

BONDINGS

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German Bishop Reaffirms His Request for Church Blessings and Civil Partnerships for Same-Gender Couples

By Robert Shine

Bondings 2.0

Www.NewWaysMinistry.org/blog
August 25, 2019

A German bishop has reiterated his support for blessing same-gender couples and the need for civil recognition of such relationships, saying the hierarchy must reconsider its teachings on homosexuality in light of contemporary science.

Bishop Dieter Geerlings, auxiliary bishop emeritus for the Diocese of Münster, made his remarks during an event of the Queergemeinde, or Queer Parish, in that city. *Katholisch.de*, the official website of the German church, reported:

“It is my personal opinion that the church can bless same-sex partnerships,” said Geerlings. . . But he did not want to adopt the term ‘marriage for all’, he explained. For marriage is determined by the sacramental doctrine. He prefers to speak of ‘registered civil partnerships, but meaning the same thing.’

“Geerlings admitted that his conviction was ‘not congruent with the idea of the official church.’ However, the church should not refuse the blessing when people long for it, and conduct their relationship in responsibility, love and faith. ‘People who ask for blessing want to know what the church can bestow.’ A blessing is to ask that the relationship succeed and be present in God’s help and love. A blessing is not about a ‘life assessment’.”

Geerlings also called for the church to reconsider homosexuality and sexual ethics more generally in line with Vatican II’s recognition that sexuality is not

only about procreation, but about love. The Magisterium needs to stop limiting homosexuality to the “corner of pathology,” and instead listen to contemporary science. He added as a bishop:

“I’m a teacher, but if the Magisterium just teaches and does not learn anymore, then something is wrong.’ . . .

“In agreement with the diocese of Münster, I submitted a paper on changing the church’s sexual morality for the synodal path. . . [The question of homosexuality] has to be on the agenda of the dioceses, it has to be on the agenda so that even those who are afraid lose their fear.”



Bishop Dieter Geerlings

were “not enough” and that changes in society must be accounted for when considering homosexuality.

Geerlings’ comments defy the more conservative bishop, Felix Genn, under whose authority he works. In 2017, Genn forbade Fr. Stefan Sühling from celebrating a “blessing for loved ones” over a same-gender couple because the bishop did not want civil marriage to be conflated with sacramental marriage.

But many German-speaking Catholics have been at the forefront of support for blessing same-gender relationships and LGBTQ equality generally. *Bondings 2.0* reported earlier this week [see page 3] that the chief executive of a Swiss Catholic church body, Franziska Driessen-Reding, also endorsed such blessings and said the local church did not oppose civil marriage equality. Earlier this year, the Diocese of Limburg began a process to discuss the topic, including hosting listening ses-

sions.

Last year, Bishop Franz-Josef Bode of Osnabrück, deputy chair of the German Bishops Conference, said the church should allow such blessings for couples who are civilly married as a means of accompanying them. The Central Committee of German Catholics, a lay organization, endorsed such blessings as far back as 2015. And while not supporting blessings, a number of high-ranking church leaders including Cardinal Rainer Maria Woelki of Cologne, Cardinal Reinhard Marx of Munich, and Vienna’s Cardinal Christoph Schönborn have made positive comments about lesbian and gay partnerships.

In March, Germany’s bishops announced a “Synodal Path” process the national church would be undertaking, a part of which would consider sexual morality under Bishop Bode’s leadership. How this process will play out is not yet clear. It will be critical for success, however, that bishops and all Catholics be able to share their opinions openly. Bishop Geerlings’ forthrightness about the Magisterium’s need to rethink homosexuality is a gift to the church. It should not be squandered. †

It is my personal opinion that the church can bless same-sex partnerships.

Back in 2018, Geerlings said that blessings for same-gender couples were permissible because the “mutual responsibility” partners show for one another is “valuable and praiseworthy, even if this bond is not in complete agreement with the church.” Earlier this year, he said the Catechism’s words about respecting lesbian and gay people

For more stories on hierarchical support of lesbian/gay couples, see page 3

What does a church open to LGBT Catholics look like?

Archbishop To Transgender Catholic: “You Belong to the Heart of This Church”

By Rev. James Martin, SJ

America

August 30, 2019

What would it mean for the institutional church to welcome L.G.B.T. Catholics? What would it mean for church leaders to help L.G.B.T. Catholics feel more at home in their own church? And how can this be accomplished in the context of Gospel values and church teaching? Three recent stories show how: one concerning a priest, one an archbishop and one a parish.

The priest’s story is perhaps the most surprising. The Rev. Bryan Massingale, a highly respected theologian who taught for many years at Marquette University and now serves as professor of theological and social ethics at Fordham University, began a recent lecture with these words: “I come to this conversation as a Black, gay priest and theologian.”

The lecture, entitled “The Challenge of Idolatry for LGBTI Ministry,” delivered at the Global Network of Rainbow Catholics in Chicago, encouraged his fellow L.G.B.T. Catholics to remember that they are “equally redeemed by Christ and radically loved by God.”

Father Massingale’s public statement about his sexuality may seem inconsequential to some in the West. But the number of Catholic priests who are open about their homosexuality (and faithful to their promises of celibacy, of course) in a public way, despite several articles in the last few years, is still infinitely



Archbishop Wilton Gregory, Fr. Bryan Massingale, Katherine Abel

itesimally small.

The Fordham theologian said that he was moved by being among so many L.G.B.T. Catholics at the conference who had suffered great persecution in their own countries. He told me in an email: “I spoke to them, not just from my head, but also with my heart and from my soul. I wanted to show them how our faith is not only relevant to their struggles for justice, but a strength for the difficult and often dangerous work that they are doing. To do that, I needed to share my faith story, and how I came to accept myself as being created in God’s image as a Black gay man. I said what I said because people are suffering horribly because of who they are and how they love. And I couldn’t ask them to continue be-

ing courageous if I wasn’t willing to be courageous, too.

Such openness makes the church more inviting, especially for L.G.B.T. people who wonder if there is a place for them. Examples like Father Massingale’s help them feel welcomed and loved. As he said, “I didn’t do this to ‘come out.’ But to let God’s love for us all to ‘come forth.’”

A second gesture came in remarks by Wilton Gregory, the recently appointed archbishop of Washington, D.C. Archbishop Gregory is well known for his efforts to welcome L.G.B.T. people in his former archdiocese of Atlanta, where he supported “Fortunate and Faithful Families,” a group for family members of L.G.B.T. Catholics.

In a “Theology on Tap” event, a person named Rory, a transgender person, asked whether there was place in the church for transgender people. Archbishop Gregory answered: “You belong to the heart of this Church. And there is nothing that you may do, may say, that will ever rip you from the heart of this Church. There is a lot that has been said to you, about you, behind your back, that is painful and is sinful. And so that’s why I mentioned my conversations with Fortunate Families. We have to find a way to talk to one another. And to talk to one another, not just from one perspective, but to talk and to listen to one another. I think that’s the way that Jesus ministered. He engaged people, he took them where they were at, and He invited them to go deeper, closer to God. So if you’re asking me where do you fit? You fit in the family.”

It was a wise, loving, pastoral answer reminding Rory, along with all those assembled and the church as a whole, that all Catholics are part of the church. It is especially heartening for transgender Catholics and their families to hear this, since for so long they have felt beleaguered in the church.

Finally, with the approval of the Archdiocese of Chicago, a new ministry driven by Catholics in their 20s and 30s is beginning at St. Clement’s Parish, one of an increasing number of American parishes with ministries for L.G.B.T.

(Continued on page 3)

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

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

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

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U.S. Bishop and Other Catholic Leaders Offer Support for Pride Celebrations

By Robert Shine

Bondings 2.0www.NewWaysMinistry.org/blog

July 1, 2019

In Kentucky, Bishop John Stowe, OFM Conv, of Lexington offered his support for Pride on Twitter as celebrations in that city began. He tweeted:

"With Lexington Pride underway, I am grateful for the presence of people of faith reaching out to those who have been turned away or felt rejected by the Church. Our arms are open to all who seek the Lord with good will!"

This tweet is Bishop Stowe's second time affirming Pride, which he also did in 2017 when he sent a positive letter to organizers of Lexington's interfaith Pride service. The bishop has a very positive record on LGBTQ issues, including giving scriptural reflections at New Ways Ministry's Eighth National Symposium in 2017.

