



Other Sheep  
16768 Old Jamestown Rd  
Florissant MO 63034-1409



**Other Sheep  
Fall Report  
Oct. - Dec. 2007**

"I have **other sheep** that are not of  
this fold. I must bring them in  
also." John 10:16

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*for the full report, photos, personal stories go to [www.othersheep.org](http://www.othersheep.org) and click Other Sheep East Africa*

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**Announcement:** An essay by Steve Parelli published in the July-August 2007 issue of a prominent review

Oct. 1, 2007

Dear Friend of Other Sheep,

**Steve's base contract is for \$520.00 per month.**

In September of 2005, the Board of Directors of Other Sheep contracted with Steve Parelli as an independent contractor to provide Executive Director services to Other Sheep. As an independent contractor he has the opportunity to define what he will do, when he will do it and how much he will do. Since Other sheep had so little funds the contract was for \$520 per month and it has been difficult to pay that, yet as we have all seen Steve has provided a great deal of benefits for us. We could never be able to hire a person to do this much as an employee. Only the fact that his services are entirely discretionary by him and he is so committed to the Christian work of Other Sheep is it possible for this relationship to exist or continue.

**A matching grant for 2007.**

For the year 2007, Steve on behalf of Other Sheep applied for and received a matching grant of \$6,240 which doubles his contract income for 2007. His 2007 contract will be for \$12,480.

**We have an immediate financial need going into 2008. We only need 26 donors.**

Other Sheep would like to continue paying Steve *the base independent contractor amount* with which he began. That is, we would like to give Steve \$6,240 per year *in addition to* whatever grants or monies he may raise for us for this purpose. Because our general fund is depleted, we are seeking 26 people to pledge \$20.00 a month to the base monthly contract amount for Steve Parelli for the year 2008. With only 26 donors giving \$20 a month, we can maintain *Steve's base annual* contract of \$6,240 and secure the matching grant of \$6,240 to increase the contract to \$12,480.

**Your \$20 per month will go far.**

Steve spends his full time for Other Sheep despite the fact he has no obligation to do that and is not even an employee of Other Sheep. This is really a story of the mustard seed and the accomplishment of the Holy Spirit in persons' lives. In the past two years he and his partner have spoken in six countries outside of the USA (in addition to Mexico 2005); he has networked at conferences from Switzerland to the West Coast USA; he introduces Other Sheep to churches and interested groups in the Northeast USA; he maintains the websites of Other Sheep, puts together the quarterly newsletter; he's written articles for us and has been published. And he raises money to help defer the costs of special projects. You're \$20 a month will keep all this going, and more. What an excellent investment in the lives of LGBTs.

Thank you for your thoughtful support. Please let me know the amount of your pledge for this so that we might continue the contract.

Gordon I Herzog,  
Co-chairperson, Other Sheep

Cut and mail to Other Sheep, 16768 Old Jamestown Rd, Florissant MO 63034-1409

**Maintaining the Base:** Yes, I would like to pledge the following amount toward Steve's base annual contract of \$6,240 and become "One of the 26"

- \$20.00 per month beginning \_\_\_\_\_ (date)
- \$240 for the year 2008: I would like to pay my pledge in full now \_\_\_\_\_
- Another amount: I would like to give \_\_\_\_\_

Name \_\_\_\_\_ Email \_\_\_\_\_

Address \_\_\_\_\_

**Gay groups and  
 Methodist churches in  
 Buenos Aires  
 open doors to the author of  
*The Man Jesus Loved***

**BUENOS AIRES. TOM HANKS.** The Other Sheep Foundation of Argentina was privileged to host the visit, September 3-11, of Dr. Theodore W. Jennings, Jr., from Chicago Theological Seminary together with his wife, the Rev. Ronna L. Case, also a Methodist pastor.

Accompanied by Dr. Don Dayton, prolific author and expert on the Wesleyan roots of pentecostalism, they spoke in three Methodist churches, the ecumenical ISEDET seminary (now university) and three gay meetings in Buenos Aires and consulted with Methodist leaders about a projected Wesleyan studies program.

Attendees and participants included theologian José Miquez Bonino and Bishop Nelly Ritchie. Highlights included :

- A lecture on "Homoeroticism in the Hebrew Bible" at the Jewish gay group, leading to plans for increased collaboration and future programs with gay Christian groups in Buenos Aires.
- A presentation to Methodist pastors on "The Bible and the Wesleyan tradition: the Challenges of Globalization (including the challenges of sexuality, homosexuality and homophobia).
- A lecture and dialogue with gay Christian and Jewish leaders on Jesus and the Beloved Disciple.
- A lecture in the ISEDET seminary course on Pauline exegesis, "Paul, from the perspective of Jacques

*continued on page 6  
 Author visits Buenos Aires*

**PFLAG comes to Nairobi, Kenya**

by **STEVE PARELLI.** Over lunch in Nairobi, Jose and I, with David Obonyo, a gay Kenyan Christian young man, met with Emmanuel Kamau's mother and aunt. The aunt was accompanying her sister to give moral support.

Since her son, a well known advocate and social activist for HIV/AIDS education and prevention in Kenya, came out as a gay man at the Social World Forum which was held in Nairobi, February 2007, Emmanuel's mother had suffered personal persecution resulting in a drastic change in her living conditions.

Emmanuel's mother had some very important questions to ask Jose and me. As she inquired, we spoke openly and honestly about the gay life style, clarifying some ideas she had that were pretty much on target, but also dispelling some myths with a gentle smile and to her great relief. At the end of our lunch together I told her about PFLAG and how a PFLAG Nairobi would give her the opportunity to meet other parents on a regular basis just like herself with the same kind of questions and the same kind of experiences. I asked her if a PFLAG Nairobi would interest her. She spoke in Swahili and our Kenyan friend translated, "Yes, she would like that very much."

