

# BONDINGS

Vol. 33, No. 4

A Publication of New Ways Ministry

Winter 2013-14

## New Ways co-founder 'was the archetype of a priest' Fr. Robert Nugent passes away on Jan. 1st

By Megan Fincher  
*The National Catholic Reporter*  
January 10, 2014

Salvatorian Fr. Robert Nugent, 76, died of complications from cancer in Milwaukee Jan. 1 under the care of his order. Often pigeonholed by his controversial work with the Catholic gay and lesbian community, those who knew Nugent spoke of him in simpler terms.

"Defining Fr. Bob as a person was his priesthood -- his call to serve the people of God," Mary Linton, a friend and parishioner of Nugent, told *NCR*.

"He was the archetype of a priest," David Gentry-Akin, theologian and confidant of Nugent, commented in an interview with *NCR*. "It was who he was through and through, in every fiber of his being."

"A big part of his identity was being a priest," Loretto Sr. Jeannine Gramick, co-founder with Nugent of New Ways Ministry, said to *NCR*. "He was a very good priest, a good counselor, an excellent homilist."

Nugent was born on July 31, 1937, in Norristown, Pa., and he entered seminary in 1957, just two years after high school graduation. Nugent is described as "always having felt called to the priesthood," according to an obituary released by the Society of the Divine Savior, the Salvatorians.

Nugent caught the Second Vatican Council bug during his years of priestly formation, and his ordination as a priest of the Philadelphia archdiocese in 1965 coincided with the council's closing year.

Gramick said Nugent especially welcomed the council's teachings about "renewal of the church, reaching out to the world, embracing the marginalized."

Nugent noticed that the Philadelphia archdiocese, through its official newspaper, *The Catholic Standard & Times*, wasn't similarly extolling the wisdom of Vatican II.

"He and some other forward-looking priests started *The Catholic Substandard & Times*, an underground newspaper that printed things about the Vatican Council," Gramick said. "They would print what the archdiocese wouldn't. They were rebels."

Gentry-Akin clarified that Nugent's "rebelliousness came from a place of deep maturity. If he was challenging people or pushing the envelope ... it was a choice that was made out of a commitment to a deeper vision."

Similarly, before the Philadelphia archdiocese officially revised the Mass, Nugent helped lead "clandestine liturgies that were following Vatican II," Gramick said.

In 1971, Nugent "read an article about work that Sister Jeannine was doing in the gay and lesbian community. He felt inspired to reach out and help," Gentry-Akin said. So Nugent offered to become a celebrant for a weekly gay-friendly liturgy that Gramick organized.

By 1975, a decade after his ordination, Nugent sensed a calling to religious community life and the opportunity to engage in social justice work. He entered the Salvatorian order and began working for the Quixote Center, a Catholic social justice organization in Maryland.

Through the center, Nugent continued to encounter "numerous gay and lesbian Catholics who were feeling alienated from the Church," according to



Fr. Robert Nugent, right, visits with people attending a talk he presented with Sr. Jeannine Gramick about their ministry. (Newscom/KRT/Dan Z. Johnson)

the Salvatorians' obituary.

"He saw people on the margins who were hurting and suffering," Gentry-Akin said. "He wanted them to see that the church loved them, too."

So Nugent and Gramick organized a series of workshops for Catholic pastoral workers in 1976 specifically about gay and lesbian issues. The next year, Nugent not only made his final profession of vows with the Salvatorians, but with the help of the Quixote Center, he and Gramick co-founded New Ways Ministry. New Ways is still a nonprofit Catholic resource center, as well as a place of advocacy and reconciliation, for the gay and lesbian community, their families and the larger society.

"It was the first formal, full-time ministry for lesbian and gay people," Gramick said.

The Salvatorian order was known for its gay and lesbian outreach as early as the 1970s, and before the formation of New Ways, the order had written "a great report on gay and lesbian ministry. ... They encouraged the church to take up this kind of ministry," Francis DeBernardo, current executive director of New Ways Ministry, told *NCR*. Not surprisingly, then, the Salvatorians supported Nugent and his chosen ministry.

However, in 1988, the Vatican established a commission to investigate Nugent and Gramick, "to study and evaluate their public statements and activities and to determine whether these were faithful to Catholic teaching on homosexuality," according to the Congregation for the Doctrine of the Faith. DeBernardo said that the Salvatorians, whenever questioned by the Holy See, consistently found Nugent faithful to church teachings.

"He's right at the top of the good and holy priests that I knew," Gentry-Akin said. "Everything he did was motivated out of his love for the church."

Over a decade of investigations followed, leading the doctrinal congregation to announce in 1999 that Gramick and Nugent were both "permanently prohibited from any pastoral work involving homosexual persons."

"I think it was very difficult for him. I think he would have preferred to stay in the ministry," Gramick said. "But his loyalty to the institutional church didn't allow for that."

Gentry-Akin spoke similarly: "As painful as it was, he was going to show his loyalty to the church by submitting to something he felt was unjust."

"He decided to back away from the work, not because he didn't believe in it or thought he did anything wrong, but because he thought it would show his commitment to the priesthood and the Gospel."

Linton recalled Nugent's response to her question about him leaving New Ways: "I have to be a priest. That's all I've ever wanted in my life is to be a priest."

Nugent assisted in parish ministry at St. John the Baptist Church in New Freedom, Pa., from 2000 until his retirement in 2013.

"He was a good liturgist. People would love to go to his Masses. Not just because he gave good homilies. The

(Continued on page 3)

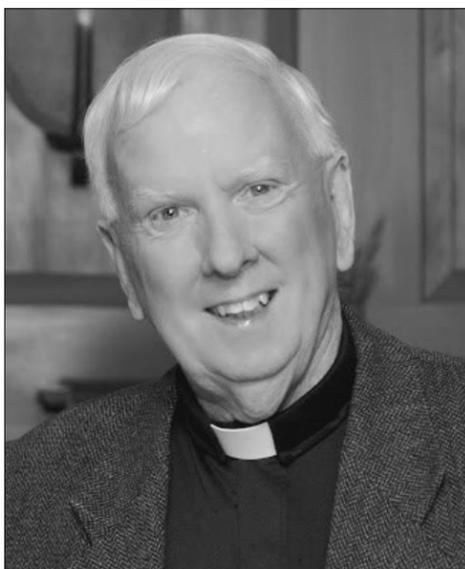
## New Ways Ministry hails Father Nugent as an "Uncommon Prophet"

By Francis DeBernardo  
Executive Director, New Ways Ministry  
*Bondings* 2.0  
NewWaysMinistryBlog.wordpress.com  
January 2, 2014

"When few priests would do more than whisper about homosexuality, Father Nugent was meeting with lesbian and gay people and encouraging them to claim their rightful place in the Catholic Church. During a time of intense homophobia in both church and society, he exhibited uncommon courage and foresight in welcoming and affirming the goodness of God's lesbian and gay children.

"But his ministry was more than a welcome. He had the wisdom to know that the real moral problem in the church was not the lives of lesbian and gay people, but the ignorance and fear out of which many church leaders and officials operated. An uncommon prophet, instead of railing against this ignorance and fear, he and Sister Jeannine set out to educate people about the reality and holiness of lesbian and gay lives. Instead of battling the institution, he attempted to build bridges of education and dialogue, helping to enlighten Catholic leaders who were sometimes reluctant to break free from their traditional ways. A loyal son of the Church, he attempted to help the institution live up to its most cherished ideals of human dignity, equality, and respect.