In Italy, Archbishop Angelo Bagnasco of Genoa cancelled an event planned by local priests who wanted to offer public prayers of reparation against Pride. The Archdiocese did not allow the prayer services to take place in three different churches, as planned, and directed "the faithful interested in reparation to pray elsewhere," reported *Gay News*. Bagnasco's intervention is notable because he has a largely conservative record in the church.

In Ontario, Canada, LGBTQ advocates have launched an email campaign to Kingston Archbishop Michael Mulhall that calls on him to remove Fr. R.J. Chisholm, pastor of St. Gregory the Great Church. The complaints were in response to Chisholm's publication of an anti-Pride bulletin announcement which echoed Bishop Tobin's words that Pride

was "especially harmful to children. Campaigners argued that Chisholm "is directly contradicting papal edict with his statement" and "promoting a dangerous and harmful culture of hate" towards LGBTQ people.

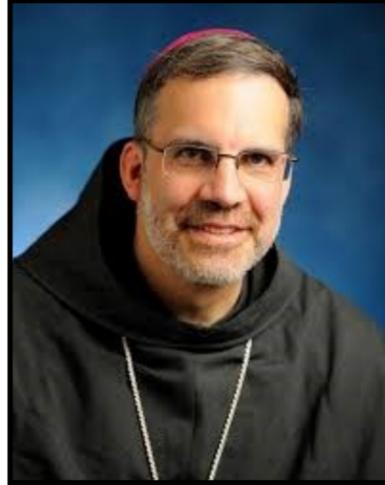
On Saturday evening, June 29th, Jesuit Father James Martin preached the homily at a pre-Pride Mass at St. Francis Xavier parish, Manhattan. In his sermon, Martin encouraged LGBT Catholics and their family members to "be tough, be free, be hopeful." At one point he exhorted the congregation:

"Claim your place in your church. Be rooted in your baptism. Know that you are fully Catholic. You know, lately I've been hearing that it's not enough for the Catholic church to be 'welcoming' and 'affirming' and 'inclusive.' And I agree. Because those are the minimum. Instead, LGBT people should fully expect to participate in all the ministries in the church. Not just being welcomed and affirmed and included, but leading. But to do that you have to keep your hand to the plow and you have to be tough."

Finally, the *Tampa Bay Times* published a small story about Raymond Castro, a key figure in the Stonewall riots who later married Frank Sturniolo in a Catholic church, albeit without legal standing or any formal recognition by the hierarchy. About a decade after Stonewall, the *Times* reported,

Castro and his soon-to-be husband "walked into an empty Catholic Church on Long Island with two gold wedding bands, made promises, kissed and considered themselves married."

For all of the controversies that Pride month has caused in Catholic circles, what remains most clear is that LGBTQ Catholics and their allies celebrated this month regardless of what critical bishops said and did so *because of* their Catholic faith, not *in spite of* it. ✦



Bishop John Stowe, OFM Conv

Sister Endorses LGBTQ Non-Discrimination Bill

By Robert Shine

Bondings 2.0www.NewWaysMinistry.org/blog

September 10, 2019

Filipinx Catholics have testified in support of that nation's Sexual Orientation and Gender Identity or Expression (SOGIE) Equality bill now under consideration. One woman religious said the discrimination against LGBTQ people cannot be ignored.

Sr. Mary John Mananzan, a vice president and director of the Institute of Women's Studies at St. Scholastica College, Manila, testified before a Senate committee hearing about her support for the SOGIE Equality bill. She read a joint statement from "Catholics for Equality" which represented the views of Ateneo de Manila University and Miriam College.

ABS CBN News reported that Mananzan pushed back against the bill's critics who claim it would discriminate against heterosexual and cisgender people:

"I don't see that this bill is giving any special right to this group. They are just saying that the rights of everybody should also be applied to them. . . As a religious woman I believe in the respect, compassion, and reverence for all persons because I believe they were all made in the image and likeness of God."

"Mananzan said while issues on sexual orientation are highly debatable and would entail 'unending discussions,' no one can argue that many people who have chosen to freely express their gender identity have been victims of discrimination.

"She explained that heterosexual men would not normally demand equal treatment because 'it is a fact that they are not discriminated against as gender.'

"Therefore, it is really the one that is discriminated against that is the focus of our attention," Mananzan said.

"Even if we are really against the discrimination of anybody, sometimes you have to focus on groups of people that are actually suffering discrimination and violence."

Also testifying in support of LGBTQ non-discrimination protections was Dr. Eva Callueng of Rainbow Catholics Philippines. *Manila Bulletin* quoted Callueng's testimony:

"We believe that measures should be put in place to ensure that LGBTIQ+ peoples are given equal rights and are not subject to discrimination and prejudice. The government must play an active role in ensuring that everyone enjoys the same rights and protection. . . Though religion has been used to oppress and block campaigns for an Anti-Discrimination bill, we do not see anything in the bill that runs contrary to the Church's teachings."

Callueng added that, "in a perfect world we would not even need a law like this," but the reality is LGBTQ people face severe discrimination that needs to be eliminated.

Acceptance of LGBTQ people in the highly-Catholic Philippines is quite high. Back in 2013, a Pew survey found that 73% of people believed homosexuality should be accepted, and the country has elected a transgender Catholic

to the legislature. There have been numerous examples of LGBTQ-positive pastoral care, such as a university president supporting a transgender student and a La Salle Brothers college starting an LGBTQ group. Despite these efforts, it must be noted that Miel Feria of Rainbow Catholics Philippines said belief in "pray the gay away" remains prevalent.

In terms of the Philippines' bishops, while they have been strongly opposed to marriage equality, many church leaders support other protections for LGBTQ people. Notably in 2014, bishops and leaders of religious communities issued strong calls for justice after a U.S. soldier murdered transgender woman Jennifer Laude. Unlike the U.S. bishops conference, Filipinx bishops issued a statement against the Pulse nightclub massacre in 2016 that acknowledged it was a hate crime targeting LGBTQ people, saying:

"No matter that we may disapprove of the actions, decisions and choices of others, there is absolutely no reason to reject the person, no justification for cruelty, no reason for making outcasts of them. This is a project on which we, in the Philippines, must seriously embark for many are still forced to the peripheries because the norms of 'decent society' forbid association with them."

More relevant to the SOGIE Equality bill, the Catholic Bishops' Conference of the Philippines sent a pastoral guidance letter to dioceses endorsing the 2015 version of the bill, saying it was a "Christian imperative" to do so. Most recently, Bishop Pablo Virgilio David of Caloocan, vice president of the Catholic Bishops Conference of the Philippines, reiterated the bishops' support for the bill, but urged a public debate, too:

"So if you are representing people, listen. Listen to your constituents and what they have to say about the issue. So a debate I think is very, very important on the matter."

"David also underscored that the CBCP has been in support of the anti-discrimination bill and for the recognition of those belonging to the LGBT community."

But even with high levels of acceptance and repeated calls from Catholics to pass the SOGIE Equality bill, it faces a legislative challenge. Senate President Vicente Sotto III, a Catholic himself, and many other Christian groups remain firmly opposed. Still, it is essential Filipinx Catholics keep up their support for ending LGBTQ discrimination and legalizing civil rights protections. That witness of speaking out itself does tremendous good. ✦



Sr. Mary John Mananzan

Largest Swiss Diocese Endorses Civil Marriage Equality and Blessings for Same-Gender Couples

By Robert Shine

Bondings 2.0

www.NewWaysMinistry.org/blog

September 9, 2019

A diocese in Switzerland has endorsed civil marriage equality and religious blessings for same-gender couples, the latest step in the German-speaking church's ongoing progress towards LGBTQ equality.

A spokesperson for the Diocese of Basel, Hansruedi Huber, affirmed work by Swiss civil legislators to legalize marriage equality. *Luzerner Zeitung* quoted Huber as saying:

"We welcome the proposed regulations that give homosexual partnerships a stable and reliable legal cover. It is important to us that children who grow up in same-sex partnerships receive a legal framework that serves the best interests of the child."

Huber endorsed church blessings for such couples as long as they "differ in content and form from the church wedding." In April, the diocese's bishop, Felix Gmür, also suggested that while sacramental and civil marriages should remain separate, the church had to find meaningful ways to engage same-gender couples. The Diocese of Basel is Switzerland's largest.

