



**Serving LGBT Catholics Since 1974**

**Spirituality, Equality and Justice: Nurtured in a Welcoming Catholic Community**

*DignityUSA envisions and works for a time when Gay, Lesbian, Bisexual and Transgender Catholics are affirmed and experience dignity through the integration of their spirituality with their sexuality, and as beloved persons of God participate fully in all aspects of life within the Church and Society.*

**Volunteers Needed**

**Dignity Detroit offers community outreach for our less fortunate brothers & sisters at the Capuchin Soup Kitchen in Detroit.**

**Additional volunteers are needed to participate on the 2nd and 4th Friday of each month between 3:30 p.m. - 6:00 p.m.**

**Please see George K. or Denise S. if you are available to help.**

**Thank You!!!**



**Calendar of Events  
June 2013**

**1<sup>st</sup> - Ferndale Pride Festival and Sing Out Detroit Concert**

**8<sup>th</sup> - DTMC Concert**

**8<sup>th</sup> - 9<sup>th</sup> - Motor City Pride Festival – Hart Plaza Detroit**

**16<sup>th</sup> - Council Meeting**

**23 – 12<sup>th</sup> Sunday in Ordinary Time**

**30 – 13<sup>th</sup> Sunday in Ordinary Time**

### ***Anniversary Dinner Dance***

The Anniversary Dinner dance was a great success. Lourdes Rodriques-Nouges provided us with some great insights to the workings of our National Organization.

We had an opportunity to celebrate together and share memories of the many great accomplishments of the organization.

The Board of Dignity Detroit recognized one of our great leaders, Frank D'Amore. Although not currently on the Board, Frank is a true asset to me as the President and the organization in so many ways. He has served in many capacities over the last years including 22 years in leadership capacities. We owe him a great deal of gratitude as he continues to assist the organization its mission.

Thank you to all who worked to make this night a great success.

### ***Anniversary Liturgy***

Tensions were certainly high as Sunday May 5<sup>th</sup> approached. Protestors were going to picket our Anniversary Liturgy. The news media had picked up the story of the Archbishop's comments regarding the reception of communion and agreeing/disagreeing with Church teaching and were looking for comments from anyone. We continued our stance of "No Comment."

Because of the possibility of picketers, I had several conversations with the President of Marygrove College in preparation of the unknown. Dr. Fike and I worked closely to make sure that Dignity Detroit would celebrate our Anniversary without incident. Security would be present and visible.

The protestors did show up. The news crews showed up.

#### ***200 or more supporters showed up.***

Marygrove Alumni, IHM Sisters, MCC leadership and members, GESU Parishioners, Christ the King Parishioners and so many more. "We support the work of Bishop Gumbleton and Dignity Detroit."

I had prayed for rain in hopes that it would deter the protest. It was a beautiful day, the rain was not coming.

The vision of so many people in the Sacred Heart Chapel brought tears, a different type of rain.

***I want to thank everyone for your support and kind words.***

***Dignity Detroit continues our work of providing Spirituality, Equality and Justice in a Welcoming Catholic Community.***

***Glenn Crane  
President***

*First Disciples Create a Model for Dealing with Contention in the Church*

By: Thomas Gumbleton (homily given at a morning Liturgy at St. Hilary Catholic Church 5/5/13)

Sometimes things are happening in the world around us that provide a very good context to listen to the Scriptures, as we're doing this morning during this liturgy. What's going on, you may have heard about, is controversy within our church. This past week, there was a demonstration [in Detroit] of people who call themselves Fortunate Families. They were demonstrating in front of the archbishop's office because they're families who have committed gay members within them, or lesbian members.

They refuse to say, "I can't go to holy Communion because I accept my child into my home," so they're demonstrating. This evening, there's going to be a Mass at Marygrove, and it's sponsored by Dignity, a Catholic organization of gay and lesbian people. We've been notified that there's going to be a group there demonstrating, protesting. They call themselves the Cardinal Newman Society. They feel Dignity -- this group -- ought not to be able to celebrate Eucharist.

This is a very difficult struggle going on in our church -- trying to come to grips with church teaching regarding homosexuality and perhaps a need for some new understandings on our part. But if you were listening, that's nothing new that there would be this kind of dissention going on in the church. It was there right at the very beginning. When you listen to the Acts of the Apostles this morning, Luke has kind of glossed things over so it really doesn't seem as difficult as it was, but this is a struggle that went on for probably 30 or 40 years. Luke was writing in the late 80s, but the struggle started right at the beginning, practically, 30 or 40 years before.

