

# BANDINGS

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Spring 2013

## London's Soho Masses Given New, Expanded Pastoral Role

By Mark Greaves  
*The Catholic Herald*  
London, England  
January 2, 2013

Archbishop Vincent Nichols of Westminster has announced that Masses in Soho organised for gay people are to end.

He also revealed that the church where the Masses took place will be entrusted to the Ordinariate of Our Lady of Walsingham.

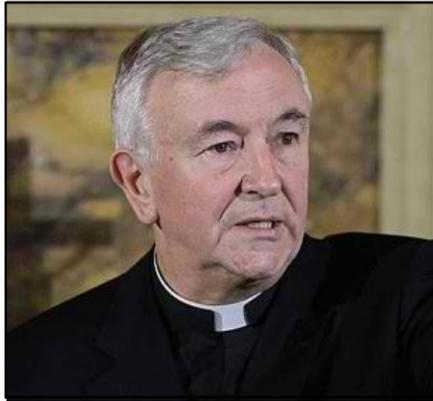
The fortnightly "Soho Masses" at Our Lady of the Assumption Church in Warwick Street were established by the diocese almost six years ago. They were intended to be "particularly welcoming to lesbian, gay, bisexual and transgendered Catholics, their parents, friends and families".

Archbishop Nichols said today that, while the Masses will stop, pastoral care of the community will continue at the Jesuit Farm Street church in Mayfair on Sunday evenings.

He also announced that in Lent Our Lady of the Assumption church will be "dedicated to the life" of the ordinariate. The archbishop said: "I hope that the use of this beautiful church, in which the young John Henry Newman first attended Mass, will enable Catholics in the ordinariate to prosper and to offer to others the particular gifts of the ordinariate."

A statement from the Soho Masses Pastoral Council, which organised the Masses, said: "Following several weeks of reflection on the benefits and potential challenges which it represents to our pastoral outreach to the LGBT Catholic Community on behalf of the Diocese of Westminster, the Soho Masses Pastoral Council is pleased to accept Archbishop Vincent Nichols' invitation to transfer our base of activity from the Church of Our Lady of the Assumption and St Gregory to the Church of the Immaculate Conception at Farm Street.

"We are also very grateful to the Jesu-



Archbishop Vincent Nichols

it Community at Farm Street for the welcome and hospitality they have offered there as well as to the Provincial and Superior of the Society.

"The purpose of the Soho Masses

has been, and remains, to encourage the LGBT Catholic Community to participate fully in the life of the Church, the diverse body of Christ, through participation in the Mass, and through shared prayer. In this we have become victims of our own success, in terms of the number of people who have joined the Eucharistic community of our congregation.

"This means that, while the body of the church in Warwick Street is still adequate to our number, the lack of other facilities in the 18th-century building has become a limiting factor in organising social and pastoral activity and prayer, in particular for elderly, infirm or disabled people.

"We therefore look forward with much anticipation to the opportunity of using the greater space offered by the Church of the Immaculate Conception, and, since we have kindly been relieved

of our responsibility of organising the Mass, to respond positively to the archbishop's challenge to develop our pastoral work in this 'new phase' of our peripatetic existence.

"The Masses at Farm Street will, clearly, continue to be at the heart of our life in communion, and of our pastoral activity, and we look forward to participating fully in them. We are sure those priests with connections to Farm Street who have ministered to us at Warwick Street in the past will make us feel especially welcome.

"Our only reservation regarding the transfer of base is that our title becomes somewhat of a misnomer, in that we shall be in Mayfair, rather than in Soho. However, given the value of the title 'Soho Masses' we shall continue to use it." ✦

## Meeting the spiritual hunger of London's LGBT Catholics

By Joe Stanley  
Chair, Soho Masses Pastoral Council  
*West End Extra*  
London, England  
January 19, 2013

It's been an interesting fortnight – on January 2 the Archbishop of Westminster Vincent Nichols announced that the Soho Masses which, for the past six years have been the Roman Catholic Church in London's official outreach to the LGBT Catholic community, were moving from a church in Warwick Street near Piccadilly.

They were asked to integrate into the parish of the Jesuit church in Farm Street; and the Soho Masses Pastoral Council, the group of lesbian, gay, bisexual, and transgender Catholics who, elected by the congregation, organise the Masses, would no longer do that, but were asked to focus on pastoral care instead.

Ho hum, so far, so good – who could have imagined the torrent of bilge that this banal announcement would produce, both in the gay and the Catholic press?

The gay press, infuriated by the Archbishop's recent criticism of the government's process in deciding to legislate for equal marriage, presented it as yet another homophobic attack on the LGBT community.

The prurient end of the Catholic press, which titillates readers with salacious and entirely imaginary stories about a gay dating agency after Mass (anybody want to shack up with a lesbian granny?) decided to spin it as a Machiavellian move by the Archbishop. Conveniently forgetting that there already is a Cardinal alive and well in London, their conspiracy theory was that by "abolishing" the Masses, Archbishop Nichols would ingratiate himself with the Congregation for the Doctrine of the Faith (formerly

the Inquisition), and Archbishop Antonio Mennini, the Wimbledon-based Apostolic Nuncio (Papal ambassador) and ensure his own Cardinal's hat.

Even the usually sensible *Tablet* opined that there was a danger of this – perhaps the most inclusive church-service in Europe – becoming a ghetto.

Strikingly, both sides were equally patronising, the gay press treating us as pawns of an evil organisation who collude in our own oppression, the prurient Catholic press as a mix of screaming queen and sexed-up, theologically illiterate, mental defective. Even more striking was that the gay press saw it had got it wrong, rang up to check the facts and published corrections, while the Catholic editors persisted in presenting wild imaginings. Proof yet again that it's harder to be Catholic than L,G,B or T these days.

(Continued on page 5)

## Rest in Peace: Bishop Walter Sullivan of Richmond, Virginia

By Francis DeBernardo  
*Bondings 2.0*  
NewWaysMinistryBlog.wordpress.com  
December 13, 2012

With a heavy heart, we report the passing of Bishop Walter Sullivan, retired Ordinary of the Diocese of Richmond, Virginia. As a past president of Pax Christi USA, Bishop Sullivan is best known for his work on peace issues. However, no less significant is Bishop Sullivan's contributions to LGBT equality. Here are a few of his accomplishments:

Establishing the Sexual Minorities Commission, the first diocesan outreach to LGBT people, back in 1976.

Writing the introduction to *A Challenge to Love: Gay and Lesbian Catholics in the Church* (edited by New Ways Ministry co-founder, Father Robert Nugent, SDS).

Hosting the second national convention of the National Association of Catholic Diocesan Lesbian/Gay Ministries in 1996. (The organization is now called the Catholic Association for Lesbian and Gay Ministry.)

In 1997, he hosted a Mass for LGBT people and their families and friends at the diocesan cathedral. He opened the liturgy by saying, "You belong here. It's about time somebody says that to you."

Also in 1976, Bishop Sullivan spoke out in support of lesbian/gay civil rights, stating in the *Richmond News Leader*:

"The issue before our community and the [human rights] commission,

however, is not the morality of a person's sexual orientation, but rather a person's rights and protection under the law. We believe that a person's sexual orientation, whether it is one we approve or disapprove, is not a proper ground for depriving that person of the basic rights and protections that belong to all human beings."

From a statement such as this, we can see that Bishop Sullivan was one of the first Catholic bishops to apply the church's social justice and human rights traditions to the LGBT community.

Bishop Sullivan was not averse to applying that tradition to church structures, too. In his introduction to *A Challenge to Love*, he stated:

"... we cannot remain satisfied that, once we have clearly articulated the official Church position on homosexuality, nothing else remains to be done in the area of pastoral care for homosexual people and education on this topic for the larger human community, including the families and friends of homosexual people. This is especially true in those cases where the teaching of the Church itself has been presented in such a way that it has been the source or occasion of some of the pain and alienation that many homosexual Catholics experience. We cannot overlook those injustices, including rejection, hostility, or indifference on the part of Christians, that have resulted in a denial of respect or of full participation in the community for homosexual people. We must examine our own hearts and consciences and know that each of us stands in need of real conversion in

this area."

