



Diocese of Jefferson City

**A Pastoral Process of Accompaniment and Dialogue
Addressing Children and Youth in Relation to Gender Concerns
and Non-Traditional Families**

May 9, 2017

Table of Contents

Topic	Pages
Introduction	1 – 2
Committee Members	2
Flow Chart for Processing Special Enrollment Needs	3
Identifying Appropriate Communities	4
Possible Scenarios: Non-Traditional Family Situations	5 – 7
Possible Scenarios: Students with Special Needs Concerning Sexuality and Gender Identity	7 – 10
Glossary of Terms	11 – 12
Resources	13 – 15
Appendix: Covenant of Trust	16 – 17

Diocese of Jefferson City

A Pastoral Process of Accompaniment and Dialogue

Addressing Children and Youth In Relation to Gender Concerns and Non-Traditional Families

Catholic schools and parish programs ministering to youth find themselves in a cultural and civil setting in which parents, teachers, and administrators are looking carefully and deeply at the question of human sexuality and the development of the human person in the light of students who identify as LGBTQ, students being raised by same-sex parents and those in non-traditional marriages. A diocesan committee was convened in fall, 2016 to design a best-practice process for addressing these concerns. The committee, listed below, considered Church documents and guidance from the Secretariat of Catholic Education of the USCCB in creating this process.

A quote from *Amoris Laetitia* by Pope Francis guided our work:

“As for the way of dealing with different ‘irregular’ situations, the Synod Fathers reached a general consensus, which I support: ‘In considering a pastoral approach towards people who have contracted a civil marriage, who are divorced and remarried, or simply living together, the Church has the responsibility of helping them understand the divine pedagogy of grace in their lives and offering them assistance so they can reach the fullness of God’s plan for them’, something which is always possible by the power of the Holy Spirit” (n. 297).

“Their participation can be expressed in different ecclesial services, which necessarily requires discerning which of the various forms of exclusion currently practiced in the liturgical, pastoral, educational and institutional framework, can be surmounted. **Such persons need to feel not as excommunicated members of the Church, but instead as living members, able to live and grow in the Church and experience her as a mother who welcomes them always, who takes care of them with affection and encourages them along the path of life and the Gospel. This integration is also needed in the care and Christian upbringing of their children, who ought to be considered most important**” (n. 299).

Catholic Christian ministry to the child/youth is the focus of interest in this document. The privacy and security rights of those involved are considered. Families, local school and parish communities, and other groups of people related to this focal point are also considered. They include, in expanding circles of influence and engagement, those who have a need to know and a right to know about the agreements made regarding ministry with the child/youth in mind: parents of the child/youth, the pastor, parish school principal, youth minister, and Director of Religious Education; school faculty and parish school of religion (PSR) faculty, other parish leaders and pastoral ministers; peers of the individual; parents of peers; the general parish community; and other vested stakeholders. Attention should be given to ways of addressing supportive members of these audiences as well as those that may be adversarial.

A glossary of helpful definitions regarding these issues is provided. The pastoral process is laid out in a flow chart. Possible scenarios follow in which the flow chart may be used. A bibliography of resources for further education and reference is included. In all cases, the appropriate diocesan office should be consulted. They will provide guidance and support throughout the process.

Sincerely,

Committee Members

Millie Aulbur, lawyer, teacher, (former teacher in Catholic school) Chair of the Diocesan Education Council