"In founding New Ways Ministry with Sister Jeannine, he helped establish an institutional resource for the Catholic Church on lesbian and gay issues. Their



Rev. Robert Nugent, SDS

dream was for New Ways Ministry to be a resource and advocacy center to which pastoral leaders, lesbian and gay Catholics, and family members could turn. For decades the duo crisscrossed the nation providing support and guidance to those Catholics who were willing to open up to their more inclusive model of church. He bravely withstood the disapproval of many Church leaders, often experiencing the alienation and marginalization of the lesbian and gay people that he served.

"It is impossible to overestimate the

impact and value of Father Nugent's lesbian and gay ministry. He educated a generation of pastoral leaders who began to put into practice the inclusive ideals that he taught. A tireless researcher and writer, he produced a number of important works on pastoral care that helped to shape the movement in Catholicism of gay-friendly parishes. In the mid-1990s, he served as a consultant to the U.S. Conference of Catholic Bishops' Committee on Marriage and Family Life as they produced their landmark pastoral document, *Always Our Children*. A sensitive counselor, he supported scores of gay priests and brothers as they worked at reconciling their spirituality with their sexuality.

"When New Ways Ministry informed its supporters of Fr. Nugent's illness, hundreds of cards and notes expressing gratitude and encouragement flooded his hospice room. At the end, he knew he was loved and cared for by so, so many on his final journey.

"While we at New Ways Ministry are sad that we will no longer experience his sharp mind, his warm heart, and his delightful wit, we are comforted by the fact that his impact will live on in the lives of those he touched and in the Catholic Church's continued renewal of its welcome and commitment to its lesbian and gay members—a renewal that he played such a large role in effecting. We now have another saint to whom we can pray for LGBT equality and justice." ✦

# BONDINGS

Winter 2013-14

Vol. 33, No. 4

Francis DeBernardo, *Editor***Board of Directors**Mary Byers  
Jeannine Gramick, SL  
Ryan Sattler**Board of Advisors**Cornelius Hubbuch, CFX  
Anna Koop, SL  
Louise Lears, SC  
Anthony LoGalbo, OFM  
Claire Pluecker**Staff**Francis DeBernardo, Executive Director  
Matthew Myers, Associate Director  
Robert Shine, Social Media Coordinator**Co-Founders**Sr. Jeannine Gramick, SL  
Rev. Robert Nugent, SDS

*Bondings* is a seasonal publication designed to keep our subscribers informed of issues that pertain to lesbian and gay 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.

**New Ways Ministry**4012 29th Street  
Mount Rainier, Maryland 20712  
(301) 277-5674Info@NewWaysMinistry.org  
NewWaysMinistry.org  
NewWaysMinistryBlog.wordpress.com

## TO SUBSCRIBE COMPLETE AND RETURN THE FORM

Enclosed is:

\_\_\_\_\_ \$25.00 in the US or Canada

\_\_\_\_\_ \$35.00 outside US or Canada

\_\_\_\_\_ I wish to receive *Bondings*,  
but cannot donate at this time.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

DayPhone \_\_\_\_\_

Night Phone \_\_\_\_\_

Cell Phone \_\_\_\_\_

Please make check payable to "New Ways Ministry". Outside the US, please use *only* checks drawn on a US bank in US dollars or go to [www.newwaysministry.org](http://www.newwaysministry.org).

Mail to:  
**New Ways Ministry**  
4012 29th Street  
Mount Rainier, MD 20712

## Vatican asks for parish-level input on synod document

By **Joshua J. McElwee**  
*National Catholic Reporter*  
October 31, 2013

The Vatican has asked national bishops' conferences around the world to conduct a wide-ranging poll of Catholics asking for their opinions on church teachings on contraception, same-sex marriage and divorce.

Archbishop Lorenzo Baldisseri, secretary general of the Vatican's Synod of Bishops, asked the conferences to distribute the poll "immediately as widely as possible to deaneries and parishes so that input from local sources can be received."

The poll, which comes in a questionnaire sent to national bishops' conferences globally in preparation for a Vatican synod on the family next October, is the first time the church's central hierarchy has asked for such input from grass-roots Catholics since at least the establishment of the synod system following the Second Vatican Council.

The upcoming synod, which Pope Francis announced earlier this month, is to be held Oct. 5-19, 2014, on the theme "Pastoral Challenges of the Family in the Context of Evangelization."

The questionnaire was sent Oct. 18 from Baldisseri to the presidents of the world's individual bishops' conferences.

It asks the conferences to quiz their populations on topics that sometimes have sharply divided the U.S. church, like the Catholic teaching prohibiting the use of artificial contraception, the possibility of a divorced Catholic to remarry or receive Communion, and the number of young people choosing to live together before marrying.

NCR obtained a copy of the letter and questionnaire.

While Baldisseri asks in his letter for wide consultation on the questions, an accompanying letter sent with the U.S. version of the Vatican document does not request the American bishops undertake wide consultation in their dioceses. A copy of the questionnaire is at this same link.

That accompanying letter, dated Oct. 30, is sent from Msgr. Ronny Jenkins, the general secretary of the U.S. bishops' conference, and only asks the U.S. bishops to provide their own observations.

"In his correspondence, Archbishop Baldisseri requests the observations of the members of the Conference regarding the attached preparatory documents and questionnaire that will provide a basis for the preparation ... for the extraordinary synod," Jenkins writes.

Helen Osman, the secretary of communications for the U.S. bishops' conference, said Thursday that Jenkins was out of the office for the day and was not available to comment on how the U.S. bishops might pursue consultation for answering the questions.

In an email after initial publication of this story, Osman said the bishops will follow a "usual process" for soliciting information as "Rome asks for this kind of consultation on a regular basis."

"[The conference] passes on to bishops what is sent to us," Osman wrote. "They then take care of the local consultation and send the data back to us. We transmit it to the Holy See. That is why the letter says the bishops will send back observations (gathered locally)."

"It will be up to each bishop to determine what would be the most useful way of gathering information to provide to Rome," she wrote.

Among topics bishops' conferences are asked in the Vatican document to question their Catholic populations about:

- How the church's teaching on "the value of the family" is understood today. "In those cases where the

Church's teaching is known, is it accepted fully or are there difficulties in putting it into practice?" the document asks. "If so, what are they?"

- Whether cohabitation, the problem of divorce and remarriage, and same-sex marriages are a "pastoral reality" in their church. "Does a ministry exist to attend to these cases?" the document asks. "How is God's mercy proclaimed to separated couples and those divorced and remarried and how does the Church put into practice her support for them in their journey of faith?"

- How persons in same-sex marriages are treated

### SYNOD OF BISHOPS PASTORAL CHALLENGES TO THE FAMILY IN THE CONTEXT OF EVANGELIZATION

and how children they may adopt are cared for. "What pastoral attention can be given to people who have chosen to live these types of union?" it asks. "In the case of unions of persons of the same sex who have adopted children, what can be done pastorally in light of transmitting the faith?"

- Whether married couples have "openness" to becoming parents and whether they accept *Humanae Vitae*, an encyclical written by Pope Paul VI that prohibited artificial contraception use by Catholics. "Is this moral teaching accepted?" it asks. "What aspects pose the most difficulties in a large majority of couples accepting this teaching?"

In contrast to the Americans, the Catholic Bishops Conference of England and Wales has set up an online survey that Catholics in their countries can use to respond to the Vatican questions.

Baldisseri asks in his letter that the conferences respond to the questions by the end of January.

Baldisseri also states that Pope Francis wants the October 2014 synod to only be the first step in evaluating these questions and that he intends to address the questions again during a planned synod in 2015 marking the 50th anniversary of the synod's establishment.