Bishop Sullivan was a good friend of New Ways Ministry over the years. When he first established the Sexual Minorities Commission, he invited our co-founders, Sister Jeannine Gramick and Father Nugent, to lead the first retreat for the commission members.

I had the good fortune to meet Bishop Sullivan on several occasions, both in the context of peace activities and LGBT ministry. He always had a warm smile and a joke or two to share. His good humor and expansive spirit was remembered by others in a *National Catholic Reporter* article about his life and his death:

"Sullivan will be remembered as 'a happy and tireless warrior for justice and peace,' said retired Archbishop Joseph Fiorenza of Houston, a former president of the U.S. bishops' conference.

"He truly believed in the priesthood of the laity and their essential role in the life and mission of the church," Fiorenza told *NCR*.

"Jesuit Fr. Thomas Reese, a long-



Bishop Walter Sullivan

time observer of the Catholic scene in the country, concurred.

"It would be hard to find anyone like Sullivan in the American hierarchy today," Reese said. "He was a liberal bishop passionately committed to social justice and peace."

Though, as Fr. Reese notes, there are no other current bishops who share Bishop Sullivan's passion and spirit, those of us who mourn his passing can take comfort in the fact that we now have a new saint in heaven to intercede for us in areas of peace, church reform, and LGBT equality and justice. ✦

# BONDINGS

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*Bondings* is a seasonal publication designed to keep our subscribers informed of issues that pertain to lesbian/gay/bisexual/transgender people and the Catholic Church.

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

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

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## Peace begins in the gay-friendly home

By Casey and Mary Ellen Lopata  
*Washingtonpost.com/OnFaith*  
January 1, 2013

As the new year begins, our list of threats to world peace includes the usual suspects: poverty, hunger, disease, environmental degradation, the availability of devastating weaponry and sectarian violence. To this list, Pope Benedict XVI would like to add our neighbor Bob.

In his message for the World Day of Peace, which takes place January 1, the pope said that allowing gay and lesbian people to marry “constitutes an offense against the truth of the human person, with serious harm to justice and peace.” That the pope holds these notions is not news. He has previously said that gay marriage threatens the “future of humanity itself.”

We are fortunate enough to be able to contrast the pope’s rhetoric with the reality of Bob’s life, and those of many other gay, lesbian, bisexual and transgender people whom we know. They don’t seem like threats to world peace or the future of humanity. They are men and women trying to earn a living, love their spouses, raise their children and contribute a little something to their churches and their communities.

The pope is losing the fight against marriage equality because Catholics weigh his abstract definitions of what it means to be human, what it means to be male and what it means to be female, against the evidence of their own experience. They understand instinctively that human beings are too complex to be captured in such arid taxonomies, that categories devised by celibate philosophers no longer make much sense in a world in which traditional gender roles were abandoned long ago. Rather, what they know, what they believe, is the evidence of their own experience. Like John the Evangelist, they testify to what they have seen and heard.

It is difficult to think of the pediatrician who cares for your children, or the Sunday school teacher who is introducing your children to their faith, or the couple who open their home for a community fundraiser, as threats to world peace. It is hard to believe that the pope and his advisors understand our neighbor Bob’s “nature” better than he knows it himself. At some point you come to realize that it is not same-sex couples who pose a threat to our shared

future; it is the people who work so hard and spend so much money to deny these couples the love and support they need to live generous and productive lives.

An ever-lengthening stream of public opinion polls confirm that a majority of U.S. Catholics support marriage equality and want to get rid of laws that discriminate against LGBT people. According to Pew research this year, “among [American] Catholics as a whole, supporters of same-sex marriage now outnumber opponents (52 percent vs. 37 percent).” Whether because of the great value that Catholic voters place on the family—all kinds of families—or the commitment rooted in church social justice teachings to treat all people equally, the U. S. Catholic electorate has crossed a bridge on this issue and shows no sign of going back.

History gives us every reason to believe that the church will one day follow suit, but that journey will be long and tortured. The pope presents his arguments against equality for lesbian, gay, bisexual and transgender people as immutable truth, just as the church once asserted that it was right when it argued against women’s suffrage, supported slavery, and banned new understandings of astronomy. On each of these issues, the church finally caught up with its people, but only after decades—and in the case of Galileo, centuries—of argument, exclusion and persecution. Catholics know that their leaders

will eventually change their views on human sexuality.

In the meantime, most Catholics hear the pope’s increasingly strident rhetoric, think of our neighbor Bob and others like him, and scratch their heads. Then they go about their business of voting for marriage equality, opposing discrimination, and rejoicing at the unions of their gay and lesbian family and friends. We hope it doesn’t take several more popes and many more World Peace Day missteps before the Catholic hierarchy finally reforms its ways. Thankfully, ordinary, faithful Catholics are not waiting. †

*Casey and Mary Ellen Lopata are co-founders of Fortunate Families, which ministers with Catholic families with lesbian, gay, bisexual, and transgender children. Fortunate Families is a member of the Equally Blessed coalition.*



## New Ways Ministry celebrates marriage equality with Governor O'Malley

Maryland Governor Martin O'Malley (center) poses with New Ways Ministry's Executive Director Francis DeBernardo (left) and Co-Founder Sister Jeannine Gramick (right) at a dinner thanking Maryland leaders who worked to help the state's marriage equality law be approved by a referendum. Governor O'Malley hosted the dinner at the Governor's mansion in Annapolis, the state's capital. New Ways Ministry helped educate Catholics in the state about the referendum. †

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## Priest Is planning to defy the Vatican's orders to stay quiet

By Douglas Dalby  
The New York Times  
January 19, 2013

DUBLIN — A well-known Irish Catholic priest plans to defy Vatican authorities on Sunday by breaking his silence about what he says is a campaign against him by the church over his advocacy of more open discussion on church teachings.

The Rev. Tony Flannery, 66, who was suspended by the Vatican last year, said he was told by the Vatican that he would be allowed to return to ministry only if he agreed to write, sign and publish a statement agreeing, among other things, that women should never be ordained as priests and that he would adhere to church orthodoxy on matters like contraception and homosexuality.

"How can I put my name to such a document when it goes against everything I believe in," he said in an interview on Wednesday. "If I signed this, it would be a betrayal not only of myself but of my fellow priests and lay Catholics who want change. I refuse to be terrified into submission."

Father Flannery, a regular contributor to religious publications, said he planned to make his case public at a news conference here on Sunday.

The Vatican's doctrinal office, the Congregation for the Doctrine of the Faith, wrote to Father Flannery's religious superior, the Rev. Michael Brehl, last year instructing him to remove Father Flannery from his ministry in County Galway, to ensure he did not publish any more articles in religious or other publications, and to tell him not to give interviews to the news media.

In the letter, the Vatican objected in particular to an article published in 2010 in *Reality*, an Irish religious magazine. In the article, Father Flannery, a Redemptorist priest, wrote that he no longer believed that "the priesthood as we currently have it in the church originated with Jesus" or that he designated "a special group of his followers as priests."

Instead, he wrote, "It is more likely that some time after Jesus, a select and privileged group within the community who had abrogated power and authority to themselves, interpreted the occasion of the Last Supper in a manner that suited their own agenda."

Father Flannery said the Vatican wanted him specifically to recant the statement, and affirm that Christ instituted the church with a permanent hierarchical structure and that bishops are divinely established successors to the apostles.

He believes the church's treatment of him, which he described as a "Spanish Inquisition-style campaign," is symptomatic of a definite conservative shift under Pope Benedict XVI.

"I have been writing thought-provoking articles and books for decades without hindrance," he said. "This cam-

paign is being orchestrated by a secretive body that refuses to meet me. Surely I should at least be allowed to explain my views to my accusers."