Sr. Julie Brandt, SSND, Associate Superintendent of Catholic Schools

Rev. Joseph Corel, Vicar General

John DeLaporte, Coordinator of Youth Ministry for the Diocese of Jefferson City

Rev. Joshua Duncan, Associate Pastor of Cathedral of St. Joseph

Nancy Hoey, Licensed Professional Counselor at Grace Counseling

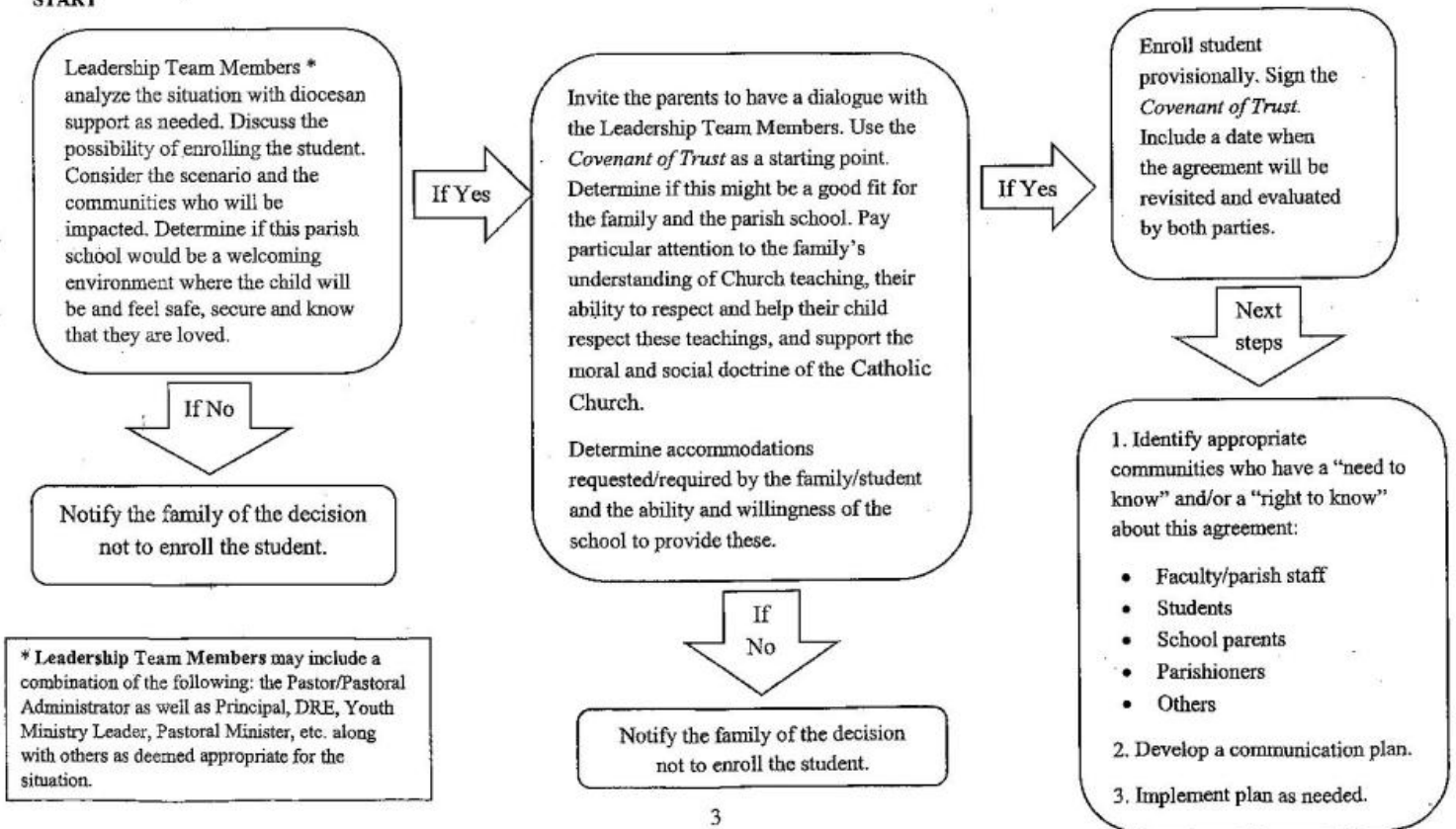
Rev. Msgr. Marion Makarewicz, Pastor of Our Lady of the Lake, Lake Ozark,
with a specialization in Moral Theology

Sr. Elizabeth Youngs, SCL, Superintendent of Catholic Schools

Flow Chart for Processing Special Enrollment Needs

Ordinarily, when a family indicates interest in enrolling a student in a Catholic School in the Diocese of Jefferson City, an interview is conducted by the Principal to determine if the school can provide an appropriate, productive educational setting. When a family falls into one of these special categories the Pastor and Principal should use the following process. Likewise, a family desiring to enroll their child(ren) in a religious education program falls into one of these special categories, the DRE and pastor/P.A. should use the following process. *Wherever possible, enrollment is the goal.*

START



Identifying Appropriate Communities

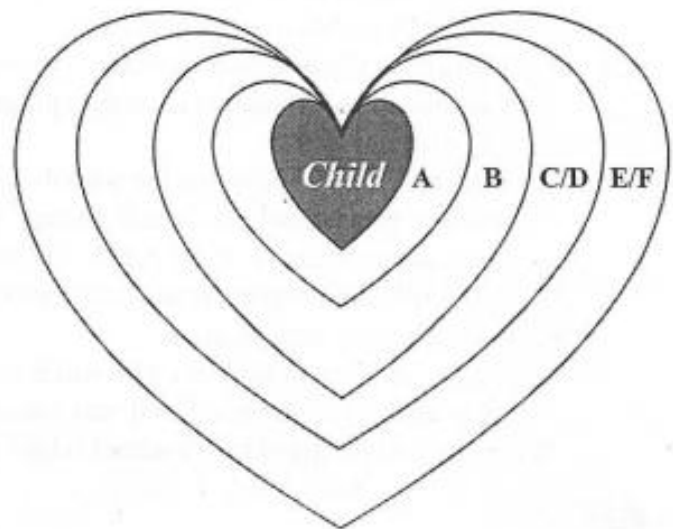
After the decision has been made to enroll the student provisionally it is important to identify and inform the appropriate communities who will be affected by the decision, and to determine how best to educate and inform them. In identifying the appropriate communities, it is important to consider the following questions:

