like," toward church hierarchy, they first recognize the numerous responsibilities of a modern bishop: among others, fallout from the clergy sex abuse scandal, declining vocations, parish and school closures, and fundraising.

Beyond that, he said compassion is recognizing that some church leaders "may be struggling themselves" with their sexuality, perhaps a factor that led them to religious life, in the privacy it afforded as well as safety from hateful attitudes they too may have experienced as youths.

Martin acknowledged that many in the LGBT community may have come to see the institutional church as its enemies

and persecutors. While it's true some clergy "have indeed said and done ignorant, hurtful and even hateful things," the priest said he believed those represented a minority in the hierarchy, and one whose sway in the church he sees as "slowly changing" in the Francis papacy toward "helping to heal some of that hurt."

Sharing a story of how his parents responded with confusion and dismay when he sprung on them his decision as a 27-year-old to enter the Society of Jesus, Martin said his spiritual director advised him to give them the gift of time to come to grips with a decision he himself had his whole life to process.

"I wonder if the LGBT community could give the institutional church the gift of time. Time to get to know you," he said. ". . . In a very real way the world is just getting to know you. So is the church. I know it's a burden, but it's perhaps not surprising. It takes time to get to know people. So perhaps the LGBT community can give the institutional church the gift of patience."

On sensitivity, Martin asked his audience to be cognizant of the varying levels of teaching authority in the church associated with statements, and that when the pope or a Vatican congregation speaks, they're often talking to the whole world — and not solely the United States.

Martin said he was disappointed that some gay and lesbian Catholics dismissed Francis' call in his apostolic exhortation *Amoris Laetitia* [6] ("The Joy of Love") that "before all else . . . every person, regardless of sexual orientation, ought to be respected in his or her dignity and treated with consideration, while 'every sign of unjust discrimination' is to be carefully avoided, particularly, any form of aggression and violence."

"Perhaps in the West those words seemed insufficient," Martin said before adding, "Imagine reading that in a country where violence against LGBT people is rampant and the church has remained silent. . . . What seems arid to LGBT people in one country may be, in another country, water in a barren desert." ✦



Yayo Grassi at New Ways Ministry Bridge Building Award ceremony

letter. I sent him an email telling him how much I admire him, how important he was in my life, and how much he did for me. How he had brought forward through his education the most open and progressive thought in my life. And then I went on saying, I will never be able to thank you, so you might think it's a very strange way to thank you if I tell you I'm very disappointed by the way you treated the gay [marriage] law."

Cardinal Bergoglio replied to Grassi's letter in two days. He first asked forgiveness because of the hurt his former student felt and continued, as paraphrased by Grassi:

"Believe me I never said any of those things. The press picked up from two letters that I sent to the nuns asking them not to give any kind of opinion on this, and they were distorted and they



Pope Francis

whole church, and the whole human-kind."

Fr. Martin's address was about bridge building, an invitation to a two-way bridge on which LGBT communities and the institutional church can dialogue. You can read a report on the address here. What Grassi's experiences with Pope Francis reveal is a model for just how the institutional church can be changed by encounter and by friendship.

Equally important, however, is the necessity for church leaders to explicitly and unequivocally reject homophobia in the church and in society. It would be a wonderful step towards building bridges if the supreme pontiff in the church, Pope Francis, were to publicly declare what he told Grassi privately, that "in my pastoral work, there is no place for homophobia." ✦

Parents Of Gay Poles Urge Pope To Help Fight Homophobia

NDTV.com
July 31, 2016

Krakow, Poland—The worried parents of 16 young gay Poles have implored Pope Francis to help combat what they call "widespread" homophobia in Poland, as the pontiff visited the strongly Catholic EU state for the first time.

Pointing to a recent string of "attacks on offices of organisations working with homosexuals, burning of LGBT (lesbian, gay, bisexual and transgender) symbols, and beatings of non-heterosexuals", the group implored Francis to intervene.

"Instead of compassion for families, society is engulfed by a wave of homophobia," the group said in an open letter, which was published by several Polish newspapers and magazines in the past week.

"Only the voice of Your Holiness can prevent future tragedies," they told Francis, who famously remarked "Who am I to judge?" about gays earlier in his papacy.

But in April, the Argentine failed to recognise homosexual couples in new Church guidelines on family life.

The parents' move comes as Francis, 79, headlines World Youth Day, a week-long Catholic extravaganza that has drawn hundreds of thousand of young faithful to Poland from across the globe.

"On a daily basis, our children face hate attacks, verbal assaults and even physical violence only because they were created that way by God," said the parents, who did not publish their full names for fear of reprisals.

"Why is there so much homophobia among Polish Catholics?" they asked, quoting passages from Church teachings that call for gays and lesbians to "be accepted with respect, compassion, and sensitivity".

