I, like most of you, have LGBTQI people in my life that I love fiercely. They are Catholic. They are family, friends, and colleagues. And because I love them, I find it especially painful and frustrating to hear yet another bishop misusing his authority to deny these sisters
and brothers a funeral because they are, in his mind, a cause of "scandal" and "confusion." There is scandal and confusion here, but it is not located in the lives of my LGBTQI Catholics. It is located in the rigidity of some bishops.

**Bishop Paprocki infamously sent down orders** in June giving his blessing to priests who want to deny married LGBTQI Catholics communion and a Catholic funeral. And this month, it is the **Diocese of Madison Wisconsin** with Bishop Robert Morlino's full approval citing canon law to deny funerals married LGBTQI Catholics.

Robert Shine of New Ways Ministry writes, "Celebrating the sacraments, especially in people’s most pained moments, is central to the church’s mission. While canon law may protect the right of bishops to deny sacraments as heads of dioceses, the divine law interrogates them as to why church officials seek to do so in such an aggressive manner against LGBT people. It is dehumanizing to suggest a Catholic be remembered without being named and without have their most intimate relationship valued, or at least acknowledged."

Shine continues, "The Diocese of Madison’s guidelines are a tragedy for LGBT Catholics, their loved ones, parish communities which may be affected, and the church as a whole. It is my hope pastors will have the courage to follow God’s
law and celebrate the lives and love of LGBT people whom God has called home."

Please write a letter to Bishop Morlino respectfully expressing your disagreement with the diocesan guidelines. Language contained in the New Ways Ministry blog or DignityUSA response may be helpful to you as you create your own letter.

You can contact him by contacting his Administrative Assistant
Nathan Simmons
608-821-3002
Nate.Simmonsmadisondiocese.org

Or his Executive Advisor
William Yallaly
608-821-3003
William.Yallalymadisondiocese.org

Read Pray Tell Blog
DignityUSA response
New Ways response

Catholic organizations meet and discuss complementarity

At their bi-annual meeting, Catholic Organizations for Renewal, an umbrella group of some 20 reform groups across the United States met to talk about the future of reform work and to hear from two experts presenting strong challenges to complementarity in the Catholic Church. Professor Sheila Briggs offered historical/theological perspective on complementarity and Jamie Manson offered a practical perspective on the framework perfected by John Paul II. Complementarity assents to the fact that women
and men are equal, but countermands that equality by assigning roles according to biological sex.

FutureChurch launched a teleconference series last year and is creating new resources for Catholics in order to identify the "Separate but equal" clause of the Catholic Church and counter its effects with alternatives that are built on authentic equality.

Sheila Briggs's article
Miriam Duignan's article
Natalia Imperatori-Lee's article
Susan Ross - FutureChurch Teleconference
Natalia Imperatori-Lee - FutureChurch Teleconference

FutureChurch board member Barbara Guerin organizes event with Bishop Randolph Calvo - a supporter of women deacons

FutureChurch board member Barbara Guerin invited Bishop Randolph Calvo to speak to area Catholics on Monday evening about the possibility of women deacons.

She reports that on October 16, 2017 the women’s ministry at St. Rose of Lima Catholic Church in Reno, NV hosted Bishop Randolph Calvo to address the parish on the topic of "Women Deacons: What the Past Can Mean for Today.” Over 100 people were in attendance.

Bishop Calvo is not a newcomer to this topic. As President of the Canon Law Society in 1985
Bishop Calvo delivered a paper titled “The Canonical Implications of Ordaining Women to the Diaconate” to the then Cardinal Joseph Ratzinger. Although Bishop Calvo did not receive a response, he was informed that the paper had been received. Bishop Calvo was quick to let the audience know that the topic of restoring the women’s ordained diaconate was an “open question” in the Church, lest he should be labeled as “a subversive” by more conservative Catholics.