It was an intense struggle. It was all about whether you had to be a Jew and maintain that in order to be a follower of Jesus. In the first church, for the first decade or so at least, were all Jews. There weren't any Gentiles. They were all Jews, and they maintained their practice of going to the temple; they maintained all the Jewish rituals; they maintained the Jewish law. But then, with Paul and the revelation he received from Jesus, he began to talk to the Gentiles, and these people refused to accept the Jewish law, especially the law of circumcision.

So there was this terrible controversy: those who said, "No, you can be free of the law," and those who said, "No, you must obey the full law." We might think, "Well, what's the big deal?" That rite of circumcision goes right back to the beginnings of Judaism and the covenant between God, Abraham and Sarah, which was marked by the sign of circumcision. It's a very long-standing tradition. Now they're being told, "No, you don't need it; let it go." For many, that was a very difficult thing to do.

In fact, in the account in the Acts of the Apostles, Peter is kind of shown in a very favorable light because when they gather to settle this dispute, he tells about his experience (It's recorded in the 10th chapter of Acts) of being shown by God that he no longer had to obey the dietary laws and that he

could go into the home of a Gentile, which he did -- Cornelius -- and baptized him and his family. Peter says, "God showed me I should do this."

Even after that, as you read in the letter of Paul to the church in Galatia in the second chapter (this is during this long period after the beginning of the dispute and before the settlement) when Peter came to Antioch, Paul says (this is the in-between time), "I confronted him to his face since he was in the wrong." Peter had gone back to the former practice. Some people were complaining and were very upset because they were saying circumcision isn't necessary, so then Peter wavers and goes back to the other practice and Paul says, "No, that's wrong. God has shown us a new way in Jesus."

In fact, Paul gets so harsh about it that later on, in the same letter to the Galatians, and says, "I myself, brothers and sisters, could I not preach circumcision?" "Well, of course," he's saying, "then I would no longer be persecuted." Then where would be this scandal of the cross -- the new wisdom that God has shown us in Jesus that the Jews thought was a scandal -- a God who dies helpless on a cross? Everything is new in Jesus, and Paul says, "Would that those who confuse you mutilate themselves."

In other words, when they're being circumcised, the knife slips. Paul's point is vivid in his anger in what he says. That dispute was going on over 20, 30, maybe even 40 years. Finally, they come to resolve it. This is what's important for us to try to listen to and to follow as we deal with dissention and disputes and struggles within our church today. It's not something new. This has gone on from the very beginning. How do those first Christians resolve the dispute?

First of all, they were very aware of what Jesus spoke to them at the Last Supper. Jesus didn't give them a blueprint of how to build the church. What he did give them, he promises at the Last Supper: "I will send my Holy Spirit, and the Spirit will show you all truth. I have many things to tell you, but you can't bear them all now, but when the Spirit of truth comes, the Spirit will guide you into the whole truth." The Spirit will guide you. We have to be open to the Spirit.

That's a very important responsibility that each of us carries -- to try to be open to God's Spirit. As we heard in the book of the apocalypse, in the New Jerusalem, there's no temple because God is present for everyone, but we have to be alert to God. In the Catholic catechism, there's a definition of what our conscience is, and it's actually taken from the Second Vatican Council: the divine voice echoing in the depths of our heart as a law written by God in human hearts.

The divine voice of God echoing in the heart of each one of us, but we have to be quiet at times. We have to separate ourselves from all the things going on in the world around us in what people call now "centering yourself" -- going into the depths of your heart and hearing God speaking to you. God is there, but we have to take the time to listen. As we learn from the Acts of the Apostles, the

apostles and elders together with the whole church decided what to do; they listened to the whole church.

There's a great teaching in our church called the *sensus fidelium*, the sense of the believing people. God speaks not just through the pope or to the bishops, the hierarchy. God speaks in the depth of the heart of each of us. The church has to enter into dialogue as that first community of disciples did to listen to one another, draw from the depths of the Spirit speaking to all of us, and then come to our conclusions. Now you might say, "That's impossible; that will never happen."

I just discovered yesterday or the day before that actually something very similar to this has just happened in a church in Germany. The bishops there gathered together 300 people for a four-day period to discuss what changes, what reforms needed to be developed within the church. Afterward, the president of the German Bishops' Conference spoke, and he said that one of the things that he, the bishops, and the church now were going to call for would be the ordination of women to the diaconate.

That's something we've been told you can't even talk about. Now the German church is saying, "Yes, we're calling for that." We're in a new time. We need more ministers in our church. There are women who claim and hear God speaking within them, calling them to minister. Now the German church having gathered together, listened to one another, and listened to the Spirit speaking to them are saying, "We need this reform now." And we do, I think.