1. Who has a *right* to know of this child's enrollment, and who has a *need* to know? (i.e.: A student's teacher has both a *need* and *right* to know as opposed to the school secretary who may not necessarily have a right to know but needs to know for administrative purposes. The members of the Home and School Association may not have a need or a right to know at all.)
2. Is there a need to provide education and formation to the appropriate communities about the situation? If so, what might be the most effective way to form and inform people on this matter?
3. How can we ensure that a student's and family's privacy and security are protected as we discern and inform appropriate communities?
4. Which groups will be supportive and which groups may be adversarial towards this decision? How can we anticipate and plan for an appropriate response to each?

When identifying appropriate communities, it is helpful to think of a child's relationships in terms of concentric circles organized by their degree of proximity to the child and their level of involvement in that child's life. The degree to which a community is informed is commensurate with their proximity to and relationship with that child and their family. Some communities will require a high degree of notification and involvement while others may not need to be notified or informed at all. It is essential to keep the child as the central focus as we inform appropriate communities.

Levels of Communities

- A. Pastor/P.A., Principal/Pastoral Minister/
Youth Minister/DRE, Parents
- B. Faculty/Other Pastoral Leaders
- C. Peers of the Individual
- D. Parents of Peers
- E. Parish Community
- F. Vested Stakeholders



Possible Scenarios: Non-Traditional Family Situations

Below is a series of possible scenarios administrative and pastoral leaders may encounter concerning families from non-traditional situations as well as a suggested procedure for how to handle the situation utilizing the flow chart above.

Possible Scenarios

1. Same Sex Couple – Non Catholic – wishing to enroll child(ren) in school

- a. A conversation needs to happen between the pastor and the principal to assess the request.
- b. Pastor and principal meet with the parents.
 - i. Present parents with the *Covenant of Trust* and discuss their willingness to support the principles outlined in the document.
 - ii. Identify any questions or concerns parents may have with regard to enrolling child in Catholic school given the expectations of the *Covenant of Trust*.
 - iii. If all are in agreement that the school would be a good fit for this child/family move along in provisional enrollment process including discussion about tuition and expectation that students would participate in religion classes, etc.
- c. Principal inform appropriate staff members of this unique family situation so that no one is surprised by this situation.
 - i. Provide guidance to teachers who will have this child in their class/office personnel in how to address relationship as it may come up in conversation.
- d. Welcome the child(ren) to the school.

2. Same Sex Couple – Catholic – wishing to enroll child(ren) in school or religious education program

- a. A conversation needs to happen between the leadership team members to assess the request.
- b. Leadership Team Members meet with the parents.
 - i. Present parents with the *Covenant of Trust* and discuss their willingness to support the principles outlined in the document.
 - ii. Identify any questions or concerns parents may have with regard to enrolling child in Catholic school/religious education program given the expectations of the *Covenant of Trust*.
 - iii. If all are in agreement that the school would be a good fit for this child/family move along in provisional enrollment process including discussion about what it means to be an active member of the parish – expectations of Catholic families.
- c. Principal/DRE inform appropriate staff members of this unique family situation so that no one is surprised by this situation.
 - i. Provide guidance to teachers who will have this child in their class/office personnel in how to address relationship as it may come up in conversation.
- d. Welcome the child(ren) to the school/religious education program.

3. Same Sex Couple – Catholic but distanced from the parish/church community – wishing to enroll child(ren) in school/religious education program

- a. A conversation needs to happen among the appropriate leadership team members to assess the request.
- b. Pastor/P.A. meet with the parents. (Because this conversation may be much more about the relationship of the parents with the parish/church it seems more appropriate for the pastor/P.A. to meet alone with the couple.)
- c. Pastor/P.A. discuss with parents the reality of their being distanced from the church community. Do the parents desire to become reconciled with/more connected to church/parish?
 - i. If so, how can the pastor/P.A. assist them with this process?
 - ii. If not, determine whether this a good fit for child to attend the school. (In most cases it would seem that it wouldn't be a good fit.)
- d. If the pastor/P.A. determines that this is a situation in which he desires to work with the parents, present the *Covenant of Trust* to the parents, and continue discussion of questions or concerns parents may have with regard to enrolling child in Catholic school/religious education program given the expectations of the *Covenant of Trust*.
- e. With regard to school enrollment, proceed with the provisional enrollment process including discussion about what it means to be an active member of the parish – expectations of Catholic families – or outline expectations of tuition payments if parents continue to be distanced from parish community.
- f. Principal/DRE inform appropriate staff members of this unique family situation so that no one is surprised by this situation.
 - i. Provide guidance to teachers who will have this child in their class/office personnel in how to address relationship as it may come up in conversation.
- g. Welcome the child(ren) to the school/religious education program.
- h. Pastor/P.A. continue to work with parents as needed to help move them to greater connection/reconciliation with the church/parish community.