With the prospect of marriage equality passing, Swiss Catholics have been outspoken supporters. Recently, Franziska Driessen-Reding who heads the



Franziska Driessen-Reding

Canton of Zurich's Synodal Council said that local church did not oppose equal civil marriage rights [see article below]. She added her support for blessing same-gender couples in the church, too. The Swiss Catholic Women's Federation reiterated its support for marriage equality earlier this year, a position the women's group has held since 2001.

Across the border, German Catholics are advancing with a process that is reconsidering, among other topics, the church's sexual morality. *Catholic San Francisco*, the city's archdiocesan newspaper, reported, via a leaked draft document, that the bishops have affirmed the Synodal Way, as the process is known:

"The Synodal Assembly would be given the authority to pass resolutions in



Hansruedi Huber

the name of the Church in Germany. The assembly will have up to 200 members, with the largest block, 70, coming from the Central Committee of German Catholics (ZdK).

"German priests, religious, deacons, pastoral workers and other lay groups will also be represented. The 69 bishops who form the German bishops' conference will be a minority of the membership. Each member – whether a bishop, a priest, or a layperson – will possess a single vote.

"Article 3 of the draft statutes provides that:

"The synodal assembly is the superior body and has deliberative power.

Members of the synodal assembly have an equal right to vote in decision-making

matters."

One of the main working groups for this Synodal Way will address sexual morality. A chair for that group, theologian Stephan Goertz, told *Katholisch.de*, the German church's official news outlet, that these teachings must change. In an interview, Goertz said the church placed itself in an "intellectual and cultural ghetto" by ignoring modern science and knowledge. He added:

"The central question to the Church's Magisterium is 'whether two people can not love each other beyond marriage in a humanly authentic, free and respectful way, so that their sexuality, as the expression and form of that love, is a moral reality shared to be respected by the church.'"

That question of how the institutional church can find ways to respect same-gender relationships is an increasingly pressing reality with more people coming out globally and marriage equality spreading. The old answers are insufficient for the questions Goertz and many other Catholics pose. More theological reflection, as well as simply pastoral courage to follow through on the consequences of that reflection, is needed. But there are options available now, too. The Diocese of Basel's leaders, and many other church leaders, have shown the church has every reason to and must support civil marriage equality as what is best for LGBTQ families. ✚

In Colombia, Both Lesbian Mothers Listed on Baptismal Certificate

By Robert Shine

Bondings 2.0

www.NewWaysMinistry.org/blog

August 12, 2019

A lesbian couple in Colombia has had both mothers' names listed on their child's baptismal certificate, which is reportedly a first for the country and a move which the archdiocese is now defending.

Manuela and Luisa Gómez were rejected several times when seeking to have their child, Matthias, baptized in the Catholic Church. While most parishes would celebrate the sacrament, the first ten churches refused to list both mothers on the baptismal certificate. The couple said they simply sought "a place to feel accepted as a homosexual couple and allow us to do the baptism," and not including both their names did not reflect acceptance of the family. But they believed the baptism would be possible. And it finally was on July 13th, reported *El Colombiano* [the following is a translation]:

"After trying several parishes where they were told that the child could be baptized, but only the pregnant mother

would be put on the baptismal certificate, they were about to give up because their wish was that the names of the two women appear in the document. However, an acquaintance recommended they go to one parish in particular. After talking with the priest the response was positive.

"He wrote to the [archdiocesan] curia, investigated, and told us that it could be done because under Canon Law the sacrament should be documented with the same data that appears in the civil registry of the minor's birth, which in this case had two fields: mom 1 and mom 2," said Manuela.

"Of course, she noted, they were left with an unknown because in the document the names of Luisa's parents were not written, as one set of grandparents. The only explanation the couple received was that according to the same Canon Law, only blood relatives can appear."

Manuela commented to *Caracol Radio* that having their child welcomed into the church with both the mothers' names on the baptismal certificate was "a source of pride, joy and sends a social message of inclusion." She added, "all priests must do it because this is regulated by canon law and it is essential that



Manuela and Luisa Gómez at the baptism of their child, Matthias

couples inform themselves and know that it can be done."

The Archdiocese of Medellín, where the baptism occurred, is defending the pastor's move. Fr. Juan Diego Ruiz, a legal advisor, said that 2014 archdiocesan guidelines about baptizing the children of LGBTQ parents focused on welcoming children to the faith. *El Colombiano* reported that an archdiocesan spokesperson said:

"The child needs religious services and the church opens its doors to deliver that life of faith, regardless of the child's origin. There is a negative opinion against the church that I would think is not valid because since 2014 the archbishop and the Archdiocese of Medellín released some guidance about baptism in these types of cases, even when children are adopted by same-sex couples."

"The legal advisor also stressed that any couple who has problems or is met with a pastor refusing to baptize their child, can go to the Vicar General of the Archdiocese of Medellín to report that the sacrament is being denied to that child."

Interestingly, Medellín's Archbishop Ricardo Antonio Tobón Restrepo has seemingly put aside a 2017 instruction from the Pontifical Council on Legal Texts that bars listing same-gender couples, as well as transgender parents, on baptismal certificates. The Council's then-president, Cardinal Francesco Coccopalmerio, wrote in a letter:

"In the current Code, there is no specific law regarding the annotation of same sex couples or 'transgender persons' as parents in the baptismal register. The term 'parents' used by can. 877 CIC refers clearly to the father and the mother, man and woman created by God who are united in the sacrament of marriage (cf. can. 1055 §1 CIC) or to such a couple who adopted a child. . .

"The annotation of same sex partners or 'transgender persons' as parents would be contrary to the aforementioned canon and the teaching of Our Lord and of the Church on marriage as desired by God to be a union between a man and a woman. If one of the partners is the child's natural father or mother, he or she must be mentioned in the register; the other partner cannot be annotated.

"Given the above indications, we do not consider it possible to annotate in the baptismal register two mothers or two fathers or a 'transgender father' whose real nature is a woman or a 'transgender mother' whose real nature is a man."

But Manuela and Luisa Gómez with their child, Matthias, prove the cardinal and his opinion are wrong. It is quite possible to annotate a baptismal register with two mothers for indeed such families are blessed by God and, to quote the couple, "change is happening." ✚

What does a church open to LGBT Catholics look like?

(Continued from page 1)

people. It is called "Affirmed."

The archdiocese has sponsored the Archdiocesan Gay and Lesbian Outreach, known as A.G.L.O., since 1988, and St. Clement's has long been a welcoming parish. But as Michael Bayer, director of evangelization and faith formation, explained, that parish ministry had not been active for several years, and "a group of twenty/thirty something Catholics felt strongly that we needed to be at the forefront of asking how the church can fully integrate, welcome and affirm LGBTQ+ persons and their families." Mr. Bayer describes the ministry as "lay-led and ground-up."

When asked what about the new ministry was noteworthy, Katherine Abel, the new chair of Affirmed, said: "The process of building this ministry has taught me just how exceptionally fortunate we have been to have the support of not only our pastor and parish

community, but also the Archdiocese of Chicago. Since many other communities do not have the same support and freedom to create ministries like this, our existence seems to be noteworthy."

Ms. Abel described the reaction to Affirmed as "overwhelmingly positive," having received "notes of enthusiasm from future participants and notes of gratitude from advocates around the country and abroad." Her prayer, she said, was that soon this kind of ministry won't be noteworthy at all, "and similar ministries will be popping up all over the place."

In such ways, through the work of lay people, priests and bishops, are L.G.B.T. Catholics made to feel the "respect, compassion and sensitivity" that the catechism urges, and the love that Jesus came to share. In such ways are they made to know that they are at the "heart of this church."

LGBT-friendly Catholic Parishes & Communities

Below is a list of known LGBT-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 welcomes LGBT Catholics, please let us know. Tell us if this welcome is because of a support program, spirituality group, mission statement, participation in LGBT community events, or involvement with parents. For links to many of these parishes' websites, go to www.NewWaysMinistry.org/resources/parishes.

To recommend a community for the list, please email info@newwaysministry.org or call 301-277-5674. Parishes are listed first and intentional Eucharistic communities follow. If you learn that any of the places on this list are no longer LGBT-Friendly, please inform us of that, too.