His superior was also told to order Father Flannery to withdraw from his leadership role in the Association of Catholic Priests, a group formed in 2009 to articulate the views of rank-and-file members of the clergy.

In reply to an association statement expressing solidarity with Father Flannery, the Congregation for the Doctrine of the Faith denied it was acting in a secretive manner, pointed out that Father Flannery's views could be construed as "heresy" under church law, and threatened "canonical penalties," including excommunication, if he did not change his views.

This month, the Congregation for the Doctrine of the Faith wrote to an American priest, Roy Bourgeois, notifying him of his laicization, following his excommunication in 2008 over his support for the ordination of women.



Rev. Tony Flannery

## Priests support Flannery over challenging views

By Patsy McGarry  
IrishTimes.com  
January 21, 2013

Ireland's Redemptorists have said they are "deeply saddened at the breakdown in communication" between their colleague Fr Tony Flannery and Rome's Congregation for the Doctrine of the Faith (CDF).

Fr Flannery was removed from public ministry last February by the CDF pending the outcome of its inquiries into views he expressed in the Redemptorists' *Reality* magazine.

In a strong statement last night, the Redemptorists said "we do understand and support his efforts to listen carefully to and at times to articulate the views of people he encounters in the course of his ministry".

They felt "immense regret that some

structures or processes of dialogue have not yet been found in the church which have a greater capacity to engage with challenging voices from among God's people, while respecting the key responsibility and central role of the CDF".

Fr Flannery told a press conference in Dublin yesterday he had been threatened with excommunication by the CDF for refusing to recant his more liberal views on church teachings concerning women priests, contraception and homosexuality.

### 'Reminiscent of Inquisition'

Actions against him by the CDF had been "frightening, disproportionate and reminiscent of the Inquisition", he said

His response to CDF queries was not accepted last September and he was ordered not to attend the [annual general meeting] of the Association of Catholic Priests (ACP) in November. He was on

the ACP leadership team and attended the [annual general meeting] so as to support its independence, he said. He has stepped down temporarily from his ACP role and "taken advice under both canon and civil law" to defend his rights.

The ACP yesterday affirmed "in the strongest possible terms" its support for Fr Flannery. It believed he was being targeted as "part of a worldwide effort to negate the influence of independent priests' associations in Austria, USA, Germany, France, Switzerland".

Also at yesterday's press conference was Fr Helmut Schuller of the Austrian Priests' Initiative. He was "very surprised they [CDF] came down on Tony and on Ireland". He criticised the "lack of basic rights and respect for personal conscience" in the church. †

## Vatican's demand for silence is too high a price

The following are excerpts from an op-ed by Fr. Flannery which appeared in *The Irish Times* on January 21, 2013:

"As preachers we must try to present the message of Christ in a way and a language that spoke to the reality of people's lives. This necessitated a willingness to listen to the people, to understand their hopes and joys, their struggles and fears.

"Helping people to deal with the teaching on contraception during the 1970s was a great training ground. Just repeating the official line of *Humanae Vitae* was no help. During those years priests and people alike learned a lot about how to form their consciences and make mature decisions about all areas of

their lives. As priests we learned more from people than they learned from us. . . .

"So now, at this hour of my life, I either put my name to a document that would be a lie, and would impugn my integrity and my conscience, or I face the reality of never again ministering as a priest. I have always believed in the church as the community of believers and as an essential element in promoting and nourishing the faith. I have enjoyed my years of preaching, the main work of Redemptorists, and never had any doubt that Christ's message was one worth proclaiming.

"But to give up on freedom of thought, freedom of speech and most especially freedom of conscience is too

high a price for me to pay to be allowed to minister in today's church.

"There are people who will say I should leave the Catholic Church and join another Christian church — one more suitable to my stance. Being a Catholic is central to my personal identity. I have tried to preach the gospel. No matter what sanctions the Vatican imposes on me I will continue, in whatever way I can, to try to bring about reform in the church and to make it again a place where all who want to follow Christ will be welcome. He made friends with the outcasts of society, and I will do whatever I can in my own small way to oppose the current Vatican trend of creating a church of condemnation rather than one of compassion." †

## Catholic school teacher branded 'worse than gay' for being transgender

By Christina Carrega and Yoav Gonen  
The New York Post  
January 7, 2013

A Queens Catholic-school teacher says he was fired for breaking a previously unknown 11th commandment — thou shalt not appear too ladylike in class!

Mark Krolikowski claims he was branded as "worse than gay" and relieved of his responsibilities after he admitted to school officials two years ago that he was transgender, according to a new lawsuit.

Krolikowski says that — despite years of accolades from his supervisors at St. Francis Preparatory School in Fresh Meadows — he started being treated like a pariah after a parent became suspicious of his long hair and fancy nails and went to school bosses with her concerns in fall of 2011.

Krolikowski had worked at the school for 32 years, racking up such ac-



Mark Krolikowski

complishments as co-directing the school's chamber orchestra when students performed for Pope Benedict XVI and other dignitaries in a hangar at JFK Airport in 2008.

About five years ago he started feminizing his look in class, wearing his hair

in a shoulder-length woman's style and accessorizing his suit-and-tie wardrobe with a French manicure and multiple hooped earrings, court papers show.

But a parent took issue with his look and reportedly went to school officials. The subsequent questions from his bosses forced Krolikowski to tell then-Principal Leonard Conway and assistant principal Patrick McLaughlin he was transgender, court papers state.

The revelations came as such a shock, the school leaders allegedly forgot the golden rule and bashed Krolikowski as "worse than gay" and banned him from appearing at public events, court papers show.

After agreeing to tone down his appearance by losing the earrings and feminine nails, Krolikowski said he got stellar evaluations during the 2011-12 school year. Despite this, Krolikowski claims

his bosses called him insubordinate in June 2012 for allegedly continuing to go "his own way," according to court papers

He says they demanded his resignation and terminated him in August.

"We've been trying to resolve this case out of court for months, but they refused to do so," Krolikowski, of Bellport, LI, told *The Post*. "They've forced us to file."

A lawyer for St. Francis Prep — which is not affiliated with the Roman Catholic archdiocese — said the school "completely" denies the allegations.

"He was terminated for appropriate reasons," said the lawyer, Phil Semprevivo.

Ironically, Krolikowski taught a class called "Human Sexuality and Love" in 2011-12, which included lessons on sexual orientation, court papers said.

Krolikowski is seeking unspecified damages for the emotional distress and economic loss. †

# An epiphany of transgender lives reveals diversity in body of Christ

By James and Evelyn Whitehead  
Ncronline.org  
January 5, 2013

*Epiphany: insight or sudden realization. A revelation that both illumines and surprises.*

Jan. 6, Feast of the Epiphany. Coming as it does so early in the year, the celebration still seems to arrive a little late. Christmas festivities and holiday meals, topped off with New Year's Eve parties, have more than filled our feasting needs. Now it is time to get back to diets and email. Yet something about this day still grabs our attention. Epiphany is a feast of "something's up." With portents in the sky and the hint of myrrh in the air, perhaps we're being signaled: Stay alert -- this could be the year!

The first epiphany sprang a large surprise: a vulnerable infant who is God's own son. How likely is that? The annual feast invites us to expect the unexpected, to be aware that graces come from surprising sources. Perhaps this year -- within your family or your work

site or your faith community -- you may hear a personal story of courage and faith shared by a transgender person. This will be an epiphany and a grace.

To our own surprise, we have been blessed by such an epiphany. The past year has brought us deeper appreciation of the experience of transgender members of the human community. Mentored by a Catholic sister who has dedicated her life to ministry among transgender persons, we have been instructed by the witness of these often vulnerable members of the body of Christ. Their life stories carry a common theme: an abiding sense of "disconnect" between their inner sense of self and the evidence of their body. In their deepest

awareness, gender identity (who I know myself to be) has been in conflict with the social role their physical anatomy suggests (who others expect me to be).