4. The Cohabiting Couple wishing to enroll child(ren) in school or religious education program

- a. Questions to consider in responding pastorally with this family may include:
 - i. How long has this family been cohabiting?
 - ii. What is the marital history of both adults involved?
 - iii. What are the reasons given for choosing cohabitation over marriage?
 - iv. Are the parents “nuptial cohabitators” or “non-nuptial cohabitators”?
 - v. Does the family understand the risks involved with non-nuptial cohabitation on their relationship and their children?
 1. Do the youth seem to be adversely affected or at risk given the family situation?
 - vi. Does this family understand Church teaching on co-habitation in general?
 - vii. Is this family prepared to explain to their child why their relationship status differs from that of the Catholic Teaching?

- b. Identify how the principal/ DRE, pastor, and relevant ministers can “Welcome, accompany, discern, and integrate this family into the school or parish community. (*Amoris Laetitia*, chapter 8)

5. The Divorced Family or Remarried without Canonical Annulment desiring to enroll child(ren) in school or religious education program

- a. Questions to consider in responding pastorally to this family may include:
 - i. Is this a single-parent situation, a civilly remarried situation, a canonically annulled and sacramentally re-married situation?
 - 1. Have the parents even sought a canonical annulment?
 - ii. Do the youth seem to be adversely affected or at risk given the family situation?
 - iii. Does the family understand church teaching regarding divorce and remarriage?
 - iv. Is this family prepared to explain to their child why their relationship status differs from that of the Catholic Teaching?
- b. Identify how the principal/DRE, pastor/P.A., and relevant ministers “Welcome, accompany, discern, and integrate this family into the school or parish community. (*Amoris Laetitia*, chapter 8)

Possible Scenarios: Students with Special Needs Concerning Sexuality and Gender Identity

Below is a series of possible scenarios administrative and pastoral leaders may encounter concerning young people who require special attention regarding their sexuality or gender identity. Questions to consider in responding pastorally to the child/family are offered. Action steps are outlined for the faith community, the parish, school and diocese.

1. Questions to consider if a student comes out as LGBTQ

- a. Questions to consider in responding pastorally to the child/family
 - i. To what extent is this youth out? (to friends, family, trusted adults, not at all?)
 - 1. If student is out to all of the above, to what extent are they supported and affirmed by their friends and family?
 - a. Are they experiencing acceptance or rejection by their parents in particular?
 - 2. If this student is not out, what is the reason for coming out now?
 - a. Is this a cry for help, a desire for acceptance, a need for support?
 - ii. What might the family be experiencing and needing if the child is out? What reaction do you anticipate from the family if the child is not out?
 - iii. Does this youth exhibit any signs of distress (depression, low-grades, behavior issues, substance abuse, self-destructive behavior, fear of reprisal, bullying, homelessness, domestic abuse)?
 - iv. Is this an older adolescent or younger adolescent?
 - 1. What is their stage of physical and psycho-sexual development?
 - a. How might you characterize their maturity level and sense of self-identity?

- v. Are there trusted adults who can accompany and support this young person given where they might be at in their process of coming out?
 - 1. A youth minister, teacher, counselor, older sibling, family member, pastor, coach, mentor, etc.
- vi. How can you affirm this young person's identity as a child of God? How can you ensure they are being treated with dignity and respect and not rejection by family, peers, or representatives of the faith community?
- vii. What might be immediate concerns that need to be addressed?
 - 1. Safety of the young person, Family intervention, Counseling and support?
 - 2. Education of peers/support communities
- viii. What additional resources might this young person need in order to navigate the questions, concerns, and challenges they might be facing right now?
 - 1. What additional resources might you need in order to support this young person, their families, and the wider community of concern?

2. A Currently Enrolled Transgender Student –

A currently enrolled student decides to present as the opposite sex, i.e., a boy wants to be considered a girl or a girl wants to be considered a boy. Prudence and subsidiarity should be exercised within the mission of the school, the common good of the community, and the individual needs of the child and family.