PARISHES

Alabama

Decatur: Annunciation of the Lord
Montgomery: St. Bede

Arizona

Glendale: St. Thomas More
Mesa: St. Bridget
Phoenix: St. Patrick
Tucson: St. Cyril of Alexandria,
Ss. Peter and Paul, St. Pius X,
Our Mother of Sorrows, St. Odilia,
St. Thomas More Newman Center

California

Baldwin Park: St. John the Baptist
Berkeley: Holy Spirit Parish
Burney: St. Francis of Assisi
Carlsbad: St. Patrick
Camarillo: Padre Serra Parish
Claremont: Our Lady of Assumption
El Cajon: St. Luke
Encino: Our Lady of Grace
Escondido: St. Timothy
Fremont: St. Joseph-Mission San Jose
Fresno: St. Anthony Claret,
St. Paul Newman Center
Goleta: St. Mark Univ. Parish
Hawthorne: St. Joseph (Spanish)
Hayward: All Saints
Huntington Beach: Sts. Simon and Jude
La Puente: St. Martha
Lemon Grove: St. John of the Cross
Long Beach: St. Matthew, Our Lady of Refuge
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, St. Anselm
North Hollywood: St. Jane Frances de Chantal, St. Patrick
Oakland: Our Lady of Lourdes, St. Columba, St. Jarleth
Oceanside: St. Thomas More
Orange: Holy Family Cathedral
Palm Springs: St. Theresa, Our Lady of Guadalupe, Our Lady of Solitude
Pasadena: Assumption of the B.V.M.
Redondo: St. Lawrence Martyr
Redwood City: St. Matthias
Ross: St. Anselm
Sacramento: St. Francis of Assisi
San Carlos: St. Charles
San Diego: Ascension, St. John the Evangelist, St. Jude Shrine, Catholic Community of UC San Diego
San Dimas: Holy Name of Mary
San Francisco: Most Holy Redeemer, Old St. Mary Cathedral, St. Agnes, St. Dominic, St. Ignatius, St. Teresa of Avila
San Jose: St. Julie Billiart,
San Luis Obispo: Mission San Luis
San Ramon: St. Joan of Arc
San Raphael: Church of San Raphael & Mission San Raphael Arcangel
Santa Barbara: OL of Guadalupe
Santa Cruz: Holy Cross
Santa Monica: St. Monica
Spring Valley: Santa Sophia
Stanford: Catholic Community at Stanford University
South Pasadena: Holy Family
Valinda: St. Martha
Vernon: Holy Angels Catholic Church of the Deaf
Walnut Creek: St. John Vianney
West Hollywood: St. Ambrose, St. Victor
Whittier: St. Mary of the Assumption

Colorado

Arvada: Spirit of Christ
Avon: St. Edward
Colorado Springs: Sacred Heart, Our Lady of the Pines

Denver: St. Dominic, Christ the King, Our Lady of Mount Carmel, St. Ignatius Loyola
Lafayette: Immaculate Conception
Lakewood: St. Bernadette
Littleton: Light of the World, St. Frances Cabrini

Connecticut

Guilford: St. George's
Hartford: St. Patrick-St. Anthony
New Haven: St. Thomas More Chapel & Center

Delaware

North Wilmington: Holy Child
Wilmington: St. Joseph, Sacred Heart Oratory

District of Columbia

Holy Trinity, St. Matthew Cathedral

Florida

Cocoa Beach: Our Savior
Daytona Beach: Our Lady of Lourdes
Flagler Beach: Santa Maria del Mar
Ft. Lauderdale: Blessed Sacrament, St. Anthony, St. Maurice
Key West: Basilica of St. Mary Star of the Sea
St. Petersburg: Holy Cross
Tampa: Sacred Heart

Georgia

Atlanta: Shrine of the Immaculate Conception

Idaho

Boise: St. Mary

Illinois

Berwyn: St. Mary of the Celle
Chicago: Immaculate Conception, St. Clement, St. Gertrude, St. Gregory, St. Peter, St. Sylvester, St. Teresa of Avila, St. Thomas the Apostle, Our Lady of Lourdes, Our Lady of Mt. Carmel, Old St. Patrick
Clarendon Hills: Notre Dame
Country Club Hills: St. Emeric
Evanston: St. Nicholas
Inverness: Holy Family
Johnston City: St. Paul
Morton Grove: St. Martha
Oak Park: Ascension, St. Catherine of Sienna-St. Lucy, St. Giles
Schaumburg: St. Marcelline

Indiana

Dyer: St. Maria Goretti
Indianapolis: St. Thomas Aquinas

Iowa

Coralville: St. Thomas More
Des Moines: Holy Trinity

Kentucky

Lexington: Historic St. Paul Church, St. Peter Claver
Louisville: Epiphany, Cathedral of the Assumption, St. William, Our Lady of Lourdes



Louisiana

New Orleans: St. Augustine

Maine

Portland: Sacred Heart-St. Dominic, Our Lady of Hope
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

Amherst: Newman Catholic Center of UMass
Boston: St. Joseph, Paulist Center, St. Anthony Shrine, St. Cecilia
Buzzard's Bay: St. Margaret's/St. Mary's
East Longmeadow: St. Michael
Medford: Catholic Community at Tufts University
Newton: St. Ignatius
Provincetown: St. Peter
Sharon: Our Lady of Sorrows
Springfield: Sacred Heart
Whitinsville: St. Patrick

Michigan

Ann Arbor: St. Mary Student Parish
Detroit: St. Leo, Christ the King, Gesu Parish
Livonia: St. Edith
St. Ignace: St. Ignatius Loyola
Westland: Ss. Simon and Jude

Minnesota

Minneapolis: St. Frances Cabrini, St. Joan of Arc
St. Paul: St. Thomas More

Missouri

Kansas City: Guardian Angels, Holy Family, St. James, St. Francis Xavier
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, St. John Parish (Creighton University)

Nevada

Las Vegas: Christ the King, Guardian Angel Cathedral

New Hampshire

Merrimack: St. John Neumann
Pelham: St. Patrick

New Jersey

Clifton: St. Philip the Apostle
Hoboken: Our Lady of Grace
Keyport: St. Joseph
Lawrenceville: St. Ann
Long Beach Island: St. Francis of Assisi
Maplewood: St. Joseph
Monmouth: Precious Blood
Pompton Lakes: St. Mary
River Edge: St. Peter the Apostle
South Plainfield: Sacred Heart
Tinton Falls: St. Anselm
Turnersville: Sts. Peter and Paul

New Mexico

Albuquerque: Holy Family,
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
Buffalo: St. Joseph University Parish
Deer Park: Ss. Cyril and Methodius
East Islip: St. Mary
Elmira: St. Mary
Fairport: Church of the Assumption
Henrietta: Good Shepherd
Ithaca: St. Catherine of Siena
Manhattan: Ascension, Blessed Sacrament, Holy Name of Jesus, St. Francis deSales, St. Francis of Assisi, St. Francis Xavier, St. Ignatius Loyola, St. Paul the Apostle
Pittsford: Church of Transfiguration
Rochester: Blessed Sacrament, St. Mary (Downtown), St. Monica
Saratoga Springs: St. Peter
Schenectady: St. Luke
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
West Islip: Our Lady of Lourdes
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, St. Francis de Sales
Cleveland: Blessed Trinity, St. Malachi, St. Martha
Columbus: St. Thomas More Newman Center, St. Francis of Assisi
Fairlawn: St. Hilary
Mentor: St. John Vianney
University Heights: Church of Gesu
Westlake: St. Ladislav
Wooster: St. Mary of the Immaculate Conception

Oklahoma

Tulsa: St. Jerome

Oregon

Beaverton: Spirit of Grace
Portland: St. Andrew, St. Francis of Assisi, St. Phillip Neri, Downtown Chapel (St. Vincent de Paul), St. Ignatius

Pennsylvania

Danville: St. Joseph
Latrobe: St. Vincent Basilica
Philadelphia: Old St. Joseph, Old St. Mary, St. John the Evangelist, St. Vincent DePaul
Wilkesburg: St. James

Rhode Island

Providence: St. Raymond
Warwick: Sts. Rose & Clement
Wickford: St. Bernard

Tennessee

Memphis: St. Patrick, Cathedral of the Immaculate Conception

Texas

Austin: Univ. of Texas Catholic Center

(Continued on page 5)

LGBT-friendly Catholic Parishes & Communities (continued)

(Continued from page 4)

Colleyville: Good Shepherd
Dallas: Holy Trinity
El Paso: All Saints
Houston: St. Anne, St. Teresa
Odessa: St. Elizabeth Ann Seton
Plano: St. Elizabeth Ann Seton

Virginia
Arlington: Our Lady Queen of Peace
Glen Allen: St. Michael the Archangel
Mechanicsville: Church of the Redeemer
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. James Cathedral, St. Joseph, St. Mary's
Spokane: St. Aloysius
Tacoma: St. Leo



Wisconsin
Fond du Lac: Holy Family
Madison: Our Lady Queen of Peace
Menomonee Falls: Good Shepherd

Milwaukee: St. Bernadette, Good Shepherd, Prince of Peace, Trinity-Guadalupe, Our Lady of Lourdes
Wauwatosa: St. Pius X

Outside the U.S.