It seems very obvious that we have just an extraordinary lack of ministers in our church. Why else are we closing all of our churches? We don't have enough ministers. Basically, that's the real reason. Now the church is listening in Germany, at least. That means, however, the church can do the same thing everywhere. We need to do that in our church. It starts with each one of us.

Try to listen deeply to what God is telling us about these things that are going on in the world around us, about the whole issue of homosexuality, about the issue of ordination of women, about the issue of how we bring peace into our world, about giving up violence, listening to God, bringing about change in ourselves and then trying to be bringing about this change in our church as we enter into deep dialogue with one another.

It happened in the beginning; just now it's happened in Germany; and it could happen here. We need to pray, each of us take our responsibility, listen and then begin within our parish community, and then spread this throughout our diocese that we resolve these issues in the way that the first community of disciples showed us. Listen to the Spirit whom Jesus promised and whom Jesus has sent, discuss with one another in a spirit of love, and then you'll know what God is asking of us in every circumstance, even those that are most contentious.

**Ferndale PRIDE --- Saturday, June 1<sup>st</sup> Noon – 9PM**

Dignity Detroit will have an information table at Ferndale Pride on Saturday, **June 1<sup>st</sup>**. Set up time is between 10:00-11:30 a.m. and tear down is between 9:00-11:00 p.m. We need folks to sign up for at least 1 hour, if not 2 hours to assist in staffing the booth. Hopefully we can have two (2) volunteers for each time block. The word about Dignity Detroit is out there and we really want to continue the momentum!!!!

**Motor City PRIDE --- Sunday, June 9<sup>th</sup> Noon – 7PM**

Dignity Detroit will also have a presence at Motor City Pride, Sunday, **June 9<sup>th</sup>**, at Hart Plaza. Set up time is 10:00-11:00 a.m. and tear down is 6:00 p.m. We usually schedule 2 volunteers in 2 hour intervals for at Motor City Pride. Here again, help us continue to spread the word about Dignity Detroit and all the good we do!!!!!!

**Please let Denise know if you can help!**

**Community Directory Update**

It is once again time to update our Community Directory. If you currently have information published in the Directory and have no changes, no action is required on your part. If you wish to be added to the directory, update any of your information or wish to be deleted from the directory, PLEASE fill out the form that is included with this newsletter and return it to a Council Member by Sunday, June 16<sup>th</sup>. The directory will be published by the end of June. As a reminder, the Directory is distributed ONLY to those who information in published in it.

## **Dignity Detroit Community Directory**

The directory will only be shared with individuals who complete and return this form.

Please feel free to share as much information as you wish.

**Name(s):** \_\_\_\_\_

**Address:** \_\_\_\_\_

\_\_\_\_\_

**Telephone:**

**Home:** \_\_\_\_\_

**Cell:** \_\_\_\_\_

**E-mail:** \_\_\_\_\_

**Birth(s) (month/day):** \_\_\_\_\_

Completed forms may be placed in collection basket, given to any council member or mailed to us at:

PO Box 558, Royal Oak, MI 48068-0558

Deadline for submission is Sunday, June 16th.

The directory will be distributed by June 30<sup>th</sup>.

**If you would like to be removed, please write only your name and “Remove”**

The next directory update will be November, 2013.

**Dignity Detroit meets every  
Sunday evening at 6:00 pm  
Sacred Heart Chapel of  
Marygrove College  
8425 W. McNichols @  
Wyoming**

**Contact us at:  
P.O. Box 558, Royal Oak, MI  
48068-0558**

**313-278-4786**

**E-mail:  
[dignitydetroit74@yahoo.com](mailto:dignitydetroit74@yahoo.com)**

**Website:  
[www.dignitydetroit.org](http://www.dignitydetroit.org)**

**We are a 501 ( c ) 3  
organization**

**DignityUSA:  
P.O. Box 376  
Medford, MA 02155-0376  
Phone: 800-877-8797  
E-mail:  
[info@dignityusa.org](mailto:info@dignityusa.org)**



**Dignity Detroit meetings:**

***Our meetings are open to all***

**Council:**

Third Sunday every month @ 4:30  
pm

**General Membership:**

Third Sunday of January, April,  
July and October, following our  
Liturgy

**Dignity Detroit Membership**

Will your membership expiring soon? Membership can be renewed by visiting the Dignity/USA website.

Should you not have access to a computer, mail-in renewal packets are available on the back table in the Chapel.

If you are unable to afford the \$50 membership, please speak to any member of the Dignity Detroit Council. The **confidential** Angel's Fund Program may be utilized for this type of situation. All of our Dignity Family are encouraged to become members!