"Why aren't priests reminding people in their sermons that LGBT people are also God's children and only God can judge them?"

"Jesus himself never said anything about the love between people of the same sex," the letter said.

Gay and transgender Christians also set up an "LGBT Pilgrim's Haven" in Krakow during the WYD festival on the sidelines of the official event.

"It's not yet at the point in history when the Catholic Church in Poland would be ready to agree (to officially recognise LGBT groups) -- we are not yet there," Misza Czerniak, an LGBT activist told AFP.

He however acknowledged that "Francis has changed the tone and the vocabulary that is used when speaking about LGBT people in the Church, and we are extremely grateful for that.

"And what is a big sign of hope for us, is that the Polish church is gradually learning from him."

Polish-born late pontiff and saint John Paul II initiated the World Youth Day festival in Rome in 1986.

The last was held in Rio de Janeiro in 2013, shortly after Francis's election as pope.

Having spent five days at the WYD event, Pope Francis concludes his visit to Poland on July 31. ✦

New Ways Ministry's blog
Bondings 2.0

The best way to keep up on the latest Catholic LGBT news and opinions!

Updated daily
Share your ideas with others!

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Bishop Brings Message of LGBT Hope to Religious Men's Meeting

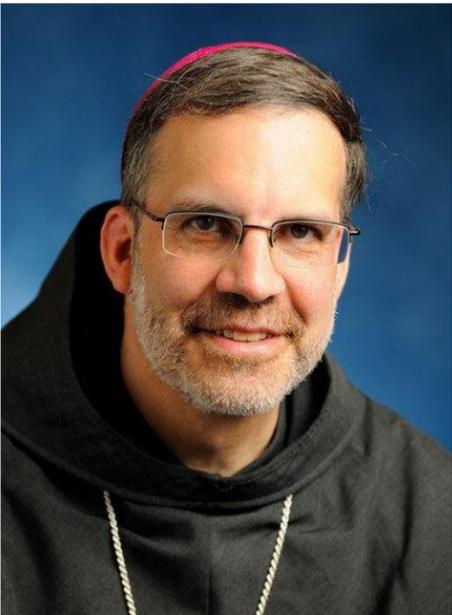
By Francis DeBernardo

Bondings 2.0

NewWaysMinistryBlog.wordpress.com

August 8, 2016

The Conference of Major Superiors of Men, which is the association of the leaders of vowed men's religious communities in the U.S., met in Assembly last week in Columbus, Ohio, to listen to speakers and to discuss common issues of concern. During the prayer times at the four-day meeting, Scriptural reflec-



Bishop John Stowe, OFM Conv

tions were offered by Bishop John Stowe, OFM, Conv., the bishop of Lexington, Kentucky. Stowe's reflections focused around the theme of God's mercy, as the conference title was "Consecrated Life: Rich in Mercy." *Bondings 2.0* obtained a copy of the bishop's first reflection remarks.

In these opening remarks, Stowe mentioned LGBT issues several times in his remarks, a sign that these topics are becoming much more a part of the mainstream conversation in the church. The fact that his comments on these topics were all positive is a sign of the greater acceptance that LGBT people and issues are receiving in the Church these days.

Recalling St. Francis of Assisi's mission to bring the Gospel to outcasts, Stowe made the following comments about modern-day outcasts:

"Saint Francis found Christ by serving the outcast lepers. Risking contamination and isolation he was healed interiorly through his encounter with the suffering Christ and overjoyed by the relief he brought the lepers by merely drawing close. How fitting that religious brothers and priests should be found among the lepers of our times: gang-infested barrios in the inner-city; AIDS clinics and drug rehabilitation centers, soup kitchens, homeless shelters and places of safety for migrants and refugees. Providing oases of prayer and reflection in the midst of a bustling and competitive world that does not pause for reflection, modeling lives of interdependence – and providing a willing ear are fruitful ways of being in the midst of sinners. And genuinely living our religious calling as prophetic also aligns us with the marginalized within the church: GLBT persons, our sisters in religious life who insist that the interior life is more important than the external signs and who fall under suspicion when they attempt to listen and give voice to other women, those who have failed at marriage and tried again, and so many others who long to have Jesus stand next to them as they wait in line to be cleansed."

Recalling Pope Francis' famous July 2013 comment referring to gay priests, Stowe suggested that this lesson be applied to all:

"Pope Francis caused quite a controversy, and simultaneously aroused hope in some circles, with his famous phrase, 'who am I to judge?' Was it not an echo of what we heard in this gospel verse [Luke 6:36-37] immediately after the charge to be merciful like our Father: 'Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven.' How can we communicate the richness of our Catholic tradition and its relevance for life today if everything that is pronounced is received as judgment?"