The October meeting, the accompanying preparatory document states, will "define the 'status quaestio- nis'" while the 2015 synod will "seek working guidelines in the pastoral care of the person and the family."

"Concerns which were unheard of until a few years ago have arisen today as a result of different situations, from the widespread practice of cohabitation, which does not lead to marriage ... to same-sex unions between persons," the preparatory document states.

Other issues specifically identified in the document as "requiring the Church's attention and pastoral care" include:

- Mixed or interreligious marriages;
- Single-parent families;
- Polygamy;
- "A culture of non-commitment and a presumption that the marriage bond can be temporary"; and
- "Forms of feminism hostile to the Church"

"A reflection on these issues by the Synod of Bishops, in addition to it being much needed and urgent, is a dutiful expression of charity towards those entrusted to the Bishops' care and the entire human family," the document states. †

## BONDINGS 2.0

*Building Bridges Between the LGBT Community and the Catholic Church*

news reflections  
commentary

*Bondings 2.0* provides daily news updates, quality commentary, and spiritual/theological reflections on Catholic LGBT issues of our time.

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

# Papal nuncio responds to American's concern about Uganda's anti-gay bill

By Francis DeBernardo

Bondings 2.0

NewWaysMinistryBlog.wordpress.com  
December 28, 2013

After learning the terrible news last week that the Ugandan Parliament passed a bill imposing heavy penalties, including life imprisonment, on anyone convicted of homosexual activity, a New Ways Ministry friend wrote to the papal nuncio (Vatican's representative) to that nation.

On December 21st, Brother Brian McLaughlin sent an email to Archbishop Michael Blume, asking him to speak with the Ugandan bishops and Pope Francis about this abuse of human rights. McLaughlin received a positive response from Blume the same day, assuring him that his office is concerned about the situation, and that he would be working with Uganda's Catholic bishops on the matter.

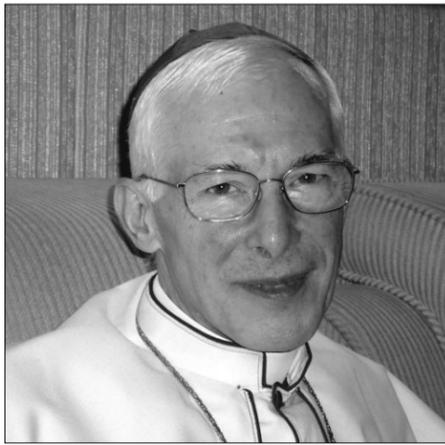
Blume's message discusses the confusion which exists in Uganda about the bill:

*"It was only this morning that I found out about the action of the Parliament. In fact the whole business caught many of us, including the bishops' conference, by surprise as there had been no hints of it in the press nor on the site of the Parliament, which indicates legislation being discussed. The bill had been put on hold last February and seemed forgotten, but... You can view some articles on it from the government press (www.newvision.co.ug) and the opposition (www.monitor.co.ug). That the Prime Minister speaks about further consultation needed is something important to note. The Monitor also points out a problem of the quorum at the session that passed the law — without clearly stating whether it existed or not."*

Blume also noted that the Ugandan bishops had spoken out against an earlier version of this bill in 2009:

*The bishops had pronounced on the bill already in 2009. Here's just the paragraph that is a kind of résumé:*

*"The recent tabled Anti-Homosexuality Bill does not pass a test of a Christian caring approach to this issue. The targeting of the sinner, not the sin, is the core flaw of the proposed Bill. The introduction of the death penalty and imprisonment for homosexual acts targets people rather than seeking to counsel and to reach out in compassion to those who*



Archbishop Michael Blume

*need conversion, repentance, support, and hope. The Bible says in Luke 6:36-37 'Be merciful just as your Father is merciful. Do not judge and you will not be judged. Do not condemn and you will not be condemned. Forgive and you will be forgiven.'* (complete statement at [www.uecon.org/Publication.html](http://www.uecon.org/Publication.html), towards the bottom of the page)."

The papal nuncio also noted that he would be working with the bishops as they comment on the bill:

*"It's the general policy for nuncios to work together with the bishops conferences on questions of national interest. For that reason I was already in contact with the Secretary General this morning. . . . I'm sure there will be a lot of movement between the bishops' conference and various institutions of the country. The bill will die if the President does not sign it within thirty days. We pray the Holy Spirit to give him wisdom."*

McLaughlin's letter to the nuncio follows:

*"Your Excellency: I am writing to you about a grave matter in terms of human rights abuses towards LGBT persons in Uganda. As you are probably aware, Uganda's Parliament recently passed a bill calling for tougher punishments for homosexual acts, including life imprisonment for those considered 'repeat offenders.' In addition, this bill also criminalizes the public promotion of homosexuality. Once the President of Uganda signs the legislation, it will*

*become law.*

*"I am gravely concerned that a number of human rights violations will occur if the President signs this bill. Although the Catholic Hierarchy may not approve of same-sex relationships or a homosexual lifestyle, I believe the Hierarchy would agree that everyone has the right to be treated with dignity and respect. Imprisoning someone for life would clearly constitute an abuse of his/her rights.*

*"The largest single denomination in Uganda is Roman Catholic. I ask that you use your influence as Papal Nuncio to get the bishops to speak out against this bill. When you speak with Pope Francis please inform him of this situation. I do believe he would want to see the dignity and respect of all people honored and kept sacred. I sincerely thank you for your attention to this important matter."*

Last week, when *Bondings 2.0* reported the Ugandan news, we asked our readers to write to Pope Francis asking him to speak out against this bill. We repeat that request now, and we also encourage readers to write to the Archbishop Blume. His address is:

Archbishop Michael Blume  
Apostolic Nunciature  
P.O. Box 7177  
Chwa II Road, Mbuya Hill  
Kampala, UGANDA  
email: [nuntius@infocom.co.ug](mailto:nuntius@infocom.co.ug)

It is so important to write letters to both the pope and the papal nuncio. Although Archbishop Blume is optimistic about working with the Ugandan bishops on this matter, it is very important that the pope and the nuncio hear from Catholics. Though the Ugandan bishops spoke out against the bill in 2009, and although the portion quoted above is hopeful, the rest of their statement presents a very negative attitude toward homosexuality. Last year, there was a report that the bishops had reversed their opposition to the bill, though, because they have not spoken about it clearly, it is difficult to know where they stand currently. It is hopeful that the papal nuncio supports their 2009 opposition to the bill, an indication that he may feel the same way. Still, because the Ugandan bishops' current po-

sition is unclear, it's important that the pope and the papal nuncio hear from Catholics that they want church teaching on human dignity and respect to be upheld in this matter.

New Ways Ministry applauds Brian McLaughlin for his swift, passionate, and courageous correspondence. We are so proud of his witness. We hope that many of you will use his letter as a model or will craft one of your own to send. Lesbian and gay Ugandans are counting on us at this time to speak courageously and forthrightly. †

## Indian cardinal speaks out against ban on homosexuality

Catholic Herald (UK)  
December 11, 2013

Cardinal Oswald Gracias, Archbishop of Mumbai and president of the Episcopal Conference of India, said that the Church has "never considered gay people criminals," after the Supreme Court of India restored a law banning homosexual acts.

According to *AsiaNews*, Cardinal Gracias, a member of the Council of Cardinals advising Pope Francis on Curial reform, said "the Catholic Church has never been opposed to the decriminalisation of homosexuality, because we have never considered gay people criminals."