Attempting to conform to the expectations of their parents, spouses and children, transgender persons often struggle to override this sense of disconnect. Some enter into marriage, hoping this will suppress the daily reminders that they are not as they appear. Many more put effort into presenting a "false self" to the world, to protect against being discovered for who they really are. But the price of this unnatural effort is high. Alcohol and drugs offer false comfort along the way; suicide begins to appear as an exit from this distress.



Those who are fortunate find the strength, often with the help of a therapist or spiritual director, to begin the journey toward self-acceptance. For most transgender persons, completing this transition takes several years. For some, the transition includes hormone treatment and gender-confirming surgery. And many report a profound shift in their spiritual lives, as they turn from the condemnation of a judging God ("You are going to hell") to the embrace of a God of paradox and extravagant love. This harrowing transition leads many to a confident embrace, at last, of "the person God always intended me to be."

The losses entailed in this transition are often grave: Earlier relationships are put at risk -- one's family ties, employment, network of friends. Many transgender persons resonate with the plight of the outcasts who so often appear in the Bible. Discrimination and threats of violence require daily vigilance. But the gains, too, are substantial: The false self, who has served as façade over many years, now falls away. The self who remains is highly vulnerable, but authentic at last.

Theologian Justin Tanis, writing of his own gender transition, describes a movement from restless desolation toward self-acceptance: "So many of my colleagues have commented to me that I am so much more peaceful and calm in the years since I transitioned. They say I always seemed angry, driven and unhappy before." Tanis came to understand the roots of this sense of spiritual restlessness: "I had not found a home within myself where I could be genuinely myself."

The experience of gender diversity is gaining greater social visibility, and with this an increase in empathy. Many older Americans recall the transition of Christine Jorgenson. Born George Jorgenson, she became a celebrity after traveling to Denmark in 1952 for gender-confirming surgery. To many Americans at that time this procedure seemed exotic, probably illegal and probably immoral. Two decades later, two well-known public figures -- tennis star Renée Richards and author Jan Morris -- transitioned in public view. Their obvious abilities and well-documented successes -- both before and after transitioning -- rendered their transgender status less exotic, perhaps even acceptable.

In recent years, more transgender persons are publicly acknowledging the transformations that have brought them to a more integrated life. Acclaimed filmmaker Lana Wachowski, for example, was born Larry Wachowski. She transitioned during the hiatus between her work on the "Matrix" film series and the later movie "Cloud Atlas." In a recently published interview Wachowski observed, "I chose to change my exteriority to bring it closer into alignment with my interiority."

Many Catholics regret that official statements of the Catholic church continue to support rigid notions of human nature, especially in regard to male and female gender. Here church leaders, consciously or not, continue a strategy that distances them from the genuine experience of many active church members. Official statements often mention the extravagant conduct of sexual exhibitionists or drug-addicted sex workers as typical of transgender persons. Hiding in plain sight are the many mature transgender Catholics in our own parishes. To remain willfully ignorant of, or contemptuous toward, this part of the human community exhibits a startling lack of compassion.

Let us pray that in the months ahead each of us -- whether transgender or otherwise -- may experience the grace of epiphany. May we meet one another in shared humanity, ready to move beyond hesitancy and suspicion on all sides. In the grace of these encounters we are likely to be surprised; we may at first feel uncomfortable. But these, perhaps, are marks of an epiphany. And if we stay alert, we may soon recognize here the splendid diversity of the body of Christ.

## Gay-friendly Catholic Colleges and Universities

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



### Alabama

*Mobile:* Spring Hill College

### California

*Belmont:* Notre Dame de Namur University  
*Goleta:* St. Mark's University  
*Los Angeles:* Loyola Marymount University, Mount Saint Mary's College  
*Moraga:* St. Mary's College  
*Oakland:* Holy Names University  
*Ranchos Palos Verde:* Marymount College  
*San Diego:* University of San Diego  
*San Francisco:* University of San Francisco  
*Santa Clara:* Santa Clara University

### Colorado

*Denver:* Regis University

### Connecticut

*Fairfield:* Fairfield University, Sacred Heart University  
*New Haven:* Albertus Magnus College  
*West Hartford:* Saint Joseph College

### District of Columbia

Georgetown University, Trinity University

### Florida

*Miami Gardens:* St. Thomas University  
*Miami Shores:* Barry University

### Hawaii

*Honolulu:* Chaminade University

### Illinois

*Chicago:* DePaul University, Loyola University, St. Xavier University  
*Joliet:* University of St. Francis  
*River Forest:* Dominican University in Illinois  
*Romeoville:* Lewis University

### Indiana

*Notre Dame:* Holy Cross College, St. Mary's College, University of Notre Dame

### Iowa

*Davenport:* St. Ambrose University  
*Dubuque:* Loras College

### Kentucky

*Louisville:* Spalding University, Bellarmine University

### Louisiana

*New Orleans:* Loyola University

### Maryland

*Baltimore:* College of Notre Dame of Maryland, Loyola College of Maryland

### Massachusetts

*Boston:* Emmanuel College, Chestnut Hill: Boston College  
*Chicopee:* Elms College  
*Easton:* Stonehill College  
*North Andover:* Merrimack College  
*Weston:* Regis College  
*Worcester:* Assumption College, College of the Holy Cross

### Michigan

*Detroit:* University of Detroit Mercy  
*Grand Rapids:* Aquinas College

### Minnesota

*Collegeville:* St. John's University  
*Duluth:* College of St. Scholastica  
*Minneapolis:* College of St. Catherine  
*St. Joseph:* College of Saint Benedict  
*St. Paul:* St. Thomas University  
*Winona:* St. Mary's University of Minnesota

### Missouri

*Kansas City:* Avila University, Rockhurst University  
*St. Louis:* Fontbonne University, St. Louis University

### Montana

*Helena:* Carroll College

### Nebraska

*Omaha:* Creighton University

### New Hampshire

*Manchester:* St. Anselm College  
*Nashua:* Rivier College

### New Jersey

*Caldwell:* Caldwell College  
*Jersey City:* St. Peter's College  
*South Orange:* Seton Hall

### New York

*Albany:* College of Saint Rose  
*Brooklyn and Patchogue:* St. Joseph College  
*Bronx:* Fordham University, Manhattan College  
*Buffalo:* Canisius College  
*Loudonville:* Sienna College  
*New Rochelle:* College of New Rochelle, Iona College  
*Poughkeepsie:* Marist College  
*Riverdale:* College of Mount St. Vincent  
*Rochester:* St. John Fisher College  
*St. Bonaventure:* St. Bonaventure University  
*Sparkill:* St. Thomas Aquinas College  
*Syracuse:* LeMoyne College  
*Queens:* St. John's University

### Ohio

*Cincinnati:* Xavier University  
*Cleveland Heights:* John Carroll University  
*Dayton:* University of Dayton  
*Pepper Pike:* Ursuline College  
*South Euclid:* Notre Dame College  
*Sylvania:* Lourdes College

### Oregon

*Marylhurst:* Marylhurst University  
*Portland:* University of Portland

### Pennsylvania

*Cresson:* Mount Aloysius College  
*Dallas:* Misericordia University  
*Erie:* Mercyhurst College  
*Greensburg:* Seton Hill University  
*Philadelphia:* Chestnut Hill College, LaSalle University, St. Joseph's University  
*Pittsburgh:* Carlow University, Duquesne University  
*Radnor:* Cabrini College  
*Reading:* Alvernia University  
*Scranton:* Marywood University  
*Villanova:* Villanova University

### Rhode Island

*Newport:* Salve Regina University  
*Providence:* Providence College

### Texas

*Austin:* Saint Edward's University  
*San Antonio:* University of the Incarnate Word, Our Lady of the Lake University

### Vermont

*Colchester:* Saint Michael's College

### Washington

*Lacey:* St. Martin's College  
*Seattle:* Seattle University  
*Spokane:* Gonzaga University

### West Virginia

*Wheeling:* Wheeling Jesuit University

### Wisconsin

*De Pere:* St. Norbert College  
*Madison:* Edgewood College  
*Milwaukee:* Alverno College, Cardinal Stritch University, Marquette University

### Canada

*Toronto:* Regis College

## Univ. of Toronto distances itself from Catholic Courage group

By James Bradshaw  
*The Globe and Mail*  
 Toronto  
 January 2, 2013

The University of Toronto has distanced itself from a controversial program dubbed "Courage" that is described as an anonymous support group to help young adults struggling to resist homosexual urges recently launched at the Catholic parish based on the school's main campus.