He answered this last question by recalling Pope Francis's comment to U.S. bishops during his apostolic visit to

Washington, DC, in September 2015: "Let everything the Church says and does be seen as merciful." And then he challenged the Assembly of vowed religious men to take up that call:

"I think bishops need some help to know how—and I think I am in the midst of a group who has the capacity to model this. For every blunt statement of doctrine and categorical condemnation uttered by the church, may religious men be willing to stand with the sinners and gently walk with them on the path of conversion. For every pronouncement about intrinsic evils and disordered sexuality, may religious men be ready to wipe tears and heal wounds and help to rediscover goodness and dignity. For every insensitive reaction to circumstances or perceived threats, may religious men bring the fruit of contemplation and discernment of the Spirit's movement."

His reference to intrinsic evils and disordered sexuality can only be a reference to the magisterium's use of "intrinsic evil" to describe gay and lesbian sexual activity and committed relationships, and also to "objective disorder" to describe a homosexual orientation. At the 2015 synod on the family in Rome, we heard many bishops call to eliminate this pastorally harmful language. It is good to see that that call is being echoed on pastoral levels in the U.S. church.

Bishop Stowe, only 50 years old, was appointed by Pope Francis as Bishop of Lexington, Kentucky, in 2015. Stowe's comments may sound very much like the message of Pope Francis, and that is surely intentional on the bishop's part. Indeed, he set his comments in the context of Pope Francis' framework of evangelization:

"As evidenced in his first Apostolic Exhortation, *The Joy of the Gospel*, Pope Francis observes far too much of the legalism that Jesus rejected to be at work in the Church today. When the Law of

God is handed down in ways that become burdensome instead of as a path to freedom and a joyful relationship with God, something is wrong. Like Judaism trying to preserve itself in the midst of a hostile empire, Christians in an age of secularism should definitely be concerned about not disappearing and not being absorbed. But the way of Jesus is always a way of invitation, a call to conversion and Christianity should be a joyful response to that vision of an all-inclusive kingdom and the teaching of the Church should be the guidepost along the way, always pointing to Jesus. Pope Francis has described a "logic of the Gospel" which acknowledges that God's judgement is real and celebrates that God's judgement (unlike so much of human judgement) is merciful. "

"For every pronouncement about intrinsic evils and disordered sexuality, may religious men be ready to wipe tears and heal wounds and help to rediscover goodness and dignity."

—Bishop Stowe

These reflections by a relatively new bishop signal a new direction for the Church. They offer hope for people concerned with LGBT equality, but they also offer hope for the whole Church. The fact that they were spoken at a gathering of the leaders of men's religious communities means that Stowe's—and Pope Francis'—message is being spread to the "middle managers" of the church, the people who can make policy and pastoral practice changes. His words indicate that a message of tenderness is beginning to flower in our Church. †

Bishop Stowe will be offering Scriptural reflections at New Ways Ministry's Eighth National Symposium, April 28-30, 2017. See the ad on page 2 for more details or go to www.symposium2017.org.

In Sydney, Australia, Catholics Apologize to LGBTI People

The Star Observer

Sydney, Australia

August 15, 2016

Newtown's Catholic Church has become one of the world's first churches to apologise to LGBTI people for the hurt caused by the action and inaction of Catholic and Christian people and churches.

In June, Pope Francis called for an apology to gay and lesbian people and St Joseph's Catholic Church in Newtown become one of the first to respond holding a Liturgy of Apology organised by the Rainbow Catholic Interagency for Ministry on Friday.

"It was difficult to choose which personal stories to share during the liturgy; each individual's story is so powerful, unique and precious," Francis Voon, a Catholic organiser said.

"As organisers we wanted to make sure the event was ethical, respectful and safe for all. There are so many heart-breaking stories of our LGBTIQ siblings.

"Some have been badly hurt by us as a church community. Others we have failed completely, to the point of suicide, because of prejudice, ignorance and fear, and worse still, in God's name.

"Tonight, with Pope Francis' encouragement, in the name of God, we apologise for religious LGBTIQ-phobia, and we pledge to work towards healing and reconciliation in this Year of Mercy."

One of the stories shared at the liturgy of apology was of a gay man who attempted suicided after he was forced to undergo gay conversion programs promoted by the church.

The liturgy included a symbolic Well of Tears which the congregation was invited to interact with and triggered a lot of emotion for people at the event.

"It was a powerful and raw moment of letting go and of forgiveness" said an attendee.

"I came tonight with trepidation and deep reservation having not been to church for over 20 years, having been deeply hurt by homophobic actions and words of Catholic church leaders. I feel hope and peace. That there are many ordinary and good Catholic people working hard to hold the church accountable for the violence they have inflicted on LGBTIQ people, including LGBTIQ Catholics here and elsewhere".