His presentation highlighted the detailed and unequivocal evidence of the existence of women deacons and deaconesses in the Church, stating that “the ministry of deaconesses did exist and developed unevenly in the Church.”

He emphasized that the ministry of discernment to proclaim authoritatively on the question of restoring ordained women deacons lies with the Pope and is based on both Scripture and tradition. He emphasized, however, that “doctrine develops,” i.e., what was done in the early Church is not necessarily what we are called to do as a Church today.

He also stated that “Scripture is not a blueprint.” He stated that “the past informs what is possible today.”

When asked why women ought to be ordained as deacons, Bishop Calvo cited the following:
· Women deacons have been a part of our church from its beginning (citing Phoebe as the only person in Scripture to be called a deacon.)

· The diaconal ministry is a sacramental sign of our charitable ministry of service which is already being performed by women today. Why should they be denied the grace of the sacrament?

· Ordaining women as deacons would provide a consistency that would bring about the fulfillment of the church’s diaconal ministry.

· Women deacons would bring their gifts to the proclamation of the Word during the Eucharist.

· Women have leadership roles in society; ordaining women as deacons would open up the power of governance to women in the Church.

Bishop Calvo concluded that, in his opinion, it is “not only possible but desirable for the Church to restore ordaining women to the diaconate,” stating that “as the needs arise, the Church responds.”

Bishop Calvo also expressed a generous willingness to share his perspective with other Catholics. Those who want to have him speak at their parish should contact his office.

Most Reverend Bishop Randolph R. Calvo, DD, JCD
Executive Assistant to the Bishop
Ms. Donna Kennedy
775.326.9428
Bishop Erwin Krautler wants women deacons and married priests

Christa Pongratz-Lippitt reports that Bishop Erwin Krautler, a retired bishop who led Brazil’s largest territorial diocese for some 34 years, hopes the 2019 special Synod for the Pan-Amazon region will lead to the ordination of married men to the priesthood and women to the permanent diaconate.

Bishop Erwin Kräutler, an Austrian-born missionary who headed the sprawling Diocese of Xingu in the Brazilian rain forest from 1981-2015, told Kathpress that the “horrendous” priest shortage has left the indigenous people of the Amazon deprived of the Eucharist.

The 78-year-old bishop, who is still secretary of the Brazilian bishops’ commission for the Amazon region, said in an October 19th interview with the Austrian Catholic news agency that this disastrous pastoral situation means 90% of the Catholic faithful in the region could not celebrate the Eucharist regularly.

Vatican lifts ban on married priests for Eastern Catholics in diaspora

Laura Ierachi writes that the Vatican has lifted its ban on the ordination of married men to the priesthood in Eastern Catholic
churches outside their traditional territories, including in the United States, Canada and Australia.

Pope Francis approved lifting the ban, also doing away with the provision that, in exceptional cases, Eastern Catholic bishops in the diaspora could receive Vatican approval to ordain married men. In recent years, however, some Eastern Catholic bishops went ahead with such ordinations discreetly without Vatican approval.

Cardinal Leonardo Sandri, prefect of the Congregation for the Eastern Churches, signed the decree June 14. It was published later online in the *Acta Apostolicae Sedis*, the official periodical through which Vatican laws and decisions are published.

The new law says the pope concedes to Eastern Catholic bishops outside their traditional territory the faculties to "allow pastoral service of Eastern married clergy" and "to ordain Eastern married candidates" in their eparchies or dioceses, although they must inform the local Latin-rite bishop in writing "in order to have his opinion and any relevant information."

"We are overjoyed with the lifting of the ban," Melkite Bishop Nicholas Samra of Newton, Mass., told *Catholic News Service* in a Nov. 15 email. Read more

**Methodist experience in closing congregations offers lessons to Catholics**
Peter Feuerhard suggests that the Methodists might have some wisdom for Catholics who are seeing their parishes close.

He writes, "Been there, done that."