The Courage group – one of several such support gatherings that sprang up within the Catholic Church since the 1980s – started in October at the Newman Centre, an independent parish and meeting place that has integrated itself with U of T students, faculty and staff. The Newman group formed at the request of someone in the university community, a spokesman for the Archdiocese of Toronto said.

The Courage program is an official "pastoral partner" of Toronto's archdiocese, meaning it has the church's explicit support. But it has caused a rift at the Newman Centre, which at least a dozen parishioners have stopped attending because they oppose the program and its principles, while the U of T has urged the centre's leaders to discontinue it.

"The Newman Courage group is a spiritual support group for young adults who experience same-sex attractions and who desire to live chastely, in accordance with Catholic teaching," reads the centre's website. A pamphlet lists the five goals of Courage, including fostering a spirit of fellowship to help "ensure that no one will have to face problems of homosexuality alone."

"It's not a program that was started by the diocese, but it's a program that exists in other jurisdictions as well, and works with the church," Bill Steinburg, communications manager for the Archdiocese of Toronto, said in an interview. "My understanding of Courage is it's an opt-in program, an opt-in community, in which people are only involved if they

really wish to be involved."

But one outraged Newman parishioner who has helped lead opposition to the program, and who requested anonymity over fears of discipline from his employer, decried "the harm and the damage it does, primarily to vulnerable younger people who are struggling with their sexual identity."

Newman Centres are established around the world, usually near non-Catholic universities, including McGill and Queen's in Canada. Toronto's centre operates as a parish and offers programs and events to students and the local community. It openly targets university students – the centre's vision is, "To be the spiritual home for Catholic students on the University of Toronto's downtown campus" – but is not under the university's control, and is funded by the local Catholic diocese.

Despite its arm's-length status, four parishioners launched a formal complaint with the U of T – one of several the school received and solicited in re-

cent months, a spokesman said. The university said in a statement that its vice-president of human resources and equity, Angela Hildyard, labelled the Courage program "inconsistent with the university's values" and has urged the Newman Centre to cease offering or promoting it, and to make clear in all its publications that U of T does not endorse it.

The Newman Centre's website now states, "This program is not offered by or connected to the University of Toronto."

Requests to interview Dr. Hildyard, Toronto Archbishop Thomas Cardinal Collins and Newman Centre pastor Chris Cauchi were declined.

Several Newman parishioners agreed that homosexuality "was never an issue" at the centre until last fall, and said some people who have since left were gay. But Father Cauchi, 31, who took over as pastor and chaplain last summer and approved Courage's launch in the fall, has stayed a strong proponent of the program. †

## Meeting the spiritual hunger of London's LGBT Roman Catholics

(Continued from page 1)

Most striking of all was the deluge of messages of support from straight and gay Catholics all over the world, many of them priests and nuns, as well as from other Christians, Jews, Muslims, Buddhists, atheists and even anarchists. The whole world is watching Westminster Diocese's radically Christian attempt to meet the spiritual hunger of London's LGBT Catholic community and by golly it approves.

So, here's my take on the Soho Masses and what is happening to us. We started in 1999 when a small "grass-roots" group of LGBT Catholics met on the weekend of the Admiral Duncan pub bombing to celebrate Mass. It is the universal communal prayer of the Church, the act where we, as the very diverse body of Christ, come together to commune in a mindful way with each other and God. A lot of its power comes because it exists in the four major dimensions of space-time, having been celebrated for two millennia – the real reason why so many Catholics find it hard to leave the Church. For all its universality, however, individual instances of Mass vary and adapt to time and place. The group who organised that 1999 Mass aimed to celebrate it in a way that met the spiritual hunger, and confronted the challenges, which LGBT Catholics experience – mostly because Mass elsewhere just did not, and most parish clergy were unable to deal with their "issues".

Typical issues can range from the obvious: coming to terms with Church teaching that the gift of our sexuality is for procreation – to the less obvious, such as baptism for the children of lesbian couples (surprisingly difficult!) or support for Ugandan refugees fleeing death for being gay in their homeland. In my own case, when my partner, Ramón,

nephew of a Spanish duke with three (!) Papal titles, died of AIDS in 1991, the Church simply failed us, even though he hadn't become infected through sex. The only Catholic who offered him comfort was a wonderful old Dominican nun, while the greatest support came from a lesbian agnostic, now a Quaker, and very ill herself. I had to wait 12 years to find the Soho Masses before I could openly and honestly mourn in the Church that has been my family's spiritual home for 16 centuries.

This "grass-roots" Mass clearly met a need. The congregation last week was 180, from about 10 in 1999. After only seven years, which is lightning speed by Catholic standards, the institutional Church recognised that, and in 2006, invited us to celebrate Mass in Warwick Street. We asked to meet only twice a month, so as to encourage our community members to celebrate with their local parish communities on other Sundays.

And out of these Masses grew a whole range of pastoral and social activities aimed at our communities – and three members of the congregation have become so reconciled to the Church that they have decided to become monks or nuns.

Our plan is to build on these 14 years of prayer, sacrifice, support, dedication and love.

We shall focus, as the Archbishop



Joe Stanley, Chair, Soho Masses Pastoral Council

has asked, on the pastoral activities that flow from celebrating Mass together as a community. Though fearful, we're looking forward to the amazing challenge of integrating, as we have always tried to, into the life of a "normal" parish. Above all we aim, as a community, to continue to be completely honest before God, as we have done at Warwick Street; only this time we are entrusting our spiritual

care to the institutional Church, and asking our fellow-Catholics to recognise our place in their parish as acknowledged brothers and sisters. Big risks I know, but, as I said – we know the world is watching, and approves!

If any of this matters to you, join us on March 3 at 6.15pm at the church at 114 Mount Street. †

## Catholics cited as top pro-LGBT faith voices

By Francis DeBernardo  
*Bondings 2.0*  
 NewWaysMinistryBlog.wordpress.com  
 January 2, 2013

While we are still in the season of looking back at 2012, we'd like to mention proudly that New Ways Ministry's Co-founder Sister Jeannine Gramick was named as one of the top ten pro-LGBT faith voices of 2012 by GLAAD (Gay and Lesbian Alliance Against Defamation)! Additionally, we are delighted that two other Catholics made the list: Barbara Johnson, the lesbian who was denied communion at her mother's funeral; and Dominic Sheahan Stahl, the gay man who was disinvented as a commencement speaker from his high school alma mater.

In naming Sister Jeannine, GLAAD stated:

"Nuns were a big deal in 2012, and the LGBT community had a great ally in Sister Jeannine Gramick. She was one of the most visible pro-LGBT Catholic voices as Maryland adopted marriage equality and through the ballot process. She spoke about Roman Catholic hierarchy to MSNBC, and created

a video series on *The Daily Beast* to discuss faith and life, including LGBT issues."

Of Barbara Johnson, they said:

"While Barbara Johnson was grieving the loss of her mother, the presiding priest stated, 'I can't give you Communion because you live with a woman, and in the eyes of the church, that is a sin.' This blatant lack of pastoral care to an LGBT person captured the attention of the nation. GLAAD worked with Barbara to tell her story and to shine a light of the Roman Catholic hierarchy's internal persecution of LGBT people."

GLAAD praised Dominic Sheahan Stahl:

"When Dominic Sheahan Stahl was uninvited from speaking at the Sacred Heart Academy graduation for being gay, the graduating class, which included his younger brother, rallied around him.