Dignitaries from various Catholic parishes and other faith communities attended the event to hear St Joseph's parish priest Father Peter Maher issue the apology to the LGBTI community.

"I couldn't believe the diversity of community leaders who are here this evening for this historical ceremony, and the fact that Christian leaders actually came up to us and other LGBTIQ folks saying how sorry they are for the way by which the church has in the past and some parts that still lend support to those who wish to vilify and hurt LGBTIQ people," Benjamin Oh, Chair of the Rainbow Catholics InterAgency for Ministry said.

Melody Gardiner from Australian Catholics for Equality said "Saying sorry is a good start. There are thousands of LGBTIQ people and families in our parishes and many more who no longer feel they belong or are welcome. The majority of Australian Catholics support and

celebrate LGBTIQ people, we are their families and friends."

"Some church leaders don't care to hear our stories, let alone ask for forgiveness for what they have done to us. Tonight is the beginning of new possibilities for our Catholic and

Christian communities here in Sydney and across Australia.

Rainbow Christians globally are watching and we hope to see other Churches and communities follow the example Liturgy of Apology we have seen tonight". †

Bishops Were Virtually Silent on Trump

By Stephen Pope

Excerpted from

"Not the Time for Reconciliation: First Confront the Danger of Trump,"

Commonweal

November 21, 2016

In a scathing essay which excoriates Catholics who supported Donald Trump for U.S. President, Boston College theologian Stephen Pope also took to task U.S. bishops who were mum about so many of Candidate Trump's statements which were directly opposed to Catholic teaching, particularly social teaching.

In a particularly strong passage, Pope compares the bishops' reluctance to speak out against Trump with their loud and strong rhetoric about marriage equality and religious liberty. In his *Commonweal* essay entitled "Not the Time for Reconciliation: First Confront the Danger of Trump," he states:

"... American bishops showed a stunning lack of leadership at a time when it was needed most. Some bishops publicly expressed concern with Trump's description of Mexicans as rapists and drug dealers. To their credit, Cardinal Sean O'Malley, Bishop Kevin Farrell, and some other bishops expressed public

concern over Trump's immigrant-bashing rhetoric, but they did not offer a direct and sustained criticism of the substance and tone of his campaign as a whole. . . . Yet no bishop had the courage of Southern Baptist leader Russell Moore to denounce Trump in no uncertain terms as a 'walking affront to the Gospels.' Most obtuse was Archbishop Charles Chaput's assessment of both major-party candidates as 'equally problematic.' Truly problematic are prelates who raise their voices against same-sex marriage, but not against overt racism and misogyny. Or bishops who defend the religious liberty of Catholic institutions regarding contraception, but not the freedom of persecuted Muslim refugees who wish to immigrate to our shores.

"In his post-election statement, Archbishop Joseph Kurtz of Louisville, Kentucky, outgoing president of the U.S. Conference of Catholic Bishops, said that he 'looks forward to working President-elect Trump' on issues of life, immigration and refugees, religious persecution, and marriage. Kurtz said nothing about poverty or climate change—concerns Pope Francis has made central to his papacy." †