Massive consolidation of Catholic parishes has a familiar ring to mainstream Protestants who have been shedding congregations since the 1970s. Frequently Christian churches celebrate starting new congregations, reaping the benefits of growing, alive churches.

"But we have to have an equal conversation about how do we close existing congregations," Darryl Stephens, director of United Methodist Studies at the Lancaster Theological Seminary in Lancaster, Pennsylvania, told NCR.

Stephens, a United Methodist pastor as well as theologian, has written extensively about the best way to close congregations. Catholic dioceses, such as Philadelphia, New York, Boston, Hartford and, most recently, Pittsburgh, now considering consolidating 188 parishes into 48 groupings, are relative newcomers to the process of closing churches.

The buzzword among Protestant leaders is "congregational vitality," an idea popularized by evangelicals who promoted the idea of "affinity churches," in which new members are added via the outreach efforts of
Read more

**Who is up for leadership at the USCCB?**

Heidi Schlumpf reports that at the next USCCB meeting in November, Cardinal Blase Cupich of Chicago will run against Archbishop Joseph Naumann of Kansas City, Kansas, to chair the Committee on Pro-Life Activities.

The vote will take place at the U.S. bishops' meeting Nov. 13-14 in Baltimore as part of elections for six committee chairs and secretary of the conference.

Cupich has spoken publicly on the [need for dialogue in the church](#) and has [defended Jesuit Fr. James Martin](#), who was disinvited from speaking at the national seminary earlier this fall because of his call for greater understanding between the church and the LGBT community. In contrast, Naumann instructed pastors in Kansas City to [cut ties with the Girl Scouts](#) of the United States of America last spring, because of some pro-life groups' belief that the organization is affiliated with Planned Parenthood. He also asked a college in the diocese to [stop using the term "yoga"](#) because of its Hindu origins.
The two also disagreed about Affordable Care Act repeal attempts in discussion at the bishops' June meeting, with Cupich criticizing steep Medicaid cuts and asking the Committee on Domestic Justice and Human Development to emphasize "our [Catholic] position that the state has a responsibility for creating solidarity within a country and caring for those most in need," while Naumann alleged there was "a lot of dishonesty with the Affordable Care Act" and that "the Medicaid provisions were not sustainable."

Irish priest wants marriage as an option for clergy

The BBC reports that a Londonderry priest has said he believes marriage should be an option for Catholic Church clergymen.

Fr Paddy O'Kane, of Holy Family Church in Ballymagroarty, said the move could help address the global shortage of Catholic priests.

A quarter of Catholic parishes worldwide now have no resident priest.

Fr O'Kane said the Church may have to "take another look at celibacy and women priests." "Many priests might choose to be celibate, but for those who want to get married it should be an option," he said.
Mary C. Curtis writes that as an African-American Catholic, I often feel like the unnamed black man from Ralph Ellison’s *Invisible Man*, present but not really seen.

I was raised steeped in Catholicism—from my name, Mary Cecelia, to my education. I grew up in Maryland in the 1960s and ’70s. I attended the now-shuttered St. Pius V Catholic School, where I was taught by teachers from the Oblate Sisters of Providence, an order founded in 1829 to educate and care for African-American children.

I wore my faith proudly, even when the bonds of it were strained.

The truth is, the Catholic Church in the United States is being transformed by its black and brown parishioners, whose numbers and voices are rising. They and priests from around the world are keeping the church alive. When the *National Gathering for Black Catholic Women* met in Charlotte a few years ago, I connected with my sister, still holding strong in her Baltimore parish—transformed from white to black and offering services with hymns, praise dance and more emotion than the services of our youth. Yet the parishioners are as devout when it comes to the celebration of the Mass. Read more

*Can the Catholic Church Keep Millennials from Passing it By?*
Zac Davis knows the question every Catholic who cares about the future is asking. What will happen to the church now that we are losing so many young Catholics?

Davis knows that some of his colleagues hope that many of those young people who have been raised Catholic but have fallen away from the church will return when it is time to get married.