Individual Needs of the Child and Family

- a. Consult the parents about their wishes in the matter and their level of support of their child's gender transition.
- b. Consider the age of the student. Pre-puberty students may be experimenting with gender identity. Students approaching puberty and teenagers may experience this more keenly. In all cases, the student should be assured of the school's affirmation of his/her dignity and the assurance of God's love for them. They should feel and be safe and secure in the school. They should be treated with compassion, sensitivity and respect. Privacy of the student and the family should be respected as much as possible.
- c. Counseling with a professional who understands and supports Catholic teaching is recommended. Students in the elementary and high school years are still in the stage of growth, nurture and development. Patience is key. Research indicates that most children who explore gender identity conform to the sex assigned at birth by their mid-twenties.
 - i. Students with gender identity concerns tend to have higher rates of attempted suicide and other mental health challenges.
 - ii. Use of hormone therapies and/or gender reassignment surgery is typically not condoned at this developmental level.
 - iii. Prudence and subsidiarity need to be exercised.

The Common Good of the Community

- a. Consider what accommodations are requested. How can the school manage these with sensitivity to the common good of the school community and the individual family/student situation? Apply the same approach to this as to accommodations for any student with a particular learning disability, physical disability, or diagnosed psychiatric condition.
- b. Consider the legal implications, particularly Title VII and Title IX. Are there requirements by the Missouri State High School Activities Association (MSHAA) for participation in sports? (Reference the "Dear Colleague" letter from the US Department of Justice and the Department of Education, May 13, 2016)
- c. Provide training and "soft-skill" development for faculty/staff/DRE in the Church's teaching on creation, human love, conscience development, and other areas of human sexuality. Assist them to have conversations with about this with students and families.
- d. Balance pastoral considerations with doctrinal correctness and mission integrity.

Mission of the Church, Diocese, Parish, and School

Schools evaluate their mission on a regular basis. Parish organizations, including schools, should audit their mission statements with regard to this issue.

- a. The school community owes it to a family/student with a sincere desire to receive a Catholic school education to explore the possibilities of enrollment.
- b. Pope Francis, in *Amoris Laetitia*, says, "What is most important is the ability lovingly to help them (children) to grow in freedom, maturity, overall discipline and real autonomy (261).
- c. "The mission of our Catholic schools stately clearly and consistently will help parents, teachers, administrators and pastors to respect the individual needs and circumstances of each family and student and to teach the Gospel of Jesus Christ." (USCCB Secretariat of Education, June 8, 2016)

3. The family of an openly transgender student requests admittance to a Diocese of Jefferson City Catholic School, Parish Religious Ed program or to participate in youth ministry sponsored activities.

Individual Needs of the Child and Family

- d. The family is Catholic and active in the parish:
 - i. Consider the age of the student. Follow the guidelines above.
 - ii. Consider the commitment of the family to a Catholic education experience versus a private school/safer environment motive.
- e. The family is non-Catholic or non-practicing:
 - i. Consider the age of the student. Follow the guidelines above.
 - ii. Consider the commitment of the family to a Catholic education experience versus a private school/safer environment motive.

The Common Good of the Community

- a. Consider the ability of the school/parish community to support this request.
- b. Consider the impact on the student population given the size and make-up of the school and/or youth ministry program.
- c. Apply the same approach to this as to accommodations for any student with a particular learning disability, physical disability, or diagnosed psychiatric condition.

Mission of the Church, Diocese, Parish, and School

Within the mission of the Church, parish and school, what is the level of commitment owed to provide a safe, loving, respectful, and nurturing environment for this student/this family.

Glossary of Terms

In discussions concerning human sexuality, gender and pastoral care, it is crucial to have clarity of language and consensus on key terms to establish a common vernacular essential to productive and respectful dialogue. What follows is a suggested glossary of terms drawn from credible sources to provide some base vocabulary to guide conversation.

Sex¹ – the anatomical, physiological and genetic characteristics associated with being male or female

Sexual Orientation² – the enduring, individual pattern of emotional, romantic, and physical (sexual) arousal and attraction to persons of the opposite gender or sex (**heterosexual**), the same gender or sex (**homosexual**), or to either genders or more than one sex (**bi-sexual**).

- **Lesbian** – a female who is attracted to other females.
- **Gay** – a male who is attracted to other males.
- **Person with Same-Sex Attraction**³ – The Catholic Church’s preferential term for describing someone who feels an erotic and emotional attraction (which is predominant and not merely episodic) towards persons of the same sex, whether with or without sexual relations. The terms “gay and lesbian” are usually avoided in Church documents as they are understood to belong to the cultural vernacular and fail to describe *persons* with the fullness and richness that the Church recognizes in every man and woman.
- **LGBTQ**: An acronym to abbreviate and more succinctly reference members of the lesbian, gay, bi-sexual, transgendered, and questioning community.