PARISHES

- Alabama**
Decatur: Annunciation of the Lord
Montgomery: St. Bede
- Arizona**
Chandler: St. Andrew
Glendale: St. Thomas More
Mesa: St. Bridget
Phoenix: St. Matthew
Scottsdale: St. Patrick
Tucson: St. Cyril of Alexandria, Ss. Peter and Paul, St. Pius X, Our Mother of Sorrows, St. Odilia
- California**
Berkeley: Holy Spirit Parish
Burney: St. Francis of Assisi
Carlsbad: St. Patrick
Claremont: Our Lady of Assumption
El Cajon: St. Luke
Encino: Our Lady of Grace
Escondido: St. Timothy
Fremont: St. Joseph-Mission San Jose
Goleta: St. Mark Univ. Parish
Hawthorne: St. Joseph (Spanish)
Hayward: All Saints
LaPuente: St. Martha
Lemon Grove: St. John of the Cross
Long Beach: St. Matthew
Los Angeles: Blessed Sacrament, Christ the King, Mother of Good Counsel, St. Camillus Center-LA USC Medical Center (Spanish), St. Agatha, St. Paul the Apostle
North Hollywood: St. Jane Frances de Chantal, St. Patrick
Oakland: Our Lady of Lourdes
Oceanside: St. Thomas More
Orange: Holy Family Cathedral
Pasadena: Assumption of the B.V.M.
Ross: St. Anselm
Sacramento: St. Francis of Assisi
San Carlos: St. Charles
San Diego: Ascension, St. Jude Shrine, Catholic Community of UC, San Diego
San Francisco: Most Holy Redeemer, Old St. Mary Cathedral, St. Agnes, St. Dominic, St. Teresa of Avila
San Jose: St. Julie Billiart, St. Martin of Tours (Emmaus Community)
San Luis Obispo: Mission San Luis
San Raphael: Church of San Raphael & Mission San Raphael Arcangel
Santa Barbara: OL of Guadalupe
Santa Cruz: Holy Cross
Santa Monica: St. Monica
Simi Valley: St. Rose of Lima
Spring Valley: Santa Sophia
Stanford: Catholic Community at Stanford University
South Pasadena: Holy Family
Valinda: St. Martha
Vernon: Holy Angels Catholic Church of the Deaf
Walnut Creek: St. John Vianney
West Hollywood: St. Ambrose, St. Victor
Whittier: St. Mary of the Assumption
- Colorado**
Arvada: Spirit of Christ
Avon: St. Edward
Colorado Springs: Sacred Heart
Denver: St. Dominic, Christ the King, Our Lady of Mount Carmel
Lafayette: Immaculate Conception
Littleton: Light of the World, St. Frances Cabrini
- Connecticut**
Hartford: St. Patrick-St. Anthony
- Delaware**
North Wilmington: Holy Child
Wilmington: St. Joseph
- District of Columbia**
 Holy Trinity, St. Matthew Cathedral
- Florida**
Daytona Beach: Our Lady of Lourdes
Flagler Beach: Santa Maria del Mar
Ft. Lauderdale: St. Anthony, St. Maurice
Kissimmee: Holy Redeemer
St. Petersburg: Holy Cross
Tampa: Sacred Heart, Christ the King
- Georgia**
Atlanta: Shrine of the Immaculate Conception
- Idaho**
Boise: St. Mary
- Illinois**
Berwyn: St. Mary of the Celle
Chicago: Immaculate Conception, St. Clement, St. Gertrude, St. Gregory, St. Peter, St. Sylvester, St. Teresa of Avila, St. Thomas the Apostle, Our Lady of Lourdes, Our Lady of Mt. Carmel, Old St. Patrick
Clarendon Hills: Notre Dame
Country Club Hills: St. Emeric
Evanston: St. Nicholas
Inverness: Holy Family
Johnston City: St. Paul
Morton Grove: St. Martha
Oak Park: Ascension, St. Catherine of Sienna-St. Lucy
Schaumburg: St. Marcelline
- Indiana**
Indianapolis: St. Thomas Aquinas
- Iowa**
Coralville: St. Thomas More
- Kentucky**
Louisville: Epiphany, Cathedral of the Assumption, St. William
- Louisiana**
New Orleans: St. Augustine
- Maine**
Portland: Sacred Heart-St. Dominic
Saco: Most Holy Trinity
- Maryland**
Baltimore: Corpus Christi, St. Francis of Assisi, St. Ignatius, St. Matthew, St. Vincent dePaul
Columbia: St. John the Evangelist
Gaithersburg: St. Rose of Lima
Hagerstown: St. Ann
Severn: St. Bernadette
- Massachusetts**
Boston: Paulist Center, St. Anthony Shrine, St. Cecilia
East Longmeadow: St. Michael
Newton: St. Ignatius
Provincetown: St. Peter
Sharon: Our Lady of Sorrows
Springfield: Sacred Heart
- Michigan**
Ann Arbor: St. Mary Student Parish
Detroit: St. Leo, Christ the King, Gesu Parish
St. Ignace: St. Ignatius Loyola