They formed #LetDominicSpeak and worked with GLAAD to express their support for the alum. They formed an inclusive graduation event, in which the entire graduating class, as well as 600 people listened to Dominic give his speech, of which, GLAAD produced a video. Dominic has gone on to establish a "Live Through Love" foundation to raise scholarship money for LGBT students."

To view the entire list, which includes luminary leaders from other denominations and faiths, visit:

[www.glaad.org/blog/10-pro-lgbt-faith-voices-2012](http://www.glaad.org/blog/10-pro-lgbt-faith-voices-2012)

We are proud of our co-founder, Sister Jeannine, and of these two lay leaders! We are grateful for all the work that the three of them have done to make our world and our church a more welcoming place for LGBT people and their families! †



Sr. Jeannine Gramick, Dominic Sheahan-Stahl, Barbara Johnson

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!

Visit

[NewWaysMinistryBlog.wordpress.com](http://NewWaysMinistryBlog.wordpress.com)

# Cardinal George asks Catholics to oppose gay marriage bill

By Kara Spak  
Chicago Sun-Times  
January 1, 2013

Cardinal Francis George issued a letter Tuesday calling laws permitting same-sex marriage a “legal fiction” and directing the local Catholic faithful to contact state legislators about a proposed Illinois gay marriage bill.

His statement comes days before state Rep. Greg Harris (D-Chicago) and State Sen. Heather Steans (D-Chicago) are expected to introduce a gay-marriage legalization measure into January’s lame-duck legislative session. Nine states currently recognize gay marriage, including Maryland, where same-sex couples first were wed legally just after midnight Tuesday.

“It is physically impossible for two men or two women to consummate a marriage, even when they share a deep friendship or love,” George writes in the letter, meant for inclusion in parish bulletins to be distributed this upcoming weekend. “Does this mean nature is cruel or that God is unfair? No, but it does mean that marriage is what nature tells us it is and that the state cannot change natural marriage.”

George writes that despite the church’s anti-gay marriage position, the



Cardinal Francis George

church itself is not anti-gay. He points to a number of groups for Catholic gays, including AGLO, a 25-year-old program that meets for mass weekly at Our Lady of Mount Carmel Church in Boystown.

“[T]he Church welcomes everyone, respects each one personally and gives to each the spiritual means necessary to convert to God’s ways and maintain friendship with Christ,” George writes, later continuing, “People live out their sexual identity in different ways, but the church offers the means to live chastely in all circumstances, as the love of God both obliges and makes possible.”

George called Illinois legislators moving to legalize same-sex marriage “acting against the common good of society. We will all have to pretend to accept something that is contrary to the common sense of the human race.”

Longtime gay activist Rick Garcia, director of The Civil Rights Agenda’s Equal Marriage Illinois Project, called George’s position “unfortunate” in an email.

“How the Church — or any faith — views marriage within its own institution is one thing, but secular society treats marriage as a civil right,” said Garcia, who described himself as a practicing

Catholic. “No individual or church, including Cardinal George and the Catholic Church is going to be forced to perform or recognize any marriages they would not find consistent with their own beliefs. . . . What also will not change is the fact that secular society views marriage as a fundamental civil right that should be afforded to all.”

George ends his letter by directing readers to [www.ilcatholic.org](http://www.ilcatholic.org), the Website for the Catholic Conference of Illinois, which includes contact information for state legislators. Also signing the letter are six auxiliary bishops.

It’s unclear whether the Illinois bill has the support needed to pass, but it has one high-profile backer. President Barack Obama has encouraged the Gen-

eral Assembly to support the bill, called the “Religious Freedom and Marriage Fairness Act.”

George’s strong words likely will not come as a surprise for gay-rights advocates. In 2011, during a television interview, George compared the gay rights movement to the Ku Klux Klan. He was weighing in on a controversy surrounding changes to the gay pride parade’s route and start time, which would have sent the busy parade by Our Lady of Mount Carmel during Mass. Gay-rights activists demanded an apology, and some called for him to resign. He apologized for the remarks, which he said were meant in the context of groups attempting to stifle religious freedom. †

## Marriage equality: Nothing to fear in Illinois

By Charles Martel  
The Windy City Times  
Chicago  
January 9, 2013

Eight years ago, the citizens of Massachusetts were given a long list of fears by some as to the predications of what would happen to marriage now that same sex couples had been given the legal right to marry. Now—15,000

couples later—not only has nothing bad happened, and none of those fears realized, but also we have come to experience the reality that love really did win out. And so has society.

The Commonwealth of Massachusetts is unique in terms of being the first state to grant civil marriage rights to same-sex couples, but what is not unique is experience in now eight other states and the District of Columbia, where these couples have stood before family and friends to make the same commitments of love that is the core of what we call the institution of marriage.

There were those who feared that somehow the granting of these rights to same sex couples would diminish our understanding of marriage, or that it would reduce the specialness of such a pledge, one to another. Some worried that this was a “dangerous social experiment,” that instead of seeing this as a matter of fairness to same-sex couples, it would introduce chaos into the social fabric, creating confusion. This has not happened.

There were those who were afraid that this legal right would infringe on the rights of religious denominations to decide what constituted for them a sacramental marriage, that somehow they would be forced by the government to officiate at weddings they did not wish to bless.

None of this has come to pass, but rather the laws in each state protect the rights of each religious denomination to determine whom they choose to marry, as has always been the case. Religious liberty has been preserved. Religious denominations that wish to bless same sex couples are free to do so, and those who choose not to, do not have to.

When I was invited to join the Board of the Religious Coalition for the Freedom to Marry in 1997, an

organization of Massachusetts’ clergy—as a lay Roman Catholic—the idea that marriage equality would ever become a reality was a distant hope. But we were committed to this endeavor, each mindful that a movement of justice evolves over time, grounded in the belief that the stories of love would be the source of change. Recalling when we had the 100th clergy signer to our declaration, a faith-based statement of support for marriage equality, we began to see the possibilities.

When the signing of the 1,000th member of the clergy took place in the Great Hall of the State House in Boston, by the Suffragan Episcopal Bishop of Eastern Massachusetts Gayle Harris, clergy of 23 denominations

throughout Massachusetts had attached their names to the Declaration. While this was in support of the rights for civil marriage, it was a witness that God was not absent from these proceedings.

As a practicing Roman Catholic, the challenges were never easy with the hierarchy continuing their opposition at every opportunity to recognizing same sex couples. But what became very clear and evident to me was that the laity saw this very differently, for these couples were their families and friends, those whom they loved, and whose love for each other they witnessed on a daily basis. For them, this was not an abstraction but a reality, and they were advocates and allies throughout the political journey, which followed the ruling of the Supreme Judicial Court of Massachusetts.

Right now, the legislature in Illinois is at an important juncture with the possibility of upcoming vote on marriage equality. Many of the same stories of fears have been told, and repeated over and over again. But Illinois lawmakers and citizens are in a very different position than were the citizens and lawmakers of Massachusetts eight years ago, for our Massachusetts story, and the stories of all the states with marriage equality, offer you the experience and knowledge that these fears are unfounded.

Now, in Illinois, perhaps it is your turn to ensure that love, in the end, wins out. †

A Boston-based licensed clini-

## Catholic University of America Rejects LGBTQ Student Group

By Bob Shine  
Bondings 2.0  
NewWaysMinistryBlog.wordpress.com  
December 14, 2012

The Catholic University of America in Washington, D.C. rejected a proposed LGBTQ student organization last week less than a day after the University of Notre Dame released its comprehensive pastoral plan to address student concerns over sexual orientation on campus.

CUAllies, the unofficial organization that received the denial in a private meeting with University President John Garvey, released a statement that read, in part:

“CUAllies aims to foster a safe, welcoming, and affirming outlet to students that identify as LGBTQ in the particular Catholic setting of the University. The proposal submitted a new vision, tone, and willingness to fully embrace Catholic identity, while supporting a marginalized community, and has hosted speakers, service projects, and prayer vigils in its unofficial position. The group undoubtedly brought those who identify as LGBT to a place where they could participate in the Catholic faith.”