"As Christians, we express our full respect for homosexuals. The Catholic Church is opposed to the legalisation of gay marriage, but teaches that homosexuals have the same dignity of every human being and condemns all forms of unjust discrimination, harassment or abuse," Cardinal Gracias said.

India's Supreme Court overturned a decision taken by the High Court of Delhi in 2009, which had decriminalised homosexual acts. The court said it was up to parliament to legislate on the issue. According to Section 377, a 153-year-old colonial law, a same-sex relationship is an "unnatural offence" and punishable by a 10-year jail term. †

## New Ways co-founder 'was the archetype of a priest'

(Continued from page 1)

Masses were reverent and beautiful," Gramick explained.

Linton said that many parishioners drove over the Maryland border to attend Nugent's Masses. "He ate with people, he blessed their homes, he baptized, he helped with RCIA, he was very much a scholar and a teacher," she said.

Since 1996, Nugent had been leading international pilgrimages for Catholic gays and lesbians, their families and others who wanted to accompany them. After the Vatican censure, Nugent could no longer advertise the pilgrimages as a facet of the New Ways Ministry, but he continued to lead them outside of that context.

DeBernardo recalled, however, that on a pilgrimage Nugent led to Ireland after the censure, he "still attracted a large number of gay and lesbian people and their parents. People were still interested and supportive of him."

Linton, who went with Nugent on nearly all of his pilgrimages, said of the excursions, "Fr. Nugent wasn't standing in front of us, preaching. He was more likely trying to help the group integrate. To let people tell their stories, make sure everyone was comfortable with one an-

other. . . . He helped to heal so many families. It was so obvious that people could feel because of this priest, 'I know that God loves me, even though my friends have turned me away.'"

DeBernardo concurred: "One of his messages to the lesbian, gay, bisexual and transgendered community was that they had to follow their conscience in regards to how to live their lives. [After the censure] they could see that he had to follow his conscience."

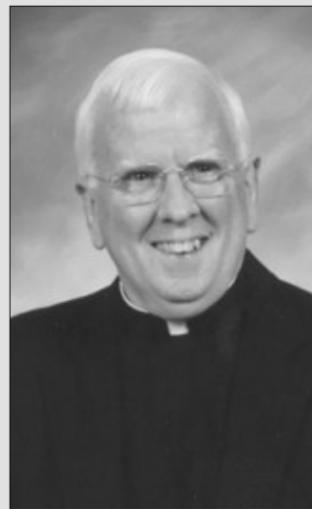
Gentry-Akin explained that Nugent's "agenda was not to oppose church teaching," but that he simply wanted "the church to live up to what she says about the dignity of every human person."

Both DeBernardo and Gentry-Akin said that one of the best ways to understand Nugent was through a book he wrote, *Silence Speaks: Teilhard de Chardin, Yves Congar, John Courtney Murray, and Thomas Merton* (Paulist Press, 2011).

"The book is about theologians who had been silenced in the church but who eventually were vindicated and restored," DeBernardo said. "I think that was his epilogue." †

## Announcing the

### Rev. Robert Nugent Memorial Lectureship



New Ways Ministry has established a fund to sponsor lectures on Catholic LGBT topics in memory of our co-founder, **Father Robert Nugent, SDS.**

The purpose of the lectureship is to address topics that were dear to Fr. Bob's mind and heart: pastoral outreach to LGBT people and their families, theological developments in the area of sexuality, homosexuality, and gender, building bridges of reconciliation between the LGBT community and the institutions of the church.

**To contribute to the lectureship fund in honor of Fr. Nugent:**

- By credit card, visit [www.NewWaysMinistry.org](http://www.NewWaysMinistry.org) or call the NWM office at 301-277-5674 (9a-5p EST);
- Send a check payable to "New Ways Ministry" (memo: Fr. Nugent) to 4012 - 29th Street, Mount Rainier, MD 20712.

# The complex and layered meanings in Pope Francis' new document

By Francis DeBernardo

Bondings 2.0

NewWaysMinistryBlog.wordpress.com

November 27, 2013

As more people begin to scrutinize Pope Francis' Apostolic Exhortation, *Evangelii Gaudium* (*The Joy of the Gospel*), new details emerge which show that in regards to LGBT issues, the new document shows a complex picture.

*The New York Times* reports that buried in a footnote to the document is a reference to the U.S. bishops' 2006 document, *Ministry to Persons with Homosexual Inclinations: Guidelines for Pastoral Care*, which promoted the traditional definition of a homosexual orientation as an objective disorder. *The Times* reports:

"Nowhere in the document did Francis speak explicitly of homosexuality or same-sex marriage. However, he said the church should not give in to 'moral relativism,' and cited with approval a document written by the bishops of the United States on ministering to people with 'homosexual inclination.' The pope said the American bishops are right that the church must insist on 'objective moral norms which are valid for everyone' — even when the church is perceived by supporters of gay rights as promoting prejudice and interfering with individual freedom."

This detail is a clearer indication that Pope Francis does not seem inclined to change the teaching on homosexuality. That notion had been clear since he first started speaking about gay and lesbian issues back in July with his "Who am I to judge?" interview, in which he also did uphold the Catechism's teaching on homosexuality. I've noted before that it

looks like Pope Francis's road to change in the church won't be a straight one.

But while in content Pope Francis remains traditional, many people, including myself, perceive he is opening up a process that will eventually lead to positive developments in church teaching. For example, Martin Pendergast, a



Pope Francis

long-time Catholic advocate for LGBT equality in the United Kingdom, offered what he saw as two important selections from the document which point to the possibility of change in the Church, which I had overlooked in yesterday's post on this topic.

In the first selection, the pope is calling for decentralization of authority in the church:

"Countless issues involving evangelization today might be discussed here, but I have chosen not to explore these many questions which call for

further reflection and study. Nor do I believe that the papal magisterium should be expected to offer a definitive or complete word on every question which affects the Church and the world. It is not advisable for the Pope to take the place of local Bishops in the discernment of every issue which arises in their territory. In this sense, I am conscious of the need to promote a sound 'decentralization.'" (Introduction, section 16)

In the second selection, the pope acknowledges that not all Church teachings hold the same weight:

"All revealed truths derive from the same divine source and are to be believed with the same faith, yet some of them are more important for giving direct expression to the heart of the Gospel. In this basic core, what shines forth is the beauty of the saving love of God made manifest in Jesus Christ who died and rose from the dead. In this sense, the Second Vatican Council explained, 'in Catholic doctrine there exists an order or a 'hierarchy' of truths, since they vary in their relation to the foundation of the Christian faith'.[38] This holds true as much for the dogmas of faith as for the whole corpus of the Church's teaching, including her moral teaching." (chapter 1, section 36)

What gives me hope from this document, despite the fact that it does not challenge the traditional teaching on homosexuality, is that there is an openness and humility that seem to get at the core of the Christian message. Having a pope who is interested in the opinions of the laity, who stresses dialogue and the possibility of change, who stresses diversity and decentralization, who

acknowledges the role of science, who seeks to update old traditions can only mean that the road ahead is filled with possibilities. (All of the items mentioned in the previous sentence were included in yesterday's blog post on excerpts from the papal document.)

John Allen, writing in *The National Catholic Reporter*, summarizes what he sees as Pope Francis' outline for reform, which includes many of the items mentioned above. Allen writes:

- He calls for a "conversion of the papacy," saying he wants to promote "a sound decentralization" and candidly admitting that in recent years "we have made little progress" on that front.

- He suggests that bishops' conferences ought to be given "a juridical status ... including genuine doctrinal authority." In effect, that would amount to a reversal of a 1998 Vatican ruling under John Paul II that only individual bishops in concert with the pope, and not episcopal conferences, have such authority.