Gender⁴ – a person’s identity as male or female, harmonious with one’s biological sex upon birth. A person’s internal sense of being male, female or something else.⁵

- **Gender Expressions**⁶ – the way in which a person communicates gender identity to others through behavior, clothing, hairstyle, voice or body characteristics.
- **Gender Dysphoria**⁷ – discomfort or distress related to incongruence between a person’s gender identity, sex assigned at birth, gender identity, and/or primary and secondary sex characteristics.

¹ American Psychology Association. *Answers to Your Questions: For a Better Understanding of Sexual Orientation and Homosexuality* (Washington, DC: American Psychological Association, 2008), 1-2.

² Ibid.

³ Episcopal Commission for Doctrine of the Canadian Conference of Catholic Bishops. *Pastoral Ministry to Young People with Same Sex Attraction*. (Ottawa, ON: Concacan Inc. 2011), 1.

⁴ CCC #2333

⁵ APA, *Answers to Your Questions: For a Better Understanding of Sexual Orientation and Homosexuality*.

⁶ American Psychology Association. *Answers to Your Questions: About Transgender People, Gender Identity, and Gender Expression*. (Washington, DC: American Psychological Association, 2011), 1-2.

⁷ American Psychological Association. (2015). Guidelines for Psychological Practice with Transgender and Gender Nonconforming People. *American Psychologist*, 70 (9), 832-864. In 2013, the fifth edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-5) adopted the term gender dysphoria as a diagnosis characterized by “a marked incongruence between” a person’s gender assigned at birth and gender identity (p. 453). Gender dysphoria replaced the diagnosis of gender identity disorder (GID) in the previous version of the DSM. This is to emphasize that being transgendered itself is not a psychological disorder, but rather the distress one might experience ought to be the focus of psychological attention.

- **Gender Non-Conformings** – an adjective used as an umbrella term to describe people whose gender expression or gender identity differs from gender norms associated with their assigned birth sex.
- **Gender Questionings** – a person who may be questioning or exploring their gender identity, and their gender identity may not align with their sex assigned at birth.
- **Transgendered** – a person whose gender identity, gender expression, or behavior does not conform to that typically associated with the sex to which they were assigned at birth (apa: transgender people, gender identity, and gender expression)
 - **Transvestite**: Typically, a heterosexual or bi-sexual male (rarely a female) for whom cross-dressing behavior (dressing as a woman) generates sexual excitement without drawing their primary gender into question. A transvestite is not the same as a transgendered person.

Chastity¹² - the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being.

Homosexual Acts vs Homosexual Orientation (inclination)

- The Catholic Church distinguishes between homosexual acts and homosexual orientation.
- **Homosexual orientation**¹³ describes an internal inclination, tendency or predisposition one has toward same-sex attraction. Because this internal inclination is not the product of free will (one does not *choose* a particular orientation), one is not morally culpable for that tendency. Thus, simply having the orientation or tendency is not sinful in itself. Moreover, the Church teaches that the experience of homosexual attraction is not a sin in itself. Thus, the Church does not hold that the experience of homosexual attraction is in itself sinful.
- **Homosexual acts**¹⁴ are considered sinful because they involve a will-full act contrary to the natural order. Immoral actions, actions that are not in accord with the natural order of things, are incapable of contributing to true human fulfillment and happiness.

⁸ Ibid. The Catholic Independent Schools of Vancouver Archdiocese also notes in their *Elementary School Policy Regarding Gender Expression and Gender Dysphoria* that gender nonconforming behavior is “a form of gender expression that refers to behaviors outside of typical gender stereotypes or “norms.” These stereotypes and norms depend heavily on one’s social and cultural context. Similarly, the extent of conformity of one’s behaviors with one’s sex is not absolute and often changes according to the age of the child. A young person can engage in a variety of GNC behavior without definitively altering his or her gender to that of the opposite sex.”

⁹ American Psychological Association, *Guidelines for Psychological Practice with Transgender and Gender Nonconforming People*.

¹⁰ Ibid.

¹¹ American Psychiatric Association. (2013). *Diagnostic and statistical manual of mental disorders* (5th ed.). Arlington, VA: American Psychiatric Publishing. Page 458.

¹² CCC #2337

¹³ USCCB, *Ministry to Persons with a Homosexual Inclination: Guidelines for Pastoral Care*. Nov. 14, 2006. Page 5.

¹⁴ Ibid, page 6.

Resources

Church Documents

Catechism of the Catholic Church no. 2357-2359.

Congregation for Catholic Education. *Educational Guidance in Human Love: Outlines for Sex Education*. Rome, 1983.

Congregation for the Doctrine of the Faith. *On the Pastoral Care of Homosexual Persons*. 1986.