Canada
Montreal: Holy Cross, Saint-Pierre-Apôtre,
Ottawa: St. Joseph
Toronto: Our Lady of Lourdes

England
Bristol: St. Nicholas of Tolentino

London: Church of the Immaculate Conception (Farm Street Church, Mayfair)
York: Bar Convent (Middlesborough Diocese LGBT+ Ministry)

Ireland
Dublin: Orlagh in the City

Northern Ireland
Belfast: Clonard Monastery Parish

INTENTIONAL EUCHARISTIC COMMUNITIES

Arizona
Scottsdale: Franciscan Renewal Center

California
Pleasanton: Catholic Community of Pleasanton
San Diego: Mary Magdalene Catholic Community
San Francisco: Dignity/San Francisco

District of Columbia
 Communitas, Dignity/Washington

Florida
Tampa: Franciscan Center

Iowa
Coralville: Full Circle Small Faith Community

Maryland
Baltimore, Annapolis, Thurmont: Living Water Inclusive Catholic Community

Greenbelt: Greenbelt Catholic Community

Michigan
Grand Rapids: Marywood
Kalamazoo: Lambda Catholic

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

Ohio
Dayton: Living Beatitudes Community

Oregon
Portland: Journey and Koinonia Catholic Community

Pennsylvania
Drexel Hill: St. Mary Magdalene Community
Pittsburgh: Dignity/Pittsburgh

Virginia
Arlington: NOVA Catholic Community
McLean: PAX Community

Washington
Lacey: Holy Wisdom Inclusive Catholic Community

Wisconsin
Madison: Holy Wisdom Monastery
Milwaukee: Mary of Magdala, Apostle to the Apostles

Outside the U.S.

Ireland
Dublin: Orlagh in the City

Korea
Seoul: Alpha Omega Community

LGBT-friendly Catholic Colleges and Universities

Below is a list of known LGBT-friendly Catholic colleges and universities, that is, those Catholic institutions that have some type of LGBT student group, support group, ally group, program, or policy. If you are aware of such a college that is known as welcoming to LGBT people, please contact New Ways Ministry. Phone: 301-277-5674; Email: info@newwaysministry.org.



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
Hammond: Calumet College
Notre Dame: Holy Cross College, St. Mary's College, Univ. of Notre Dame

Iowa
Davenport: St. Ambrose University
Dubuque: Loras College, Clarke University

Kentucky
Louisville: Spalding University, Bellarmine University

Louisiana
New Orleans: Loyola University

Maryland
Baltimore: Notre Dame of Maryland University, Loyola University 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, Marygrove College
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, Maryville 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
Newark: Seton Hall School of Law

New York
Albany: College of Saint Rose
Brooklyn and Patchogue: St. Joseph's College
Bronx: Fordham University, Manhattan College
Buffalo: Canisius College
Loudonville: Siena College
New Rochelle: College of New Rochelle, Iona College
Poughkeepsie: Marist College
Rochester: St. John Fisher College
St. Bonaventure: St. Bonaventure Univ.
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
Immaculata: Immaculata 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 University
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

Outside the U.S.

Canada
Toronto: Regis College

'Queer Eye' TV program shows how grace works

By Don Clemmer
National Catholic Reporter
July 30, 2019

When the U.S. bishops met this past June, Bishop Robert Barron, auxiliary of Los Angeles, drew some heavy pushback when he lifted up Canadian psychologist and social media personality Jordan Peterson as a model of how the church could be engaging with the culture, especially the religiously unaffiliated "nones." Arguably, the pushback might have been worse had more bishops even heard of Peterson and his noxious broth of hyper-masculinity, anti-PC spite and cringeworthy flirtations with Christianity. But the real missed opportunity here was that Bishop Barron did not instead opt for a model of cultural dialogue closer to home, namely, the hit Netflix makeover show "Queer Eye," which premiered its fourth season on July 19.

While still probably an unknown quantity to most bishops, "Queer Eye" at least evinces a joy and a love for marginalized people as each episode finds the "Fab Five" — a makeover team of five gay men — coming into the life of a particularly stuck person and, over the course of a week, fostering transformation across the board in each team member's areas of expertise — Karamo (culture), Jonathan (grooming), Antoni (food), Tan (fashion) and Bobby (design). Since arriving on Netflix in early 2018, the show — a reboot of an early 2000s series "Queer Eye for the Straight Guy" — has garnered a reputation for its intense human warmth and cathartic tears, both onscreen and in the homes of its viewers. Others in religious media have called the work done on the show ministry as much as makeover. But that's underselling the dynamics unfolding before our eyes.

The real reason "Queer Eye" deserves to be lifted up, and unironically so, as a model for the church's cultural engagement is that it's probably the



The "Fab Five" of the Netflix series "Queer Eye,": Bobby Berk, Jonathan Van Ness, Karamo Brown, Antoni Porowski and Tan France. (Netflix/Christopher Smith)

strongest and most vivid representation currently on display in popular culture of how grace works. The arc of each episode offers a helpful illustration:

A person is stuck. He or she may simply be in a rut or might be weighed down by something in the past that is preventing flourishing in the here and now. Grace is not there.

A friend or loved one nominates this person for the makeover — basically a form of intercession. The intervention of the Fab Five is not earned, but is asked for and freely given.

When the Fab Five arrives, it is a disorienting whirlwind. Piles of clutter get overturned. Old attachments are pried away, sometimes painfully. Favorite crutches and rationalizations are named for what they are and lovingly, but unmistakably dispelled from the individual's life. New, life-giving habits move

into the opening that is created. It is raw. It is overwhelming. It is gratuitous. It is grace.

When the week is over and the transformation has occurred, it's then up to the person to continue cooperating with what they've learned from the epiphany, the graced encounter with the five persons in one makeover team. Are things perfect now? No. But the difference is undeniable.

For a Catholic who's being honest, watching the Fab Five descend into an individual's unique mess and dysfunction has an unmistakable Pope Francis feel to it. The words of *Evangelii Gaudium* ring throughout, that "Jesus wants us to touch human misery, to touch the suffering flesh of others" and "enter into the reality of other people's lives and know the power of tenderness. Whenever we do so, our lives become wonderfully com-

plicated and we experience intensely what it is to be a people, to be part of a people." (270) For "Queer Eye," this could be the series synopsis.

But for those not inclined to listen to this pope, another reason why this show offers the long-resisted model for engagement is that it deals so often with an issue that is adjacent, if not central to the rise of the "nones" — wider cultural acceptance of the LGBTQ+ community and rejection of the traditional sexual ethics of the Catholic Church and other religious groups. In the face of this, one detail not in dispute is that the church spent a critical first decade of the millennium not engaged in a Pope Francis-Queer Eye posture of "Who am I to judge?" accompaniment but in an entrenched stewing of "I'll take my Eucharist and go home."

Yes, "Queer Eye" wears on its sleeve a sexual ethic that the Catholic Church has not embraced. But it's worth noting that, as the show does so, it also resists every opportunity to reject or objectify the other. The team dialogues with the devout people they encounter, not calculating in some sort of scorched earth, quasi-intellectual Jiu-Jitsu, but authentically, candidly and charitably making the case for who they are. It's also clear that even the team members carry scars, some of them religious in nature. In a season two episode, in which the group makes over a woman who is very active in her church in the town of Gay, Georgia, we see designer Bobby unable to join the rest of the group that has walked into a church. He lingers just outside the door, uneasy.

The moment speaks to how much is left unaddressed for a would-be culture of encounter. ✦

Don Clemmer is a journalist, communications professional and former staffer of the U.S. Conference of Catholic Bishops.