- Francis says the Eucharist "is not a prize for the perfect, but a powerful medicine and nourishment for the weak," insisting that "the doors of the sacraments" must not "be closed for simply any reason." His language could have implications not only for divorced and remarried Catholics, but also calls for refusing the Eucharist to politicians or others who do not uphold church teaching on some matters.

- He calls for collaborative leadership, saying bishops and pastors must use "the means of participation proposed in

(Continued on page 8)

## 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.



<p><b>Alabama</b> Mobile: Spring Hill College</p> <p><b>California</b> 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</p> <p><b>Colorado</b> Denver: Regis University</p> <p><b>Connecticut</b> Fairfield: Fairfield University, Sacred Heart University New Haven: Albertus Magnus College West Hartford: Saint Joseph College</p> <p><b>District of Columbia</b> Georgetown University, Trinity University</p> <p><b>Florida</b> Miami Gardens: St. Thomas University Miami Shores: Barry University</p> <p><b>Hawaii</b> Honolulu: Chaminade University</p> <p><b>Illinois</b> Chicago: DePaul University, Loyola University, St. Xavier University Joliet: University of St. Francis River Forest: Dominican University in Illinois Romeoville: Lewis University</p> <p><b>Indiana</b> Notre Dame: Holy Cross College, St. Mary's College, Univ. of Notre Dame</p>	<p><b>Iowa</b> Davenport: St. Ambrose University Dubuque: Loras College</p> <p><b>Kentucky</b> Louisville: Spalding University, Bellarmine University</p> <p><b>Louisiana</b> New Orleans: Loyola University</p> <p><b>Maryland</b> Baltimore: Notre Dame of Maryland University, Loyola University of Maryland</p> <p><b>Massachusetts</b> 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</p> <p><b>Michigan</b> Detroit: University of Detroit Mercy Grand Rapids: Aquinas College</p> <p><b>Minnesota</b> 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</p> <p><b>Missouri</b> Kansas City: Avila University, Rockhurst University St. Louis: Fontbonne University, St. Louis University</p>	<p><b>Montana</b> Helena: Carroll College</p> <p><b>Nebraska</b> Omaha: Creighton University</p> <p><b>New Hampshire</b> Manchester: St. Anselm College Nashua: Rivier College</p> <p><b>New Jersey</b> Caldwell: Caldwell College Jersey City: St. Peter's College South Orange: Seton Hall</p> <p><b>New York</b> 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</p> <p><b>Ohio</b> Cincinnati: Xavier University Cleveland Heights: John Carroll University Dayton: University of Dayton Pepper Pike: Ursuline College South Euclid: Notre Dame College Sylvania: Lourdes College</p> <p><b>Oregon</b> Marylhurst: Marylhurst University Portland: University of Portland</p>	<p><b>Pennsylvania</b> 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</p> <p><b>Rhode Island</b> Newport: Salve Regina University Providence: Providence College</p> <p><b>Texas</b> Austin: Saint Edward's University San Antonio: University of the Incarnate Word, Our Lady of the Lake University</p> <p><b>Vermont</b> Colchester: Saint Michael's College</p> <p><b>Washington</b> Lacey: St. Martin's College Seattle: Seattle University Spokane: Gonzaga University</p> <p><b>West Virginia</b> Wheeling: Wheeling Jesuit University</p> <p><b>Wisconsin</b> De Pere: St. Norbert College Madison: Edgewood College Milwaukee: Alverno College, Cardinal Stritch University, Marquette University</p> <p><b>Canada</b> Toronto: Regis College</p>
---	---	--	---

# The shame of the Catholic workplace

## Even as the pope moderates, discriminatory practices continue

By Jim Smith

Star Tribune

September 30, 2013

The list keeps getting longer. A teacher in New York City. An organizer near Atlanta. A teacher in Chicago. A music director in Charlotte. A teacher in Columbus.

At an accelerating rate, Catholic schools and churches around the country are firing lesbian, gay, bisexual and transgender employees who have decided that they can no longer deny who they are and whom they love.

No school better exemplifies this unhappy trend than Totino-Grace High School in Fridley, Minn. Late last month, Kristen Ostendorf, an English and religion teacher, was fired after telling colleagues at a workshop: "I'm gay, I'm in a relationship with a woman, and I'm happy." Just one month earlier, William Hudson, the school's president, had resigned after a rumor about his sexuality prompted him to reveal that he was in a committed 18-year relationship with another man.

At a time when even Pope Francis himself is urging the church to move beyond what he calls its "obsession" with sexual issues, Catholic schools and parish-

es are intensifying the judgmental behavior that the pope urged Catholics to eschew in a recent interview with Jesuit publications.

These incidents, like others around the country, cost Catholic institutions the services of dedicated and talented individuals who, in most instances, have served the church and community effectively for years. Catholic prelates like Archbishop John Nienstedt say that the church must enforce its employment policies in order to defend its teachings on marriage and the family.

But if this is the case, why does the hierarchy not defend these teachings more consistently?

Catholic parishes don't fire heterosexual musicians who choose to get married at City Hall rather than in a Catholic Church. Catholic schools don't check up on heterosexual teachers to determine whether they might have remarried without having their previous marriages annulled, or whether they are using artificial contraception. If the hierarchy were defending what it defines as Catholic principles, it would have to fire individuals in marriages that the church does not recognize as sacramental. But it

does not.

When gay, lesbian or transgender people attempt to live openly as the individuals that God created them to be, however, the hierarchy is suddenly zealous to defend its doctrine. This double standard is increasingly obvious both to lay Catholics (almost three-quarters of whom support laws that would protect lesbian, gay, bisexual and transgender people in the workplace, according to a 2011 survey by the Public Religion Research Institute) and the general public.

Schools and parishes that force LGBT people out of work believe that the U.S. Supreme Court gave them legal cover in January 2012 when it ruled that certain employees at religiously affiliated institutions were not protected by antidiscrimination laws. As a faithful Catholic, however, I am less interested in whether firing LGBT employees is legal than in whether it is true to what the church teaches about the nature of God.

In an interview with *MinnPost*, Ostendorf said: "God made me, God made all of us, and I don't think that I'm some abnormal person, or an aberration, or that there was something missing in the

making part, or something extra in the making part." It is difficult, she notes, to square the hierarchy's teaching that we are all created in the image and likeness of God but that some of us should be punished for loving as God made us to love.

Most Catholics, and most Minnesotans appreciate this dissonance. The longer religious institutions continue to discriminate against LGBT people in the name of an inconsistently applied doctrinal litmus test, the greater damage they will suffer.

There are signs that certain church leaders understand this as well. Responding in August to questions about gay priests, Pope Francis said: "If they accept the Lord and have goodwill, who am I to judge them?" The pope, in other words, has no plans to discriminate against the gay men who, in secular terms, might be thought of as his employees.

Catholics and Minnesotans who benefit from strong Catholic institutions would be better served if people like Archbishop Nienstedt and the other religious institutions were similarly enlightened. †

Jim Smith is Associate Director of DignityUSA, a member of the Equally Blessed Coalition.

# How to establish LGBT employment non-discrimination policies in Catholic institutions

By Francis DeBernardo

Bondings 2.0

NewWaysMinistryBlog.wordpress.com

October 25, 2013

In this past year, at least one dozen people were fired from Catholic institutions because of LGBT issues. Some were fired because they legally married a same-gender partner. Others were fired because of their support for such marriages or because of their gender identity. In 2012, five people were fired for these reasons, so we are definitely seeing an increase in such actions by Church leaders.