Administrators cited fears that CUAllies could instead become an “advocacy” organization contradicting Catholic teaching, surprising student leaders who conscientiously demonstrated the pastoral and personal nature of the organization since its inception in 2011.

Former Director of CUAllies, Ryan Fecteau was quoted in a *National Catholic Reporter* story, describing the faith-oriented perspective that CUAllies members hold:

“If any university in the United States should understand and act to ensure that people participate in Catholicism and feel comfortable doing so, it should be The Catholic University of America. In essence, yesterday, Catholic University denied CUAllies and LGBT students communion. They said to us that we are not valued enough to participate in this community of faith... We have worked on this for nine long months... This denial is not only coming from the University that we love; it also comes from the Church that we cherish and contribute to.

“I am hopeful that students who identify as LGBT will not only feel welcomed as students, but as participants in God’s love through our Catholic Church. This means every facet at CUA must take a proactive approach towards fostering such a community...”

Student leadership of CUAllies expects to continue the pastoral dialogues, social events, service projects, and prayer opportunities in its continued unofficial capacity next semester. According to Fecteau, Garvey said more discussion on LGBT issues on campus is needed. There is speculation that student government will host a campus-wide referendum over the matter as well.

New Ways Ministry staff member, Robert Shine, who is also a 2012 theology alumus from The Catholic University of America noted in the CUAllies press statement how the school’s decision diminishes not only LGBT students’ faith, but the life of the campus:

“In my daily experience supporting LGBT-positive efforts on Catholic campuses, I am inspired by the sacrificial love and integration of faith and sexuality that students express where campuses focus on inclusion. My alma mater’s persistent rejection of my friends and peers falls gravely short of Christ’s witness that abundant love always trumps doctrine. This decision rejects pastoral considerations for political gamesmanship, but more importantly the University and the Catholic Church lose out on the necessary and life-giving contributions made by LGBT students, faculty, staff, and administrators.”

Now, Friends of CUAllies, an organization formed to support LGBTQ efforts at CUA, is campaigning with a simple pledge to:

“Support LGBTQ students by fostering a safe and welcoming campus at The Catholic University of America, so that the dignity and goodness of each person as made in God’s image is unquestionably affirmed.”

If you want to nourish, support, and sustain this important student-driven mission, please sign the pledge here and visit Friends of CUAllies’ website, [friendsofCUAllies.wordpress.com](http://friendsofCUAllies.wordpress.com) for further information and involvement. †



## 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 the 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  
*La Puente:* 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, San Rafael,  
St. Jude Shrine  
*San Francisco:* Most Holy Redeemer,  
Old St. Mary Cathedral, St. Agnes,  
St. Dominic  
*San Jose:* St. Julie Billiart,  
St. Martin of Tours (Emmaus  
Community)  
*San Luis Obispo:* Old Mission of  
San Luis Obispo  
*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 Stan-  
ford 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:* Our Lady of  
Guadalupe, Sacred Heart  
*Denver:* St. Dominic, Christ the King,  
Mount Carmel  
*Fort Collins:* Blessed John XXIII  
*Genesee:* St. Frances Cabrini Shrine  
*Highlands Ranch:* Pax Christi  
*Littleton:* Light of the World,  
St. Frances Cabrini

## Gay-friendly Catholic Parishes &amp; Communities

Below is a list of known "gay-friendly" Catholic parishes and intentional Eucharistic communities. Thank you for helping us add to this growing list! If you are aware of a parish or community that is known as welcoming to lesbian/gay Catholics, please let us know. Tell us if this welcome is because of a support program, spirituality group, mission statement, participation in gay community events, or involvement with parents. Parishes are listed first and intentional Eucharistic communities follow. For links to many of these parishes' websites, go to [www.NewWaysMinistry.org/](http://www.NewWaysMinistry.org/)

**Connecticut**

*Hartford:* St. Patrick-St. Anthony

**Delaware**

*North Wilmington:* Holy Child  
*Wilmington:* St. Joseph

**District of Columbia**

Holy Trinity, St. Aloysius,  
St. Matthew Cathedral

**Florida**

*Cocoa Beach:* Our Savior  
*Daytona Beach:* Our Lady of Lourdes  
*Ft. Lauderdale:* St. Anthony,  
St. Maurice  
*Naples:* St. John the Evangelist  
*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 Mt. Carmel,  
Old St. Patrick  
*Clarendon Hills:* Notre Dame  
*Country Club Hills:* St. Emeric  
*Evanston:* St. Nicholas  
*Johnston City:* St. Paul  
*Morton Grove:* St. Martha  
*Oak Park:* Ascension, St. Catherine of  
Sienna-St. Lucy  
*Schaumburg:* St. Marcelline

**Indiana**

*Evansville:* St. Mary  
*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. Matthew,  
St. Vincent de Paul  
*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  
*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. Francis Xavier, 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**

*Lawrenceville:* St. Ann  
*Long Beach Island:* St. Francis of  
Assisi  
*Maplewood:* St. Joseph  
*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, Immaculate 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  
*Pittsford:* Church of the  
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  
*Wantagh:* 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:* Ascension of Our Lord,  
St. Malachi, St. Martha  
*Columbus:* St. Thomas More  
Newman Center  
*Fairlawn:* St. Hilary  
*Mentor:* St. John Vianney  
*University Heights:* Church of the  
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, Down-  
town 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  
*Plano:* St. Elizabeth Ann Seton

**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:* St. Benedict, 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 Con-  
ception, Mayfair

INTENTIONAL EUCHARISTIC  
COMMUNITIES**Arizona**

*Scottsdale:* Franciscan Renewal  
Center

**California**

*Orange:* Koinonia  
*Pleasanton:* Catholic Community of  
Pleasanton

**District of Columbia**

Communitas

**Florida**

*Tampa:* Franciscan Center

**Maryland**

*Greenbelt:* Greenbelt Catholic  
Community

**Michigan**

*Grand Rapids:* Marywood  
*Kalamazoo:* Lambda Catholics

**Minnesota**

*Minneapolis:* Spirit of St. Stephen's  
Catholic Community

**Oregon**

*Portland:* Journey and Koinonia  
Catholic Community

**Washington**

*Olympia:* Holy Wisdom Inclusive  
Catholic Community

**Wisconsin**

*Madison:* Holy Wisdom Monastery

**To add your faith community to our list, please contact New Ways Ministry at [info@newwaysministry.org](mailto:info@newwaysministry.org) or call 301-277-5674.**

## French Catholic magazine supports marriage equality

By Francis DeBernardo

*Bondings 2.0*

NewWaysMinistryBlog.wordpress.com  
December 26, 2013

Like an unexpected Christmas gift, good news from France about Catholic support for marriage equality comes to us thanks to veteran Catholic blogger Terence Weldon, who blogs at *QueeringTheChurch.com*. Weldon reports—and, thankfully, translates—an editorial in the French Catholic magazine, *Témoignage chrétien (Christian Witness)*, which supports France's bill to legalize marriage equality. The Catholic hierarchy in France is vehemently opposing this proposal.

You can read the entire translation of the French article at *QueeringTheChurch.com*. I've excerpted some of the stronger points here:

"Homosexuality has been persecuted or oppressed for many centu-

ries. However, it is a sexual orientation as legitimate and worthy as heterosexuality. . . .

"Denying homosexuals the [marriage] contract would add yet another discrimination to those they have been subjected to, too often. That is why we believe it is just to open it to those who want to give a legal framework reinforcing their unions. It is up to religious denominations to reflect on the meaning of religious marriage, but it would be a serious political mistake to pit one against the other. . . .

"We do not believe that marriage for all destroys society. Divorce did not lead to the disappearance of marriage. A large number of divorcees remarry. If marriage for all is a way to greater integration in society, then there is no reason to hesitate.