The Catholic Church should support all workers, regardless of sexual or gender identity

By Deacon Ray Dever
U.S. Catholic
August 2019

Two years ago, on a chilly spring Saturday in Chicago, I found myself sitting in a conference room in an airport hotel as one of the speakers for a panel discussion during a weekend symposium. In many respects the gathering was indistinguishable from dozens of professional conferences in which I'd participated during my career as an environmental engineer.

But this symposium was for LGBTQ Catholics, and I was there to share my experiences as a Catholic deacon and the father of a 23-year-old transgender woman. My daughter was there to participate in the session as well.

For a parent, it was heartbreaking to listen to her tell her story and to relive difficult aspects of her journey—all the discrimination and hatred she has endured, the depression and suicide attempts. I will never forget her saying that all she wanted was to get up in the morning, go to her job as a graphic artist in Washington, D.C., return in the evening to the apartment she shared with two college friends from Georgetown, make dinner, go to bed, and then get up the next morning to do the same thing again.

In other words, she just wanted to be able to live her life authentically as the person she is, the same fundamental need and desire as every other human being.

While I'm happy to say my daughter is doing well today, her path in life will always be significantly more challenging than many of ours. If we were to honestly assess the ability of LGBTQ people in the United States to simply live their



lives, the results would be decidedly mixed.

According to the 2018 State Equality Index report compiled by the Human Rights Campaign Foundation and the Equality Federation Institute, 30 states do not currently have any laws that prohibit discrimination in employment, housing, and public accommodations on the basis of sexual orientation or gender identity.

In those states, there are no comprehensive legal protections for LGBTQ rights. Individuals can be refused employment or be fired from their jobs, denied housing or credit, or even refused life-saving health care on the basis of their God-given sexual or gender identity, all without any legal recourse.

Various studies, including one in 2017 by the Harvard T.H. Chan School of Public Health, have documented this discrimination against the LGBTQ community and found it to be real and signifi-

cant. For Catholics, whose faith is based on the fundamental belief in the value and dignity of every human being and whose church has consistently called for the just treatment of workers, a clear moral obligation to actively support efforts to eliminate these kinds of discrimination would seem obvious.

On the legislative front, numerous efforts during the 2019 legislative session at both the state and federal levels have sought to address nondiscrimination protections for the LGBTQ community. These include proposed legislation in more than 35 states to either establish these protections or expand existing protections, according to the Equality Federation's legislative tracker. (Unfortunately, the same source also shows proposed bills in several states that would limit LGBTQ rights, especially to transgender individuals.)

The most visible proposed legislation in this area, which was introduced to

the current Congress in March 2019, is the federal Equality Act, which would amend existing civil rights laws to prohibit discrimination in employment, housing, and public accommodations based on sexual orientation or gender identity.

How do people of faith respond to these efforts? According to a 2019 survey by the Public Religion Research Institute, significant majorities of all major religious groups in the United States support laws protecting LGBTQ people from discrimination in employment, housing, and public accommodations. The results of that survey with respect to Catholics are consistent with the results for other religious groups: Approximately 70 percent of Catholics favor such legislation.

It seems clear that the sense of the faithful, the *sensus fidelium*, recognizes that the current lack of comprehensive nondiscrimination protections for the LGBTQ community needs to change.

But if we turn to the institutional Catholic Church, we'll find a different story, with the church actively opposing such legislation. In March 2019, when the Equality Act was introduced to Congress, and again in May 2019, when the act was approved by the House of Representatives, the United States Conference of Catholic Bishops (USCCB) immediately wrote strongly worded letters of opposition and disappointment to Congress.

Not surprisingly, it appears that state conferences of Catholic bishops, such as in my home state of Florida, have fallen in line and opposed comparable proposed legislation at the state level.

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Beyond Male and Female in the Work/Home Balance Equation

By Francis DeBernardo

Bondings 2.0

Www.NewWaysMinistry.org/blog
September 7, 2019

Here at New Ways Ministry, we frequently point out that LGBTQ people offer great gifts to our church. Since their lived experiences are often so different from heterosexual and cisgender people, their spiritualities often develop strengths in particular areas that are of great benefit to the church: courage, truth-telling, enduring and overcoming persecution, appreciating the unconditional love of God, to name a few. Our institutional church would benefit greatly by welcoming and affirming these gifts of LGBTQ people.

I was recently reminded that LGBTQ people also offer gifts to another kind of “church” beyond the institutional: the domestic church, meaning the family home. In the April 2019 edition of *U.S. Catholic*, theologian Jacob Kohlhaas examines the conflict that parents experience because Catholic teaching about the dignity of work and the sacredness of the family are often controlled by outdated gender roles and stereotypes. He succinctly presents the case:

“The tradition of Catholic social teaching provides helpful guidance in clarifying the dignity and importance of both work and family. But the concerns of this tradition and the realities of life for many American parents do not mesh perfectly, particularly for working mothers, caregiving fathers, and couples pursuing the present cultural ideal of negotiated roles between equal partners. As a consequence of the gendered distinctions employed in Catholic social teaching and sometimes reflected in U.S. society, the tradition presents differing messages to men and women about how to seek balance and fulfillment within the realities of work and family.”

Catholic social teaching was developed in the early 20th century, when strict gender roles were much more accepted. Kohlhaas points out:

“Catholic social teaching was made easier by neat and tidy gender roles. Catholic teaching of the early 20th century sought to protect family stability and well-being by advocating for better working conditions for male heads of households. Meanwhile women were instructed quite seriously not to desire

participation in the labor force. Instead, women were to remain on their ‘regal thrones’ within the household.”

Although Vatican II “ushered in support for egalitarian marriage and a more qualified backing of women’s right to participate in the workforce and public life,” this directive has not been put into practice, so “portions of the former ideal family order, where the man works and the woman stays at home, persist in both Catholic teaching and popular culture.”

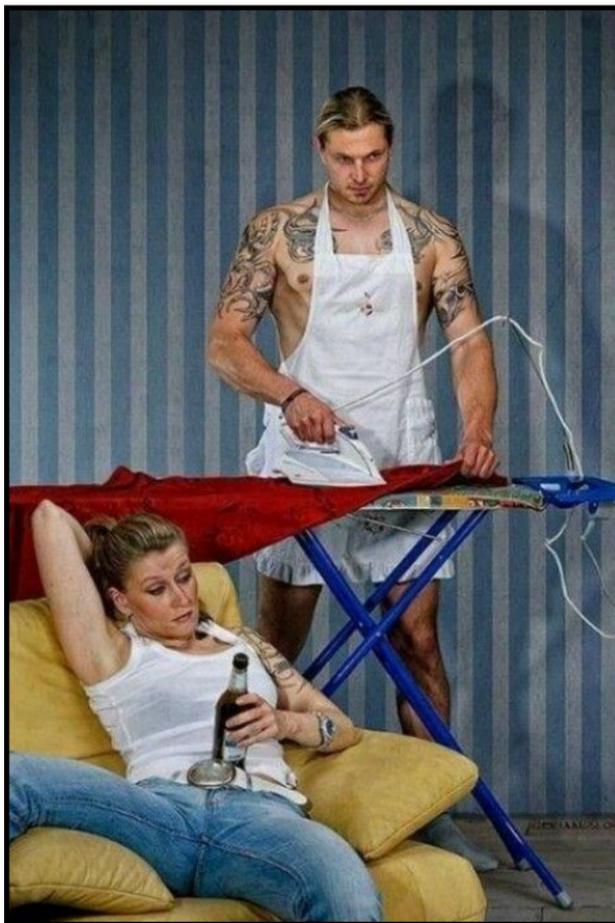
The example and witness of households headed by LGBTQ people offer a great corrective to moving beyond gender roles about work and home. While a foolish, old stereotype of same-sex couples was that one would be the “man” and one would be the “woman” in terms of their domestic and labor roles, in fact, LGBTQ people have offered a new model for being family where gender roles are not an issue. Who works? Who cleans? Who cooks? Who takes care of the children? These tasks are usually decided by LGBTQ people by more practical issues: Whose job brings in more money? Who is better at cooking and cleaning? Who is more nurturing?