Catholics need to take action to help prevent such firings. Our Catholic social justice tradition compels us to institute structures that promote equality and justice for all people. As Catholics work to make our society more just for LGBT people, we need to also work to make our

Church institutions reflect the same kind of justice. We need to make sure that our Church lives up to its best traditions of honoring the dignity of work, respecting a person's conscience, and treating all people equally.

New Ways Ministry believes that the best way to help LGBT church personnel is for Catholics to work locally to get their Catholic institutions to adopt non-discrimination policies with regard to marital status, sexual orientation, gender identity, and personal support for marriage equality. Only by adopting such policies will LGBT Church personnel and their supporters be protected from unfair labor practices.

A policy statement can be as simple as: "(Name of parish, school, or institution) will not discriminate in employment practices on the basis of marital

status, sexual orientation, gender identity, and personal support for marriage equality."

How can you work to implement such policies in your local community? Here are some suggestions to get you started:

- Identify other people in your parish, school, or other institution who support LGBT equality. Brainstorm with them what might work best locally in your particular situation.
- Propose such policies to the various decision-makers in an institution. Don't just approach the person at the top of the hierarchy (e.g., pastor or principal). Work with the "middle managers" who affect the decision makers, such as a parish council, a parent-teacher associations, a social justice committee, a diversity task force, or others who have influence.
- Collect signatures on a petition to institute a non-discrimination policy to present to the local decision-makers.
- Gather testimonies about how such firings reflect negatively on the Church's image. Gather these not only from LGBT people, but from other Catholics who disagree with discriminatory employment practices.
- Gather testimonies on the spiritual gifts and professional skills of LGBT people from those whose lives are touched by them, such as parents, family members, friends, parishioners, students, colleagues, and alumni.
- Develop your arguments around the Catholic ideas of justice and equality. The Catholic social justice tradition protects the rights of workers, it respects differences among people, it promotes the equal treatment of all people, it respects everyone's inherent human dignity.
- If appropriate, work regionally with other parishes, schools, and Catholic institutions in your area so that more than one place will simultaneously adopt such policies.
- Contact New Ways Ministry to consult about the particular situation in your community. We'd be glad to be part of your brainstorming and strategizing. Our phone number is

301-277-5674. Our email address is [info@NewWaysMinistry.org](mailto:info@NewWaysMinistry.org)

• Share your successes and setbacks with us so that we can better help others who want to establish such policies.

• Share the graphic below with your friends on social media. You can access it through New Ways Ministry's Facebook page.

These are just some tips to help you get started. Every local situation is unique, so do not be afraid to adapt these suggestions to fit your community.

Do not be discouraged by lack of progress or success. Even if your institution ultimately does not adopt such a policy, engaging in this process will help people and the Church to have an open dialogue on the issue. Such discussion will make it more difficult for people to be fired in the future because decision-makers will know of your support for LGBT equality.

In working to establish such a policy, you are in line with Catholic social justice practice. As early as 1973, St. Vincent's Hospital in New York City established an employment non-discrimination policy based on sexual orientation. They were the first Catholic institution to do so. You can read about their story here and here.

But the tradition of protecting employment of LGBT people and their supporters in Catholic institutions has some more recent precedents, too. For example, this past summer *Bondings 2.0* reported on two Catholic hospitals lauded by the Human Rights Campaign for their sensitivity to LGBT issues, including employment. And in March, 2013, the laity and church workers of the Diocese of Santa Rosa, California persuaded Bishop Robert Vasa to retract an orthodoxy pledge in diocesan employment contracts. And in April of 2012, Cardinal Christoph Schonborn of Vienna, Austria, who was a papal candidate, overturned a pastor's decision to exclude a gay man in a committed relationship from serving on the parish council.

Employment non-discrimination policies offer a great form of legal protection for these Church workers. Please pray about the decision to start this process and start working towards a goal in the best way that you can. Our God of justice will surely reward your efforts. †

## I stand with LGBT employees serving Catholic schools & parishes

These are the faces of educators & ministers fired from Catholic institutions due to their sexual orientation or gender identity.

Help stop these firings by adopting LGBT-inclusive nondiscrimination policies at your Catholic parish or school.

Contact [info@newwaysministry.org](mailto:info@newwaysministry.org) for more information.





New Ways Ministry  
[newwaysministry.org](http://newwaysministry.org)

# Funeral for transgendered person at pope's church

By John L. Allen, Jr.  
National Catholic Reporter  
December 27, 2013

If anyone wants an example of what the emphasis on mercy under Pope Francis looks like in action, they'll find one this afternoon in Rome at the Church of the Gesù, the mother church of the pope's Jesuit order, where a funeral will be celebrated for a Colombian transgendered and homeless person beaten to death five months ago.

The body of Andrea Quintero, who struggled with drug addiction and lived on the streets in the area around Rome's main Termini train station, was found alongside a track in the station on July 29. An investigation concluded she died as a result of injuries from a severe beating.

Quintero, 28 at the time, had left her family in Colombia four years before. She was well known to personnel at the station and to charity workers, calling herself the "Trans of Termini."



Andrea Quintero

A week before her death, she gave a brief video interview to the Italian paper *Corriere della Sera* in which she described having a paralyzed arm and walking with a limp as a result of a previous beating.

In the interview, Quintero said her dream was to "meet a guy with money who'll get me out of this ugly life," referring to drugs and homelessness. To date, police have not arrested anyone for Quintero's murder.

The delay in organizing a funeral, according to news reports, was due to the fact that Quintero's family never made a request for her remains or provided any instructions about how they wanted her memorialized.

Eventually the Jesuit-run Centro Astalli, dedicated to aiding refugees, in combination with the local branch of Caritas and civic officials, stepped in to organize a funeral service.

Among other dignitaries expected to be on hand is Cécile Kyenge, a Con-

go-born politician and ophthalmologist who serves as Italy's Minister for Integration, making her the first person of color to serve in an Italian cabinet.

Jesuit Fr. Giovanni La Manna, director of the Centro Astalli, said the funeral is intended not only to mourn Quintero's death, but to offer "a signal for the entire Roman community that's distracted in the face so many people who face discrimination, and who live their difficulties to the indifference of our city."

In a tweet about the funeral, the Vatican writer for *Corriere della Sera*, Gian Guido Vecchi, referred to it taking place in "the church of Francis," presumably a reference to the fact that it's happening at the mother church of his Jesuit order.

More broadly, however, the funeral expresses the "Church of Francis" in the sense that it's a classic gesture of mercy for someone who lived and died at society's margins. †

## Love trans-formed over the weekend

By Bob Shine  
*Bondings 2.0*  
NewWaysMinistryBlog.wordpress.com  
November 25, 2013

Love was trans-formed near Baltimore on Saturday, November 23rd, as Catholics gathered for New Ways Ministry's "Trans-forming Love" workshop which addressed transgender issues from a variety of perspectives. Participants from as far as Chicago and New England gathered for prayer, reflection, and education during the daylong workshop. They were parents, friends, spouses, pastoral ministers, allies, and transgender people themselves. The workshop was held at the Mission Helpers of the Sacred Heart convent.

The morning began with prayer, followed by a presentation from Dr. Edgardo Menvielle, MD of Children's National Medical Center in Washington, DC. Dr. Menvielle shared his story of how his psychiatric career migrated into the care of gender variant children. He helped participants understand terminology and concepts particular to discussions of gender identity and diversity, as well as sharing clinical insights.