Congregation for the Doctrine of the Faith. *Some Considerations Concerning the Response to Legislative Proposals on the Non-Discrimination of Homosexual Persons*. 1992

Congregation for the Doctrine of the Faith. *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons*. 1986.

Episcopal Commission for Doctrine of the Canadian Conference of Catholic Bishops. *Pastoral Ministry to Young People with Same-Sex Attraction*. June 2011.

National Catholic Bioethics Center, FAQ on Gender Identity Disorder and "Sex Change" Operations, <http://www.ncbcenter.org/resources/information-topic/sex-and-gender-identity/>

National Conference of Catholic Bishops. *To Live in Christ Jesus: A Pastoral Reflection on the Moral Life*. 1976.

Pope Francis. *Evangelii Gaudium: Apostolic Exhortation on the Proclamation of the Gospel in Today's World*. November 2013.

Pope Francis. *Amoris Laetitia: Post-Synodal Apostolic Exhortation on Love in the Family*. March 2016.

The Pontifical Council for the Family. *The Truth and Meaning of Human Sexuality: Guidelines for Education within the Family*. 1995.

United States Conference of Catholic Bishops, "Gender theory"/"Gender ideology" – Select Teaching Resources <http://www.usccb.org/issues-and-action/marriage-and-family/marriage/promotion-and-defense-of-marriage/upload/Gender-Ideology-Select-Teaching-Resources.pdf>

United States Catholic Conference, *Human Sexuality: A Catholic Perspective for Education and Lifelong Learning*. Washington, DC: USCC, 1991.

United States Conference of Catholic Bishops, NCCB Committee on Marriage and Family. *Always Our Children: A Pastoral Message to Parents of Homosexual Children and Suggestions for Pastoral Ministers*. Washington, DC: USCC, 1998.

United States Catholic Conference of Bishops, *Chairmen Respond to Administration's New Guidance Letter on Title IX Application*. <http://www.usccb.org/news/2016/16-056.cfm>

US Conference of Catholic Bishops. *Ministry to Persons with Homosexual Inclination: Guidelines for Pastoral Care*. November 2006.

Books and Articles on Pastoral Application for Parishes and Catholic Schools

- Bayly, Michael J., ed. *Creating Safe Environments for LGBT Students: A Catholic Schools Perspective*. New York: Harrington Park Press, 2007.
- Billups, Christine. Ministry with Lesbian, Gay, Bisexual, and Questioning Youth. *New Theology Review*. Feb. 2009.
- Canales, Arthur David. *Ministry to Catholic LGBTQ Youth: A Call for Openness and Affirmation*. *National Theology Review*, vol 28, no 2. March 2016.
- Catholic Association for Gay and Lesbians. *Pastoral Ministry Regarding Children of Same Sex Couples*. www.calgm.org/pastoral-resources.
- Donohue, Denise, Ed.D., and Dan Guernsey, Ed.D., *Human Sexuality Policies for Catholic Schools*. The Cardinal Newman Society. March 2016. 19 pages
- Lopata, Casey (Ed.) *Seeds of Hope: Compassionate Ministry with Gay and Lesbian Catholics and Their Families: A Practical Resource Manual*. Rochester, NY, 2001
- Lopata, Mary Ellen and Casey Lopata. *God Looks at the Heart: Diaconal Ministry with LGBT Youth and their Families*. Deacon Digest. July 2012.
- Maher, Michael Jr. *Being Gay and Lesbian in a Catholic High School: Beyond the Uniform*. Harrington Park Press, 2001.
- Maher, Michael and Linda Sever. *What Educators in Catholic Schools Might Expect When Addressing Gay and Lesbian Issues: A Study of Needs and Barriers*. " *Journal of Gay and Lesbian Issues in Education* vol 4, no. 3, 2007.
- Marianist Social Justice Collaborative. *Addressing LGBTQ Issues with Youth: A Resource for Educators*. Marianist Family Council of North America. 2015. <http://www.msic.net/wp-content/uploads/2015/02/Marianist-LGBT-Final-2-15.pdf>
- Schexnayder, James A. *Setting the Table: Preparing Catholic Parishes to Welcome Lesbian, Gay, Bisexual and Transgender People and Their Families*. CreateSpace Independent Publishing Platform, 2011.
- Shinnick, Maurice. *This Remarkable Gift--Being Gay and Catholic*. Allen and Unwin, 1997.
- Smith, Janet E., and Fr. Paul Check, editors. *Living the Truth in Love: Pastoral Approaches to Same-Sex Attraction*. Ignatius Press. 2015.
- Study Group for Pastoral Approaches to Same Sex Attraction. *Hope and Holiness: Pastoral Care for those with Same-Sex Attraction*. Archdiocese of St. Louis. 2016.
- Wuerl, Cardinal Donald, *At the Service of Truth and Love of Jesus Christ*—<http://cardinalsblog.adw.org/2015/12/at-the-service-of-the-truth-and-love-of-jesus-christ/>

Other Resources

Kiffin, Eric N., *Protecting Your Right to Serve*, November 9, 2015. The Heritage Foundation. 25 pages. Special Report #177 on Religion and Civil Society.