Yet, the model of family that LGBTQ people offer even goes beyond a simple division of tasks and roles. More often, all the tasks of bread-winning, housekeeping, and child-rearing are shared as equally as possible. Fulfillment in careers can be experienced by both members of the couple, just as the creativity, joys, and struggles of housekeeping and raising a family are also shared.

I don’t want to paint a picture that all families headed by LGBTQ couples always offer an ideal division of labors and promote harmony. Social realities often impinge on all family configura-

tions, and equality may be a goal, but not always a reality, for any kind of family. But, the fact that gender roles are non-existent (or at least, much less downplayed) in LGBTQ couples means that there is a greater likelihood that equality may be approached.

Kohlhaas rightly points out that the



problem with both society’s and the church’s traditional models of gender, work, and the home have a much more negative impact on women than on men. A few items from his essay:

“In contrast to men, the vocation and social roles of women in Catholic teachings are much more tightly bound up with women’s vocation to motherhood, nurture, and domestic caregiving. Even women who are not mothers are called to exercise this essential motherly dimension of their feminine identity. Consequently, employment is seen as a potential source of conflict for women, as it can compete with or distract from

family obligations.”

“... [W]omen’s involvement in their family is prioritized over and often against their professional aspirations. This doesn’t necessarily mean that women must find greater fulfillment in family than in work, or other spheres of life, but it certainly stacks the deck in that direction, as it sets these responsibilities at odds with one another. Catholic teachings of recent decades have been somewhat attuned to this gendered imbalance, but remain firmly committed to essential gender distinctions.”

“Disparities in hiring practices among men and women are becoming well known. In terms of compensation, men typically benefit from getting married (the marriage bump) while women tend to lose ground (the marriage penalty). Fatherhood remains linked to employment, with relatively few expectations for childcare (e.g., dads “baby-sitting” their children), while mothers are subject to higher expectations of caregiving and supervising children in public settings.”

The model of equality in work and home relationships that LGBTQ people offer can thus be of special benefit to ending constricting gender expectations for women.

The reason that there has been such a struggle to accept LGBTQ people and relationships is because so much in our society and church is undergirded by gender. While LGBTQ people have often been demonized as being a threat to marriage and family, they are sometimes catastrophically viewed as a threat to civilization and social order. Although this threat to culture has never been described in terms of gender and is usually described in terms of sexual perversion, the fact that LGBTQ people’s existence offer an alternative to traditional conceptions of gender is really at the basis of these terrifying concerns. That’s why LGBTQ people are so important (but also feared) in our society and church. They can help us envision a world where people are valued because of their humanity, not because of their gender.

Kohlhaas stated this idea nicely in his conclusion: “In theory, no sphere of human interaction can possibly be closed to God, who calls us to become more fully ourselves across the various facets of our lives.” †

Catholic Church should support all workers, LGBTQ included

(Continued from page 6)

Why? While every piece of legislation differs in some details, the majority of the church’s specific objections fall under the category of religious liberty protections, which was the case with the objections cited in the March 2019 USCCB letter to Congress. While I respect sincerely held concerns about religious liberty and recognize that the public debate over religious liberty protections has taken on a life of its own, it doesn’t seem like an impossible task for people of goodwill who are genuinely committed to passing nondiscrimination legislation to reach some reasonable consensus on religious liberty protections.

But it seems that the church has allowed itself to be dragged down into the weeds of this highly polarized debate about religious liberty protections in different pieces of legislation. It seems it has lost sight of its role in the big picture, namely, proclaiming the moral vision and values of the church with respect to discrimination against the LGBTQ community.

As I follow church statements on this topic, I wonder what has happened to the church’s belief in the value and dignity of every human being as divinely revealed in the gospels. What has happened to the church’s long-standing teachings on social justice and equal economic opportunity, teachings that apply without exception to all individuals? Shouldn’t those core beliefs be the starting point and guiding principles in any discussion of discrimination and

human rights with respect to economic matters?

While church statements like the March 2019 letter to Congress include declarations of the church’s desire to eliminate unjust discrimination in society, the bottom line has been consistent opposition to any legislative efforts to eliminate unjust discrimination toward the LGBTQ community, and there has been no indication of any real desire to see such legislation passed.

For more than 100 years, Catholic social teaching has affirmed the dignity of work, the rights of all people to equal opportunity and fair compensation, and the rights of people to support their families. These are the kinds of rights that legislation like the Equality Act intends to protect for LGBTQ individuals.

From Pope Leo XIII’s groundbreaking encyclical *Rerum Novarum* (On Capital and Labor) in 1891 to more recent affirmations of this message by Sts. John XXIII and John Paul II, the church has clearly and consistently supported the rights of all people without exception to equal opportunity. In the United States, the church has supported and honored activists for worker dignity and human rights, from Dorothy Day to Martin Luther King Jr. to Cesar Chavez.

That is the Catholic Church I love. That is the Catholic Church whose moral theology flows from the parable of the final judgment in Chapter 25 of Matthew’s gospel, where Jesus tells us that whatever we do to the least among us, we do to him.

But when it comes to the LGBTQ community, it seems there are more important concerns to many in the church than the human dignity of a gay or transgender person or their right to life in a just society with equal economic opportunity. If people of faith and goodwill are truly committed to the just treatment of all people—which is entirely consistent with and mandated by Catholic

What has happened to the church’s long-standing teachings on social justice and equal economic opportunity, teachings that apply without exception to all individuals?

teaching—then we should be working together to pass equality legislation, not finding excuses to oppose it and allow discrimination to continue. We should be putting our common foundational belief in the dignity of every human

being first, rolling up our sleeves, and getting to work on crafting acceptable nondiscrimination legislation.

Last year, in observance of the 50th anniversary of the death of Martin Luther King Jr., the USCCB issued a statement that said: “On this day, as we reflect on his life and work, we need to ask ourselves if we are doing all we can to build the culture of love, respect and peace to which the Gospel calls us.” When it

comes to building a culture of love and respect for the LGBTQ community, I’m afraid the honest answer of the Catholic Church to that question would have to be “no.”

I hope and pray that we as the church can rediscover and refocus on our gospel-based commitment to a just society, that we will sincerely and prayerfully reconsider what our priorities in the public square should be, and that we will simply do the right thing by cooperating in efforts to ensure nondiscrimination in employment and other economic matters for all God’s people.

On a final personal and pastoral note, if you are a person of faith who opposes nondiscrimination protections for the LGBTQ community, let me make a suggestion. Consider how you would explain to a gay or transgender person why you oppose LGBTQ nondiscrimination legislation when the church believes in the value and dignity of all human beings and has fought for the basic human rights of all other people without exceptions. I want you to think about what you would say if you had to sit down with my transgender daughter, look her in the eyes, and explain to her why you think she shouldn’t have the same legally protected human rights and opportunities in life as other people.

And while you’re at it, you might want to give some thought as to what you would say if that were your own son or daughter sitting across the table from you. †

Catholic bishops need a year of abstinence on preaching about sexuality

By John Gehring
National Catholic Reporter
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If Catholic bishops hope to reclaim their moral credibility after revelations about covering up clergy sexual abuse, the hierarchy might start by sending a simple but potent message: Church leaders should take a year of abstinence from preaching about sex and gender.

It might seem obvious that a church facing a crisis of legitimacy caused by clergy raping children would show more humility when claiming to hold ultimate truths about human sexuality.

Instead, in the past month alone, a Rhode Island bishop tweeted that Catholics shouldn't attend gay pride events because they are "especially harmful for children"; a Vatican office issued a document that described transgender people as "provocative" in trying to "annihilate the concept of nature"; and a Catholic high school in Indianapolis that refused to fire a teacher married to a same-sex partner was told by the Archdiocese of Indianapolis that it can no longer call itself Catholic.

There is an unmistakable hubris displayed when some in the church are determined to make sexuality the lynchpin of Catholic identity at a time when bishops have failed to convince their flock that they are prepared to police predators in their own parishes.

Even before abuse scandals exploded into public consciousness more than a decade ago, many Catholics were tuning out the all-male hierarchy's teachings on sexuality. Surveys show the vast majority of Catholics use birth control and nearly 70 percent now support same-sex marriage.

This isn't simply a matter of the church's image, however. When the Catholic Church describes sexual intimacy between gay people as "intrinsically disordered," it fails to take into account how this degrading language contributes to higher rates of suicide among LGBTQ people; when it condemns even civil recognition of same-sex unions that don't impede the church's ability to define marriage sacramentally, bishops appear indifferent to the roadblocks committed couples without marriage licenses face in hospitals and other settings.