Most pointedly, he spoke of the particular needs of gender variant children, who may or may not ultimately be transgender. Transgender youth are at increased risk of violence, depression and suicide, risky sexual behaviors, and

homelessness. Peer victimization at young ages leads to lifelong problems with social acceptance and self-worth, and he continued:

*"If you've been bullied as a child, you don't get over it. It tends to affect people in profound ways."*

Dr. Menvielle attributes many of the challenges transgender people face to social factors, such as how one's family, friends or co-workers might respond or how culture, philosophical, and religious factors could affect their well-being. Given these realities, it was easy for participants to extrapolate how pastoral care of transgender people in the Catholic Church is a necessary, needed step.

After a lunch break, participants heard from Hilary Howes, a transgender Catholic woman who spoke to the personal, spiritual, and religious aspects of transgender people's lives. Howes shared her story of transitioning eighteen years ago, and then about her efforts to advocate for transgender rights. She noted that each person's life, especially those on the margins, is a parable that instructs.

Howes also discussed her participation in the Transgender Religious Roundtable which hopes to go beyond just welcoming transgender people into faith communities. Howes said of this effort:



Hilary Howes

*"Our idea was: what do we bring to the party? What is it that we [transgender people] do that is unique to religious institutions? In other traditions, transgender people hold a very special place and in Western culture we needed to define that."*

Specific to the Catholic community, Howes was asked why transgender people would stay Catholic and she replied:

*"I'll have to admit that for a lot of transgender people raised in the Catho-*

*lic Church they have been so harmed by the Catholic community that they have left church. I know a number of Lutherans and Episcopalians that were raised Catholic.*

*"The reality is that there is no teaching by the Roman Catholic Church on transgender people. There are those who make claims; there is nothing that has been substantiated. Every priest I've talked to and a couple of bishops have been very supportive and understanding. They have not found any incompatibility with being transgender and Catholic.*

*"For me, one reason I stay Catholic is the ritual. I'm deeply called to that. It's highly symbolic to me as an artist and a creative person. There's a convenience factor too with my wife being Catholic."*

You can read more on Howes' blog, *TogetherStyle*, where she also provides resources for transgender people. There are also resources available for promoting inclusive faith communities from the Institute for Welcoming Resources.

The day concluded with a closing prayer, part of which is included below for the reflection of *Bondings 2.0* readers:

*"We give you thanks, O God our Creator, because you have given us life. You have made us in your image and breathed your Spirit into us. We are alive with the divinity that you manifest in us. We have been touched by you, O God." †*

## Editorial: The church was not 'out-marketed' on gay marriage

By Editorial Staff  
National Catholic Reporter  
December 16, 2013

The church's problem with the issue of homosexuality, claims New York Cardinal Timothy Dolan, stems from lousy marketing, that most secular undertaking of the materialist culture. The problem, he asserted, is not in the church's teaching, but in how it has been sold. It's just not been made pretty enough to entice people to take it off the shelf. Hollywood and a host of other secular interests were first to place their shiny new products on the shelf.

Dolan made his comments the First Sunday of Advent to David Gregory on NBC's "Meet the Press." On the issue of gay marriage, Dolan said, "We've been out-marketed sometimes. We've been caricatured as anti-gay."

The cardinal, who lives on Madison Avenue, is within walking distance of some of the best marketers the world has ever known. If he looked to them for advice, they might suggest he begin with a

focus group.

In a sense, the church has in its questionnaire preparing for the Synod of Bishops on the family a focus group study underway right now. If Catholics honestly answer these questions and bishops' staffers honestly report their answers, church officials might just learn -- among other things -- why most Catholics aren't "buying" the notion that their gay children, parents and friends are "intrinsically disordered" or suffer from a "condition."

If the church faces a marketing failure on issues of sexuality, the failure is in listening to its people. In recent years, the U.S. bishops have been deaf to the people of the church -- and the American voters -- on the issue of same-sex marriage. When it comes to contraception and divorce and remarriage, the church has tuned out what the faithful have been saying for 50 years. The church's teaching on sexuality is unappealing because the church advances teachings that actually reduce human

sexuality and sexual activity to its most banal, utilitarian and mechanistic level, detaching it from the deepest possibilities of genuine human intimacy.

They've detached it from human experience, and according to sociologist William D'Antonio, whose life's career

***If the church faces a marketing failure on issues of sexuality, the failure is in listening to its people.***

has been studying Catholics, "Lived experience is trumping abstract teaching. Wins it all the time."

Official teaching on contraception has been so widely dismissed in practice, one wonders it even comes up in conversation. The same is true for divorce and remarriage.

The same is quickly coming true on the topic of homosexuality, because among Catholic parents who know their children as all manner of things -- curious, funny, loving, mischievous, talented, gracious, annoying, musical, athletic -- all the things that parents revel in and come to love, some are also coming to know their children as gay. Thank God that today most parents are not cowering before a catechism characterization of their children and sending them off in a panic to a Courage meeting to be remade into something more acceptable.

We dare suggest that some of the Catholic faithful, particularly the family and friends of gay, lesbian, bisexual or transgender persons, might be a bit further down the road in loving as God would have us love, that they might understand Pope Francis' teaching about encounter to a greater degree than many of us.

Perhaps in his wandering among the sheep in Buenos Aires, Argentina, Francis encountered gays and their parents, and

(Continued on page 8)



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  
*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, 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  
*Genessee:* St. Frances Cabrini Shrine  
*Highlands Ranch:* Pax Christi  
*Littleton:* Light of the World,  
 St Frances Cabrini

# Gay-friendly Catholic Parishes & 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. Matthew Cathedral

**Florida**  
*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. 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. 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  
*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 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

**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

**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 Minis-  
 try at [info@newwaysministry.org](mailto:info@newwaysministry.org)  
 or call 301-277-5674.**

## 2 metro Detroit Catholic gay rights activists to be honored for work

Detroit Free Press  
October 26, 2013

Farmington Hills couple Linda Karle-Nelson and Thomas Nelson will be honored Saturday night at the national convention of PFLAG -- one of the country's top advocacy groups for gay rights -- for their outreach to Catholic families with gay members and for challenging Catholic teachings against gay marriage.

At PFLAG's national convention in Washington D.C., the couple will receive the Betty DeGeneres Award, so named because of Betty DeGeneres' parental support for her famous daughter who is a lesbian, comic and talk show host Ellen DeGeneres.

Linda, 73, and Tom, 83, met at PFLAG meetings in the 1990s, and as widowers, married in 2006. Each is the parent of a gay adult son. Lifelong Catholics, the couple was in the news last spring when they led a protest against Detroit Catholic Archbishop Allen Vigneron's comments that Catholics who support gay marriage or unions shouldn't present themselves to receive the sacrament of communion at Catholic mass.

PFLAG president Jody Huckaby said more famous and visible people were nominated for the honor -- only the second time it has been given since Betty DeGeneres received the first award two years ago. But Huckaby said the Nelsons were deserving because they're seeking to change minds while staying members of the Catholic Church.

"They are a tremendous example of parental love and affirmation. And then talking about it, and talking about it in one of the most challenging areas -- the faith community," Huckaby said. "Our work in

faith communities is the most important work we're doing -- because it's not easy."

PFLAG has about 200,000 members in all 50 states to reach out to parents, families and friends of lesbian, gay, bisexual and transgender people. The Nelsons also volunteer with Fortunate Families, a support group for Catholic families with LGBT members.