Westland: Ss. Simon and Jude
- Minnesota**
Minneapolis: St. Frances Cabrini, St. Joan of Arc
- Missouri**
Kansas City: Guardian Angels, St. James
St. Joseph: St. Francis Xavier
- St. Louis:* St. Cronan, St. Margaret of Scotland, St. Pius V
- Montana**
Billings: Holy Rosary, St. Pius X
- Nebraska**
Omaha: Holy Family, Sacred Heart
- Nevada**
Las Vegas: Christ the King, Guardian Angel Cathedral
- New Hampshire**
Merrimack: St. John Neumann
Pelham: St. Patrick
- New Jersey**
Keyport: St. Joseph
Lawrenceville: St. Ann
Long Beach Island: St. Francis of Assisi
Maplewood: St. Joseph
South Plainfield: Sacred Heart
Tinton Falls: St. Anselm
- New Mexico**
Albuquerque: Holy Family, Shrine of St. Bernadette
Espanola: Sacred Heart of Jesus
- New York**
Albany: St. Vincent DePaul
Baldwinsville: St. Augustine
Bellmore: St. Barnabas the Apostle
Bellport: Mary Immaculate
Binghamton: St. Francis of Assisi
Brooklyn: St. Andrew the Apostle, St. Boniface, St. Athanasius, St. Augustine, Immac.Heart of Mary
Deer Park: Ss. Cyril and Methodius
East Islip: St. Mary
Elmira: St. Mary
Fairport: Church of the Assumption
Henrietta: Good Shepherd
Manhattan: Holy Name of Jesus, St. Francis Xavier, St. Paul the Apostle, Church of the Ascension, St. Francis of Assisi, St. Francis de Sales
Pittsford: Church of Transfiguration
Rochester: Blessed Sacrament, St. Mary (Downtown), St. Monica
Syracuse: St. Lucy, All Saints
Utica: Our Lady of Mount Carmel, Historic Old St. John's
Wading River: St. John the Baptist
Wantaugh: St. Frances de Chantal
Westbury: St. Brigid
- North Carolina**
Charlotte: St. Peter
Durham: Immaculate Conception
Fayetteville: St. Patrick
Raleigh: St. Francis of Assisi
- Ohio**
Akron: St. Bernard
Cincinnati: St. George-St. Monica, St. Robert Bellarmine
Cleveland: Blessed Trinity, St. Malachi, St. Martha
Columbus: St. Thomas More Newman Center
Fairlawn: St. Hilary
Mentor: St. John Vianney
University Heights: Church of Gesu
Westlake: St. Ladislav
Wooster: St. Mary of the Immaculate Conception
- Oregon**
Beaverton: Mission of the Atonement
Portland: St. Andrew, St. Francis of Assisi, St. Phillip Neri, Downtown Chapel (St. Vincent de Paul)
- Pennsylvania**
Philadelphia: Old St. Joseph, Old St. Mary, St. John the Evangelist, St. Vincent DePaul
- Rhode Island**
Providence: St. Francis Chapel, St. Mary's
Wickford: St. Bernard
- Tennessee**
Memphis: Cathedral of the Immaculate Conception
- Texas**
Colleyville: Good Shepherd
Dallas: Holy Trinity
El Paso: All Saints
Houston: St. Anne
- Virginia**
Arlington: Our Lady Queen of Peace
Richmond: Cathedral of the Sacred Heart, Sacred Heart Parish
Roanoke: St. Gerard
Triangle: St. Francis
Virginia Beach: St. Nicholas
- Washington**
Seattle: Christ Our Hope, St. Benedict, St. Joseph, Prince of Peace Newman Center
Tacoma: St. Leo
- Wisconsin**
Madison: Our Lady Queen of Peace
Menomonee Falls: Good Shepherd
Milwaukee: Good Shepherd, Prince of Peace, Trinity-Guadalupe
- Canada**
Montreal: Holy Cross
Ottawa: St. Joseph
Toronto: Our Lady of Lourdes
- England**
London: Church of the Immaculate Conception (Mayfair)
- INTENTIONAL EUCHARISTIC COMMUNITIES**
- Arizona**
Scottsdale: Franciscan Renewal Center
- California**
Orange: Koinonia
Pleasanton: Catholic Community of Pleasanton
San Diego: Mary Magdalene Catholic Community
- Colorado**
Colorado Springs: Benet Hill Monastery
- District of Columbia**
 Communitas
- Florida**
Tampa: Franciscan Center
- Maryland**
Catonsville: Living Water Inclusive Catholic Community
Greenbelt: Greenbelt Catholic Comm.
- Michigan**
Grand Rapids: Marywood
Kalamazoo: Lambda Catholics
- Minnesota**
Minneapolis: Spirit of St. Stephen's Catholic Community
- Oregon**
Portland: Journey and Koinonia Catholic Community
- Virginia**
Arlington: NOVA Catholic Community
- Washington**
Olympia: Holy Wisdom Inclusive Catholic Community
- Wisconsin**
Madison: Holy Wisdom Monastery