Unless church leaders are content to drive away a generation of young people,

these positions are self-inflicted wounds. Millennial Catholics understandably ask why centuries of Catholic teaching on human dignity and justice don't apply fully to their LGBTQ friends, family members and teachers. Those who are raised Catholic are more likely than those raised in any other religion to cite negative religious treatment of gay and lesbian people as the primary reason they leave, according to the Public Religion Research Institute.

A document on gender identity released earlier this month from the Vatican's congregation for Catholic education, titled "Male and Female He Created Them," underscores why we need a break from lofty church pronouncements on these issues. The document is right in its call for respectful dialogue with LGBTQ people, but the work itself fails to reflect that ideal.

The authors clearly didn't spend time with transgender Catholics. There was no apparent effort to engage with modern science or contemporary medical insights about gender development. It feels as if it was written in a bunker sealed off from the world in 1950.

Ray Dever, a Catholic deacon who has a transgender daughter and who ministers to Catholics with transgender family members, called the document "totally divorced from the lived reality of transgender people."

Dever added, "I think that anyone with first-hand experience with gender identity issues will confirm that for an authentically transgender person, being transgender is not a choice, and it is certainly not driven by any gender theory or ideology."

While abstract Vatican musings on sex and gender are unhelpful, the church faces a more urgent crisis in the making in the firing of LGBTQ employees at Catholic schools. In a rare display of defiance, Brebeuf Jesuit Preparatory School in Indianapolis clashed with

Archbishop Charles Thompson, who wanted the independently operated school to terminate an employee who is civilly married to a person of the same sex. The school refused, and the archbishop now says the school can no long-



er call itself Catholic. Brebeuf Jesuit's supervisory body, the Midwest Province of Jesuits, said the decision will be appealed through a church process all the way to the Vatican if necessary.

"We felt we could not in conscience dismiss him from employment," Fr. William Verbryke, president of Brebeuf, told the Jesuit publication *America* magazine earlier this week, explaining that the teacher in question does not teach religion and is not a campus minister.

After the Jesuit school's decision became national news, another Indiana Catholic high school announced it was complying with the archdiocese and dismissing a teacher in a same-sex marriage. Administrators at Cathedral High School called it "an agonizing decision" and wrote a letter to the school community. "In today's climate we know that being Catholic can be challenging and we hope that this action does not dishearten you, and most especially, dishearten Cathedral's young people."

In recent years, more than 70 LGBTQ church employees and Catholic school teachers have been fired or lost their jobs in employment disputes. Heterosexual Catholics who don't follow church teaching that prohibits birth control or living together before marriage,

for example, are not disciplined the same way by Catholic institutions. The scrutiny targeting gay employees alone is discriminatory and disproportionate.

Efforts to narrow Catholic identity to a "pelvic theology" hyperfocused on human sexuality raise questions about what Christians should be known for as we seek to live the gospel. Are Catholic employees at schools and other Catholic institutions evaluated for how often they visit the imprisoned, care for the sick, treat the environment well, confront inequality? All of these moral issues are central to papal encyclicals, centuries of Catholic social teachings and the ministry of Jesus.

"We cannot insist only on issues related to abortion, gay marriage and the use of contraceptive methods," Pope Francis said in one of his first interviews after his election. "The church's pastoral ministry cannot be obsessed with the transmission of a disjointed multitude of doctrines to be imposed insistently. We have to find a new balance; otherwise even the moral edifice of the Church is likely to fall like a house of cards."

A year of abstinence for church leaders preaching about sex would demonstrate a symbolic posture of humility that could substantively show those of us still left in the pews that the hierarchy isn't completely clueless to the stark reality of the present moment.

During their silence on sex and gender, Vatican and local Catholic leaders should get out of their comfort zones and conduct listening sessions with married, divorced, gay, straight and transgender people. They should step away from the microphone and take notes. There would be disagreement, but the simple act of flipping the script — priests and bishops quietly in the back instead of holding forth up front — might help clergy recognize there is a wisdom in lived reality and truth not found solely in dusty church documents.

Taking risks and sitting with discomfort is part of a healthy faith. It's time for our bishops to lead by taking a step back. †

John Gehring is Catholic program director at Faith in Public Life and author of The Francis Effect: A Radical Pope's Challenge to the American Catholic Church.

Vets Who Fought Nazis Condemn Polish Archbishop's Anti-LGBTQ Comments

By Robert Shine
Bondings 2.0
www.NewWaysMinistry.org/blog
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Veterans of World War II's Warsaw Uprising have released a statement criticizing a Polish archbishop's anti-LGBTQ comments made during a Mass to honor the resistance fighters.

The statement was organized by Anna Przedpelska-Trzeciakowska, a 92-year-old who participated in the 1944 action against Nazi occupiers, and was signed onto by several other veterans. The cohort objected to remarks made by Krakow's Archbishop Marek Jędraszewski during a Mass for the 75th anniversary of the Uprising. Jędraszewski said Poland is suffering from a "rainbow disease" as he likened LGBTQ advocates to ruling parties who once oppressed the nation. The veterans replied, according to *Queer.de*:

"We do not know how many people there were — among our friends — whom the Creator gave the characteristics called LGBT. . . We only know that they were among us, who fought and died, and they deserve remembrance, respect and prayer. The message of the Archbishop, to whom we are deeply opposed as Christians and fellow-insurgents, has nothing to do with the Uprising."

Earlier this summer, World War II-era veterans in Poland condemned right wing groups who attacked Pride marchers in the city of Białystok. The Associa-

tion of Former Warsaw Resistance Fighters and the Foundation for the Remembrance of the Heroes of the Warsaw Uprising published a statement saying the right wing groups should have not used symbols of the Polish resistance in their attacks. The statement continued:

"There can be no approval of the humiliation of sexual minorities in a country where homosexuals were killed



Anna Przedpelska-Trzeciakowska

by fascists for their 'differences'. . . [There must be action] before we repeat the mistakes of the Second World War, when the sick ideology of exclusion flooded the human mind."

In contrast, church leaders have continued to defend Jędraszewski. Archbishop Stanisław Gądecki of Poznań, the current head of the Polish Episcopal Conference, most recently opined in a

homily, per *Rzeczpospolita*:

"Today, the prophets are also being thrown down as soon as they dare to tell the truth that obliges one to convert and change both in their personal and public lives. Therefore, the prophets must be slandered so that they lose their authority and remain silent. This was done with Blessed Jerzy Popiełuszko [an anti-Communist supporter of the Solidarity movement of the 1980s], whom they first tried to defame with the help of lies and provocation, and when this failed, he was tied up and thrown into the Vistula River [when the priest was killed]. Something similar is happening now with Archbishop Jędraszewski."

Gądecki previously said in an August 8th statement that an "ideological totalitarianism" was active against the archbishop and others who oppose LGBTQ equality. At least three other Polish bishops, as well as two cardinals outside the country, and a Hungarian archbishop have voiced their support for Jędraszewski, too. These supporters have referred to Pride marchers as "ungodly people," have said

advocates of equality pursue "the path of pagan godlessness," and have praised the archbishop for being willing to suffer persecution like Jesus Christ.

But some of Poland's faithful have resisted the bishops' harmful rhetoric, launching a Change.org petition that calls on the hierarchy and all LGBTQ-negative Catholics to end the harsh and deceitful rhetoric currently employed. The petition is a lengthy refutation using Scripture and tradition, as well as contemporary knowledge, against arguments being levied against LGBTQ people in Poland. This petition effort joins Fr. Paweł Gużyński, OP's, call for people to write letters to the archbishop, a move for which Gużyński was punished, as was another priest, Fr. Andrzej Szostek, who made public comments. There have also been protestors outside the Apostolic Nunciature.

The situation involving Archbishop Jędraszewski must be read within the context of a Poland where the ruling Law and Justice Party has targeted LGBTQ people in its efforts to win upcoming elections. Each bishop who endorses the archbishop's "rainbow plague" comment and contributes extreme rhetoric further endangers LGBTQ people. Fr. Gużyński has been forced to go on silent retreat for his courageous witness, but he provided contact information for Jędraszewski so that others can add their voices to the criticisms of these priests, the Polish resistance fighters, and the LGBTQ-positive faithful in Poland. †