The Catholic Church says it welcomes gay people, but calls their sexual orientation "disordered." Catholic Church leaders have helped fund state public ballot issues to ban gay marriage. The church teaches that gay sex and sex acts outside the marriage of a man and a woman are sinful. Some Catholic gay-rights supporters have drawn optimism from recent comments by Pope Francis, who hasn't altered church teachings but suggested Catholic leaders should be less judgmental and not "obsessed" with issues such as gay marriage.

Karle and Nelson family members are traveling to Washington, D.C., for the Saturday evening ceremony.

John Karle, 44, who is gay, said his mother's and stepfather's activism amazes him, and inspired him to join a gay-rights protest in front of St. Patrick's Cathedral in New York City.

"She is such a strong and persistent voice in support, and particularly support for gay kids in schools, and in churches with their families," said Karle, a publicist for St. Martin's Press and churchgoing Catholic who will be at the ceremony. "It inspires me. I just can't sit back and do nothing if she's outside marching out front of the archdiocese's office."



Linda Karle-Nelson and Tom Nelson

Tom Nelson's son, Mark, who is gay, as well as three of Nelson's five daughters, also will attend.

"I'm proud of them," Mark Nelson, who lives in metro Detroit, said Friday.

Tom Nelson calls all his children his life's greatest blessings, but "the gift of a gay son has been the greatest gift God has given -- it's taught me about loving."

On Nov. 9, the Nelsons will host a Fortunate Families gathering at Christ the King Parish in northwest Detroit, ending the day's events with mass. There is no charge to attend, but registration must be received by Nov. 4. For more information, call 585-698-6100 or

248-489-1505; you can also e-mail [office@fortunatefamilies.com](mailto:office@fortunatefamilies.com), or go to [www.fortunatefamilies.com](http://www.fortunatefamilies.com)

Joe Kohn, an Archdiocese of Detroit spokesman, said Friday that Fortunate Families members are welcome at the parish.

"People are welcome to our Catholic Churches without restrictions," Kohn said. "We're glad to know that they're coming to mass. As we've said before, there are hundreds of masses celebrated in the archdiocese every weekend. It's always Archbishop Vigneron's expectation that these liturgies are conducted in full conformity with the Catholic Church's teachings." †

## Pope Francis' letter-writing revolution requires our involvement

By Bob Shine  
National Catholic Reporter  
November 8-21, 2013

Pope Francis has made headline after headline for personally reaching out through letters and phone calls to people who have written to him, and speaking pastorally with them. The Italian newspaper *La Repubblica* now reports that the pope sent a handwritten reply to a group of gay and lesbian Catholics in Italy, and the original letter may have prompted the pope's recent warm remarks on gay people.

Here is New Ways Ministry's translation of the *La Repubblica* report:

*Pen and paper. Among the many revolutions made by Pope Bergoglio, in addition to phone calls home to ordinary people... there is also the "post effect," the mountain of letters delivered every day at his residence in Santa Marta, and sent directly to him. ...*

*Some people think it may have been one of these "messages in a bottle" that inspired the breakthrough of Bergoglio about gays. A letter sent in June to the pope by various Italian gay Catholics ... where gays and lesbians asked Francis to be recognized as people and not as a "category" and called for openness and dialogue on the part of the Church, recalling that the closure "always feeds homophobia."*

Further information comes from *America* magazine, which only weeks ago carried a groundbreaking interview with Francis where his remarks on homosexuality were positive and welcoming. That publication reports on the Italian group, Kairos of Florence:

*A leader of the impromptu committee said as gay Catholics they had in the past written to other members of the church leadership in Italy and had always before been rewarded with silence...*

*The Kairos group said they also received a letter from the Vatican Secretariat of State, which informed them that Pope Francis "really enjoyed" their letter to him*

*and the way it was written, calling it an act of "spontaneous confidence."*

*One Kairos leader said Pope Francis had also assured the group of his blessing, something they could not before have imagined happening. The members of Kairos have decided to keep the rest of the message of both letters private.*

When New Ways Ministry led a pilgrimage to Italy in 2011, the Kairos group met with our American travelers to share stories and perspectives. Francis DeBernardo, our executive director, is contacting them currently to learn more about this papal letter.

While the contents of the pope's letter remain private, truly as if between a pastor and the people he serves, there are broader lessons for the lesbian, gay, bisexual, transgender and ally Catholic community in this experience.

First, the wisdom that relational encounters with people are the most effective form of advocacy is relevant even for the pope. If *La Repubblica's* conjecture is correct that the personal letter from Kairos of Florence led to Francis' "Who am I to judge?" and other comments that have greatly shifted the church's tone on LGBT issues, then everyone should be writing letters to Rome. New Ways Ministry wrote a letter to Francis, telling him about the goodness and holiness of Catholic LGBT people and pastoral outreach to them here in the U.S. Would you consider writing your own thoughts to him?

Second, if reaching out to the pope is effective, perhaps it is time for Catholics to reach out to their local church leaders, namely priests and bishops. Sharing personal stories to replace philosophical constructs with human faces and relationships might lead to further conversions.

Francis' pen-and-paper revolution is truly radical, and transforms hierarchy into personal relationships. It offers each of us a moment to speak to the pope and bishops as if they are our own parish priests. As the gay and lesbian Catholics

of Florence did with their experiences, this is an opportunity to offer our joys and hopes, griefs and anxieties about those matters closest to us. Putting pen to paper is a simple act, but allows each of us to join Francis in answering God's call to rebuild the church. If you write to Francis or local church leaders, please let us know.

Here's the mailing address:  
His Holiness, Pope Francis  
Apostolic Palace  
00120 Vatican City

### The complex and layered meanings in Pope Francis' new document

(Continued from page 4)

the Code of Canon Law and other forms of pastoral dialogue, out of a desire to listen to everyone and not simply to those who would tell him what he would like to hear."

•Francis criticizes forces within the church who seem to lust for "veritable witch hunts," asking rhetorically, "Whom are we going to evangelize if this is the way we act?"

•He cautions against "ostentatious preoccupation" for liturgy and doctrine as opposed to ensuring that the Gospel has "a real impact" on people and engages "the concrete needs of the present time."

Pope Francis may not be the radical reformer that many have hoped for. But for those who trust that the Holy Spirit is moving among the laity of the church and who have longed for the possibility of discussion of diversity of opinions, Pope Francis' project seems to open up a new possibility of hope.

Clearly, this is not the kind of pope that we had gotten used to over the last four decades. And clearly, this new document is complex and layered. †

### Editorial: The church was not 'out-marketed' on gay marriage

(Continued from page 6)

perhaps that is why today he can say, in answer to questions: "When I meet a gay person ... if they accept the Lord and have goodwill, who am I to judge them? They shouldn't be marginalized. The tendency [to homosexuality] is not the problem ... they're our brothers."

On another occasion, when asked if he approved of homosexuality, he explained: "I replied with another question. 'Tell me, when God looks at a gay person, does he endorse the existence of this person with love, or reject and condemn this person?' We must always consider the person. Here we enter into the mystery of the human being."

Dismissing the lack of acceptance of church teaching as a marketing failure is an insult to the very idea of teaching and certainly to gays and lesbians. It walks, in search of a sound bite, right past the mystery of the human being.

Dolan promised to keep up the battle against gay marriage, all the while, we presume, trying to convince the world of the popularized notion that the church can simultaneously hate the sin and love the sinner. As if the human mystery can be bifurcated and compartmentalized into portions lovable and despicable.

Should the cardinal want respite from the fight, he might take an evening or two and meet with some gay Catholics and their parents. Ask them to tell their stories, ask them why they stay in the church, ask them how they pray, what they hold as their hopes and dreams. Really listen, maybe even make allowance for certitude to melt a bit. †