Mayer, Lawrence S., M.B., M.S., Ph.D., and Paul R. McHugh, M.D. Sexuality and Gender: Findings from the Biological, Psychological, and Social Sciences, The New Atlantis, No. 50, Fall, 2016. 143 pages.

Examples of Diocesan LGBTQ Ministries

Archdiocese of Chicago: Archdiocesan Gay and Lesbian Outreach

- <http://www.aglochicago.org/>

Archdiocese of Los Angeles: Catholic Ministry with Lesbian and Gay Persons.

- <http://www.la-archdiocese.org/org/cmllgp/Pages/default.aspx>

Diocese of Cleveland: LGBT Family Ministry

- <http://www.dioceseofcleveland.org/gayandlesbianfamilyministry/>

Diocese of Memphis: Catholic Ministry with Gay and Lesbian Persons

- <http://cdom.org/CatholicDiocese.php?op=CMGLP>

Diocese of San Jose: Catholic LGBT Ministry Council

- <http://www.dsj.org/cultural-ministries/catholic-lgbt-ministry-council/>

LGBTQ Catholic Support Groups

Courage

- <https://couragerc.org/>

Fortunate Families

- <https://fortunatefamilies.com/>

Covenant of Trust

Between Parents, Students, and the Catholic School/Religious Education Program

The Church identifies three authors of education: parents, the community, and the Church. Parents have the most serious obligation, provide the first knowledge of God, and lead their child to a knowledge of the wider community. The community has certain rights and obligations in the education of youth for the common good of society and so provides schools. The Church has a duty to educate so that they “promote for all people the complete perfection of the human person, the good of earthly society and the building of a world that is more human.” (Declaration of Christian Education, 3.)

At Baptism, parents accept the responsibility of training their child in the practice of the faith. Godparents promise to assist them, and the whole community also promises to assist with this responsibility. “Catholic parents also have the duty and right of choosing those means and institutions through which they can provide more suitably for the Catholic education of their children...” (Canon 793.1)

Catholic schools are in partnership with the family in proclaiming and witnessing to the life and teachings of Jesus Christ. They assist parents in fulfilling their responsibility as the primary religious educators of their children. This partnership works best when parents respect the beliefs of the Church and live lives in a manner that reflects these beliefs. If parents reject the beliefs of the Church or live lives in conflict with these teachings, catechizing young people becomes very difficult.

“Parents must cooperate closely with the teachers of the schools to which they entrust their children to be educated; moreover, teachers in fulfilling their duty are to collaborate very closely with parents, who are to be heard willingly....” (Canon 796.2)

Parents at [insert name] Catholic school, aware, then, of the dignity of the holy parental call, and with a reverent awe for that responsibility which is theirs, commit themselves to be, in word and example, the first and best teacher of their children in the faith. Practically, this means they will:

- Understand that the authentic teachings of Jesus as taught by the Catholic Church will be part of their child’s education and formation;
- To the best of their ability respect the teachings of the Church and help their children respect the Church and its teachings;
- Regularly participate in the Sunday Eucharist with their family (if not Catholic, support their children’s participation in the Church of Baptism), include prayer in their daily life and form their children in the faith;
- Commit to speaking frequently with their children about God and to include prayer in their daily home life;
- Participate in and cooperate with the [insert name] School in programs that enable them as parents to take an active role in the religious education of their children, including sacramental preparation for Catholic children;
- Support the moral and social doctrine of the Catholic Church to ensure consistency between home and school;

- Teach their children by word and example to have a love and concern for the needs of others;
- Practice stewardship of time, talent, treasure, and meet their financial responsibilities in support of the school and parish.

[insert name] Catholic School enters into a relationship of trust with each school family. This handbook provides the school's framework for this trust relationship, setting out policies and regulations for the orderly, safe, and effective spiritual and academic formation of children.

I hereby acknowledge that I have read this handbook and will abide by these regulations, that I have had an opportunity to ask questions about its contents, and that I will fulfill my responsibilities as the primary educator of my child as outlined in this covenant of trust.

Parent Name (print) _____ Signature _____ Date _____

Parent Name (print) _____ Signature _____ Date _____

I will fulfill my duties as a student at [insert name] Catholic School and abide by the regulations in this handbook.

Student Signature _____ Date _____

Student Signature _____ Date _____

Student Signature _____ Date _____