Lessons from Sr. Jeannine Gramick, Woman of Mercy

By Bob Shine
FutureChurch.org
October 2016

Sr. Jeannine Gramick, Co-Founder of New Ways Ministry, was featured by the Catholic reform organization FutureChurch as their October "Woman Witness of Mercy." The following personal essay by Bondings 2.0's Associate Editor Bob Shine was included in a resource packet on Jeannine. For more information, and to purchase the packet, go to www.FutureChurch.org.

After fifty-plus years in religious life, Sr. Jeannine Gramick, SL has encountered numerous people and touched many lives in her ministry of justice and reconciliation for lesbian, gay, bisexual, and transgender (LGBT) people in the Catholic Church. I first met Jeannine a few months after college and in this reflection, I share a little of how she has impacted my own life and what I know younger Catholics can learn from this holy and humble person.

I began at New Ways Ministry during a service year with the Loretto Volunteers. The first evening at the Volunteers' opening retreat, held at the Sisters of Loretto's motherhouse in Kentucky, we watched a documentary about Jeannine's life and ministry. I lay in bed that evening and, quite overwhelmed, questioned myself on how I had jumped into such deep waters. Sisters had shared their stories with us over meals and in side conversations. Theirs were stories of integrating schools and accompanying communities, of artistry and feminist witnesses, of poetry and anti-war protests. Theirs was a mission, to paraphrase their famed former superior Sr. Mary Luke Tobin, of going out to the ends of the branches of our world because that is where the fruit resides. And I had committed to wandering out an ecclesial branch with a sister who was taking on the Catholic Church.

Events that fall would not, at first, quiet the questions from that opening retreat. Within a few weeks, I had spent a Saturday witnessing at various sites in Washington, D.C. to celebrate the Loretto Community's 200th anniversary and helped organize Catholic events for the marriage equality campaign in Maryland. I had discovered that even the enthusiasm and energy I had at 22 could not keep pace with Jeannine and the other sisters.

With time, working alongside Jeannine and Francis DeBernardo, the executive director of New Ways Ministry, I have learned much. Four years on, Jeannine and I now teach one another. It is not quite equal – I help her navigate Fa-

cebook and she helps me navigate the complexities of being a disciple of Christ – but it is a friendship I cherish. The following are four lessons Jeannine has taught me, lessons which can aid younger Catholics like myself as we find our way in the troubled church we love.

"What is the Catholic Church doing for gays and lesbians?" A young gay man named Dominic posed this question to Jeannine in 1971, and it would be this question that radically transformed her life. Jeannine began organizing home liturgies for gay people in the Philadelphia area, educating herself on homosexuality, offering some workshops, and, in just



Sister Jeannine Gramick and Bob Shine

a few years, launched New Ways Ministry with Fr. Robert Nugent. Being open to Dominic's question and tender to the pain of gay people excluded from the church led Jeannine down a path she never expected, but which came to define her life. I was not there, but I believe it was the Spirit speaking through Dominic when he asked that question. This story is a reminder that we, as Christians, must be ever present to the people around us, ever listening to voices at the margins, and ever willing to let the Other make claims on our life that may have profound consequences.

Don't say the church when you mean the hierarchy. Jeannine lives committed to Vatican II's teaching that the church is fundamentally the People of God, and that community is essential for Christian life. Before I knew Jeannine well, I thought she was a rogue figure who alone had challenged the Vatican, yet this narrative is not accurate. Her decades of ministry would not be possible without the people and communities that support her and work with her – the congregations to which she has belonged, other women religious, LGBT Catholics and their families, supporters of New Ways Ministry, theologians and scholars, and more. And Jeannine is not only supported by, but actively contributes to the communities she is in. For younger Cath-

olics in the United States, we cannot forget how essential community will be for our journeys even if parish pews are thinning out and the hair of fellow believers' greys. Enacting the church's evangelical mission is not possible unless we live as the People of God: baptized as priests, called to holiness, and supporting one another whatever may come.

The envelopes need stuffing. On Tuesday evenings, you will find Jeannine with the New Ways Ministry volunteers who prepare the organization's bulk mailings and then gather for pizza and camaraderie. Jeannine models what it means to be a leader who serves. Even though she is quite busy, she attends to people with kind notes and small loving acts. She willingly does the tedious but necessary tasks with everyone else. She works long hours to ensure every detail is correct, and exhibits a persistence in ministry possessed by few (and the teacher in her never wastes an opportunity to teach me a grammar lesson). Jeannine teaches younger Catholics that seeking ecclesial reform and renewal means hard work that is hardly glamor-

ous. We must resolve each morning to seeking a just church, steadily running the race Christ has set before us that is not even a marathon but an ultramarathon.

"I choose not to collaborate in my own oppression." These words, with which Jeannine responded to the Vatican's attempt at silencing her, are a haunting reminder to me of what being Christian entails. Being part of the church means calling the church to live more fully the Gospel that we proclaim, but people will resist this threatening call. Jeannine endured two decades of degrading investigations and punitive

sanctions by church leaders because she refused to believe LGBT people are anything less than wonderfully made by God. She challenges even today the church she loves and the communities to which she belongs, exercising the prophetic office which we all share through baptism as she invites all people to be reconciled. To be Christian is to prioritize Christ against all else, and there will be times when following the decisions we make in conscience leaves us isolated, rejected, and deeply pained. But we should never collaborate in our own oppression or the oppression of others, especially when it is the church for which we are responsible that is inflicting wounds.

The widespread acceptance of LGBT people among Catholics in the United States and growing acceptance internationally can largely be attributed to Jeannine's tireless labors. She is an incarnation of these words from Blessed Theresa of Jesus Gerhardinger, foundress of the School Sisters of Notre Dame, words which Jeannine introduced me to (they hang in a frame over her desk) and which are so powerful for Catholics who seek a reformed and renewed church:

"All the works of God proceed slowly and in pain; but then their roots are the sturdier and their flowering the lovelier."