"Humanity grows when citizens refuse to sanctify the ties of blood and give priority to the bonds of brotherhood

that unite us. So what connects them, including within families, proceeds from adoption. Christ on the cross said to John, 'John, behold your mother' and to his mother, 'Woman, behold your son.' This is not the biological relationship, they are not blood ties that make us brothers and sisters. Our DNA is unique and common, it is a brotherly love that always pushes further the boundaries of our prejudices and our fears."

The last paragraph quoted above contains an argument I have not seen in any of our American debates about marriage, and I think it is important to note it for two reasons. First, because it highlights the fact that a major fear of marriage equality is the fear that blood ties will not be the basis of society. Second, because it shows that basing societal structures on something other than blood ties has a firm foundation in the Gospel since Jesus explicitly, from the cross, blesses a non-traditional, non-genetic

family structure.

While I don't think we should succumb to the fears that people have of marriage equality, it is important for us to recognize them so that we can effectively respond to them. I suspect that the fear of non-genetic family structures is a strong and probably unspoken fear that many have. Responding, in faith, through the Christian imperative to treat all as family is a reasonable antidote, though one that may take a while for people to accept. After all, we are still trying to learn how to treat family members as family, and struggling daily with loving our neighbors as ourselves.

This line of argument has shown me that the work of moving others to accept marriage equality is much more rooted in spirituality and faith than in politics, and it is work that will need to be done even after marriage equality becomes the law of the land everywhere. ✦

## French bishops release hopeful statement on same-gender relationships

By Bob Shine

*Bondings 2.0*

NewWaysMinistryBlog.wordpress.com  
January 25, 2013

Catholic bishops in France have released a positive-leaning document amid that nation's intensifying marriage equality debate. The document, from the national episcopal conference's Family and Society Committee calls for dialogue about same-sex relationships and severely condemns homophobia. This docu-

ment seems an acknowledgment by the bishops that current episcopal practices and teaching fail a pastoral, and perhaps, theological test.

The writers at *Bondings 2.0* will continue seeking an English translation for further commentary, but until then the bishops' writing is available in French here.

Terence Weldon at *Queering the Church* makes the following preliminary observations based on his translation:

"Based on my reading, these are the

features of the document that make it really worth careful attention:

the simple fact of a call for constructive dialogue – together with a genuine attempt to begin it.

a firm rejection of homophobia in any form, and insistence on respect for all.

a call to listen attentively to the concerns and needs of homosexual people themselves.

thoughtful attention to the findings of science, leading to -

the recognition of the value of loving and committed same – sex partnerships.

an acknowledgement of the value of the symbolism in marriage, and the weaknesses of civil union legislation.

a proposal to strengthen the existing civil unions legislation, to improve the symbolic value, and repair its weaknesses."

Weldon contrasted the different tenor in this document from typical writings over marriage equality from the Church hierarchy, as both part of a growing trend towards civility and compromise and a leap from precedence:

"One of the tragic features of so much of Vatican and episcopal responses to marriage equality, is that it has too often been couched in language so ex-

treme, or made such outlandish and completely unsubstantiated claims, that it is too easy to dismiss it as being on the outer fringes of crazy town – and has left little room for serious, constructive debate. . . .

"There have been some exceptions. One of the few silver linings in the dark cloud of the recent Vatican onslaught on marriage, is that the attacks have been specifically on extending to us the word "marriage", while refraining from attacks on our relationships themselves. As a tactical device, some bishops have notably even supported civil partnerships or civil unions, which they had previously opposed, as a more palatable alternative to full marriage equality. . . .

"This latest move by the French bishops is part of a trend – but in fact, it goes further – much further, and deserves close attention."

If indeed the French bishops seek reconciling dialogue over same-sex issues that respects gay and lesbian voices and acknowledges the good found in committed relationships, this would be a major forward step for the Catholic hierarchy. Further admissions that the Church fails LGBT persons by discriminating against them and by not forcefully acting against homophobia would be equally welcomed. ✦

## Excerpts from French bishops' document on same-gender marriage

*Bondings 2.0*

NewWaysMinistry.wordpress.com  
January 30, 2013

The following are excerpts from the French bishops' document entitled *Expand Marriage to Persons of the Same Sex? Let's Open the Debate! English translation by Tom Luce.*

"The opening of marriage to same-sex persons is neither imposed by European law nor by any international convention. It is a policy option among others and a true democratic debate is needed to develop the best solution in the interest of everyone. . . .

"In order for this debate to be undertaken it is important first of all to recognize the conflict that exists between the meaning of heterosexual marriage and the contemporary homosexual experience. Without being aware of the issues within these divisions and differences, any real political work is impossible. It is a matter of respecting all the players in this debate and to allow each one to reflect more profoundly and to freely express one's convictions. If every reluctance or questioning of this reform of the law of the family is qualified *a priori* as "homophobic", there can be had no deep debate. It's the same when the request of homosexual persons is disqualified *a priori*. . . .

"The respect of all the players in the debate implies a common listening, a disposition to understand the arguments expressed and a search for shared language. . . . [I]n this debate which concerns the meaning of civil marriage, there is no place for discussing religious marriage, nor at the outset the connections between civil and religious marriage. It is not a matter of Catholics imposing a religious point of view, but to bring their contribution to this debate as citizens, basing themselves on anthropological and legal arguments. . . .

"If respect for the person is then clearly affirmed, it must also be admitted that homophobia by no means has disappeared from our society. For homosexual persons, the discovery and acceptance of their homosexuality often sets up a complex process. It isn't always easy to assume the acceptance of one's homosexuality in his/her professional circles or

in his/her family circles. The victims of prejudice have a hard life and attitudes only change slowly, including within our Catholic communities and families. They are, however, called to be at the stage of welcoming every person, whatever may be his/her place on the path of life as child of God. So that which founds, for us Christians, our identity and equality among people is the fact that we are all sons and daughters of God. . . . The rejection of homophobia and the welcoming of homosexual persons, such as they are, make up necessary conditions to be able to leave behind superficial reactions and enter into a calm debate around the demand of homosexual persons. . . .

"The diversity of homosexual practices must not hinder us from taking seriously the aspirations of those men and women who wish to engage in a stable bond. The respect and recognition of every person takes on henceforth a primary importance in our society. The discussions about multiculturalism, racism, feminism, and homophobia are underpinned by this demand for recognition which is expressed today in terms of equality. The non-recognition is experienced as oppression or discrimination. . . .

"Society, as well as the Church in her own domain, hears this demand on the part of homosexual persons and can seek an answer. All the while affirming the importance of the difference in sexes and the fact that homosexual partners are different from heterosexual couples because of the impossibility to procreate naturally, we are able to appreciate the desire for a commitment to fidelity in a love relationship: of a sincere attachment, of a deep caring, one for the other, and of a lasting bond that goes far beyond the putdown of homosexual relationships as a simple erotic involvement. . . .

"The Catholic Church calls the faithful to live such a relationship in chastity but she recognizes, beyond the one sexual aspect, the value of solidarity, of the attention and care of the other which can manifest itself in a lasting affective relationship. The Church wants to be welcoming toward homosexual persons and will continue to bring its contribution to the fight against every form of homophobia and discrimination." ✦



### New Ways Ministry receives grant and award

New Ways Ministry recently received a grant and an award from "Brother, Help Thyself" (BHT), a coalition of LGBT groups that funds projects and organizations in the Baltimore-Washington, DC region. The \$8,125 grant will help to fund a workshop on transgender issues and a retreat for people living with HIV/AIDS and their loved ones.

At the grant ceremony, New Ways Ministry also received BHT's Billy Collison Award. The award is named in memory of an active volunteer in the DC area who served in a variety of leadership positions for BHT. The award is given "For representing the LGBTQ community so well and with so little, thus truly embodying Billy Collison, a true champion of the underdog."

Above, BHT's Treasurer Mark Clark presents the award to New Ways Ministry's Co-Founder Sister Jeannine Gramick and Executive Director Francis DeBernardo. ✦