But Davis is not so sure.

According to the Center for Applied Research in the Apostolate, in 1990 there were 10 million people who referred to themselves as “former Catholics.” Last year, that number was more than 30 million. As for returning when it is time to get married? Well, those numbers do not look great either. There were 326,079 weddings in the church in 1990. In 2016, the number fell to just 145,916.

Pope Francis to Cardinal Sarah: Get on board

Gerald O'Connell reports that Pope Francis has publicly corrected Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, in a letter released by the Vatican on Oct. 22, 2017. In that letter, the pope informs the cardinal that the commentary attributed to Sarah on the motu proprio “Magnum Principium,” regarding
the translation of liturgical texts, is not a faithful and correct interpretation of that papal decree.

The motu proprio (an edict issued by the Pope personally), released on Sept. 15, 2017, restored to bishops’ conferences the authority given to them by the Second Vatican Council to “recognize” or approve the translations of liturgical texts from the Latin Missale Romanum into the language of their respective countries. That authority was taken away by “Liturgiam Authenticam,” an instruction on the implementation of Vatican II’s constitution on the liturgy, approved by John Paul II in March 2001 and subsequently issued by the Congregation for Divine Worship.

Read more

**Vatican II peritus Gregory Baum dies**

Heidi Schlumpf reports that Gregory Baum, who as a theological expert at the Second Vatican Council was one of the drafters of the conciliar document Nostra Aetate, the Declaration on the Relation of the Church with Non-Christian Religions, which repudiated anti-Semitism, died Oct. 18 in Montreal at the age of 94. He also contributed to Unitatis Redintegratio, the Decree on Ecumenism, which launched the ecumenical movement after Vatican II.

He was one of few remaining periti (theological
experts) from Vatican II and is remembered as one of the most influential — and sometimes controversial — theologians in North America from that era.

Disturbing trend: Participation in lay ministry training programs down 16 percent

CARA study counts 19,969 students enrolled in such formation programs for 2016-17. A study released this summer by the Center for Applied Research in the Apostolate (CARA) at Georgetown University indicates a 16-percent drop in participation in lay ministry training programs over the past year.

Zeni Fox, a retired professor of pastoral theology at Seton Hall University, wrote her doctoral dissertation on such programs. She told NCR that the numbers could be an indication that such programs are being increasingly abandoned by dioceses.* "If a bishop values lay ecclesial ministry, he does something about it," she said. Such programs "have been allowed to die on the vine" as their directors, many of whom established programs in the 1980s and 1990s, retire.

Those Pesky Privileges

Matthew Boudway writes that in a brief commentary at the Catholic Thing, Fr. Gerald E. Murray rebukes Cathleen Kaveny and Fr. Anthony...
Spadaro, S. J., for contradicting the “plain meaning” of Christ’s teaching about divorce and remarriage at a recent conference on *Amoris laetitia*. (For background on the conference, see my colleague Matthew Sitman’s report.) Murray, a canon lawyer, has been a vocal critic of *Amoris laetitia* since its publication, and his criticism of Kaveny and Spadaro is really just an extension of his earlier criticism of Pope Francis and Cardinal Kasper.

Responding to Kaveny’s claim that “we do not need to disturb Jesus’ teaching in order to refine and develop it,” Murray writes: Jesus’ teaching cannot be disturbed...but it can be ignored or falsified. The admittance of invalidly married couples to Holy Communion is not a refinement or development of that teaching, it is a betrayal. One can claim to uphold a teaching by refining and developing it in a way that totally changes its meaning, but such a claim is false. Either adultery is always wrong, or it is never wrong. There can be no middle ground. To redefine some forms of adultery as not adultery is an offense against the plain meaning of Christ’s words. It’s wishful thinking that endorses immorality and would have the effect of destroying the unity of faith taught by the Church.

Read more
You won't want to miss these FutureChurch events!

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