Holy people are holy not because of their greatest flowering acts, but because of their quietest habits which create sturdy and deep roots. Jeannine Gramick has acted greatly in listening to Dominic's voice and being faithful to her response even when the Vatican bore down. Yet, the person I know Jeannine to be is a person whose quietest habits in daily life are what have most catalyzed the reception of Vatican II and renewal of the Catholic Church on matters of gender and sexuality. I am honored to know Jeannine as a colleague and as a friend. ✦

Australian Priest Pleased 'Gay Panic' Law to Be Ditched

By Mark Bowling
The Catholic Leader
Brisbane, Australia
December 14, 2016

Brisbane priest Fr Paul Kelly is relieved the Queensland Government has introduced a bill to abolish the controversial "gay panic" defence.

Fr Kelly has spent years campaigning to change the law, after a man was bashed and died in the grounds of the St Mary's Church in Maryborough church where he was serving as parish priest in 2008.

Disgusted by the case, Fr Kelly started a Change.org petition that has almost 290,000 signatures, making it one of the biggest the website has hosted.

His long campaign paid off, when the State Government on November 29 introduced a bill to abolish the partial defence, paving the way for the law to be passed next year.

"I'm relieved because, to me, this whole issue has been about the first and foremost right of all human beings – the right to life and that all people under the law should feel the same protection against violence and killing," he said.

"It's that Catholic understanding of the absolute dignity of human life that should always be protected and respected."

After the fatal churchyard bashing, two men were tried and found guilty of manslaughter rather than murder.

The accused men told the court that their victim, Wayne Ruks, had tried to grab one of the men's crotch before he was beaten to death, shedding light on the so-called "gay panic defence".

Under Queensland laws, unwanted homosexual or heterosexual advances can be used as a partial provocation defence for violent crimes.

"I felt an immense sadness for the

victim and for the violence inflicted by the two people who attacked him," Fr Kelly said.

"So many lives were ruined by that incident.

"I think the whole experience really did traumatise me and it did propel me to keep pushing for change."

In 2011, Fr Kelly wrote to the Labor government at the time and was not satisfied with the response.

So he started a petition to close the legal loophole, labelling the "gay panic" law, which exists in Queensland and South Australia, as an "international disgrace".

Fr Kelly said over the years, he was at times made to feel like a fool for his campaigning action, particularly, he said, by legal officers within the Queensland Attorney General's office.

"The arguments they brought up were just preposterous," he said.

"The general public's sense of the law is sometimes better than what legal people will give you.

"And one thing that really got up my nose was when various legal people told me 'we can't change that law because it will affect women who kill their spouses because of domestic violence'.

"And I said, 'Hold on, other states have allowed for that under self-defence and it is not a problem, but you are making it a problem'."

Fr Kelly said he believed South Australia would follow Queensland's lead and would push for similar legislative change in 2017.

"It's all been worth it," he said.

Fr Kelly is a police chaplain and will become an associate pastor in the Surfers Paradise parish from next month (January).

A parliamentary committee is due to report on the bill by February 2, 2017. ✦

New Jersey priest suspended for supporting gay groups

(Continued from page 3)

directly let people know of God's love for all of us and that gay Catholics should stay in the church and work for more wider acceptance," he wrote. "I do not feel I ever preached or taught anything contrary to the Gospel (and) this is true from my entire 27 years of ordination" as a priest.

A spokesman for Myers, James Goodness, said in an email on Thursday that the suspension was not about Hall's sexual orientation but about his public stands.

"Every Catholic priest promises to be reverent and obedient to his bishop," Goodness said. "A priest's actions and statements always must be consistent with the discipline, norms and teachings of the Catholic Church. When they are ordained, priests agree to accept the bishop's judgment about assignments and involvement in ministry."

In a statement lamenting Hall's suspension, Francis DeBernardo, executive director of New Ways Ministry, called Hall "courageous" and said "the arch-

bishop is saying that his church fears associating with LGBT people – a fear which is contrary to the gospel."

Hall's ministry, DeBernardo said, "is in line with the church's own authentic teaching that its ministers must reach out to all those who have been marginalized. He is in line with Pope Francis' more pastoral and welcoming approach towards LGBT people."

Myers submitted his resignation to Francis in July when he turned 75, as required by canon law.

But the pontiff, who is reportedly overhauling the episcopal search process to find candidates in tune with his pastoral agenda, has not yet named a replacement. ✦

Rev. Warren Hall will lead a workshop on gay men in the priesthood and religious life at New Ways Ministry's Eighth National Symposium, April 28-30, 2017. See the ad below for more details or go to www.symposium2017.org.