Not organizationally, but in spirit, PFLAG Nairobi was born this day with Other Sheep and Emmanuel Kamau's mother in a Westlands, Nairobi, restaurant.

Jose and I had conceived of a PFLAG Nairobi prior to traveling to Kenya. We had taken with us two copies of *The Blue Book: "What We Wish We Had Known,"* a study and publication of The Presbyterian Church, Mt. Kisco, New York, with the purpose that this material would demonstrate one very important aspect of PFLAG work: education that dispels gay myths. (Once in Kenya, we photocopied about 25 copies of *The Blue Book* for distribution.) In our discussion groups with LGBTs, we shared with them the values and purposes of PFLAG and our desire to see a PFLAG Nairobi. We generated discussion around the topic of family and friends. Many LGBTs were surprised to hear a couple of stories, shared personally to the group, by LGBTs who were either outed to their parents by certain circumstances or who came out to their parents on their own and were, to their complete amazement, accepted by their parents. Some straight individuals, already pro-LGBT, who attended the discussion groups, were immediately drawn to the idea of a PFLAG Nairobi.

After an initial meeting of interested parties (July 31), Other Sheep asked Felix Wertli to coordinate PFLAG Nairobi. On August 6, Steve and Jose hosted the first official PFLAG meeting and Felix, as coordinator, led a successful and dynamic meeting, putting the (about 18) attendees into groups of 3, asking them to brainstorm what they envision PFLAG Nairobi doing and becoming. In September, PFLAG Nairobi met a second time, and is scheduled to meet again in October. You can go to PFLAG Nairobi web pages on the Other Sheep East Africa link at [www.othersheep.org](http://www.othersheep.org).



FELIX WERTLI, at left, is the PFLAG Nairobi coordinator. Read his letter, his vision and how his own parents became active PFLAGers in Geneva, Switzerland, at [www.othersheep.org/OSEA\\_PFLAG Nairobi](http://www.othersheep.org/OSEA_PFLAG_Nairobi).

## I felt how the Apostle Paul must have felt

A reflection on our ministry in Kenya to LGBTs by Steve Parelli

About mid-way through our four to five week stay in Nairobi, and while walking behind Jose on a wide strip of median that divided a busy avenue, I quietly stopped, stood still, looked about me and sensed a feeling I had never felt before: *so this is how the apostle Paul must have felt.*

With *matatus* (private vans used as buses), public city buses, trucks and cars hedging us in on both sides, Jose, answering to my call, turned and looked towards me standing a short distance behind. He retraced his steps while I slowly caught up to him. *"I feel like the Apostle Paul,"* I said. Immediately I qualified my statement, wanting him to understand perfectly that I did not think myself to *be* an Apostle Paul. *I feel how the Apostle Paul must have felt,* I clarified.

Jose was in charge of the cell phone. Everyone we dealt with in Kenya communicated by text messaging. He had just read out loud to me another text message which precipitated my first-century, Paul-abroad feeling. The message was a kind of "final straw" of an accumulating affect of non-stop multi people experiences with LGBTs, straight allies and strangers, too.

It wasn't, however, the "multi people experiences" *per se* that affected me. By that I mean, it wasn't the *happening* or the *event* around each people experience that one could log in a journal as "events of the day" that affected me.

Such *events* may occur any time in history and in most any place. For example, like Paul, we suffered an "uproar" for 15 minutes in a public bus, with men standing to their feet, shouting "all at once," denouncing us. Like Paul, we "argued daily" in our apartment "expounding from the scriptures" that God does not condemn all homosexual activity. Like Paul, we went first to their "synagogues" and with grace "confronted" Christian leaders (Anglican, Presbyterian, Baptist, Nazarene, Christian Orthodox) in their church offices and church foyers: one church leader "gave us ear" and viewed our power point presentation on homosexuality and the Bible; another church leader came to our apartment to hear in person the collective testimony of 17 gay Christians and one gay Muslim; and another pastor wrote a two page discourse rebuking and contradicting our view of scripture and distributed it to his congregation of more than 500.

Like Paul, we were "in the market place" and the "public places of discourse," that is we were live on public radio explaining over the Nairobi airwaves the scriptures as pro-LGBT and we were published in the paper giving testimony to an inclusive God. Like Paul, we were "warned" on more than one occasion to be careful for our safety. Like Paul, many who needed our message sought us out: one Anglican minister who already publicly was known for being pro-LGBT came and identified himself with us, being with us almost daily. Like Paul, we labored to leave behind a group that would continue the ministry after us, thus we worked with MCC, established an Other Sheep East African board with mission and vision statements, and established a PFLAG. Like Paul, on our last day and just before two brethren took us away by car to the airport, we parted from "the company of" LGBTs like the Ephesian elders had parted from Paul – with tears and long embraces.

And, if you will allow, on a less serious note, like Paul we suffered "shipwreck" – well, ok it wasn't a ship, but a bus. On two different occasions we had to abandon the bus we were riding and wait for a replacement. Also, on a less serious note, like Paul with his John Marks turn back experience, Jose came close to completely backing out of any further work, wanting to return to the USA, when it was misreported that the police had put out a public notice for our whereabouts. (Unlike Paul, I chose not to separate from Jose!)

*continued on page 3 How I felt, A reflection*

## Nairobi radio listener says he felt so sinful, until today by Steve Parelli

The headlines under the four column picture of Steve and Jose (taken from their website), asked "Can Gays Also Be Good Christians?" The July 18<sup>th</sup> *Nairobi Star* article quoted comments made by Steve Parelli the day before "in an interview with Kiss 100 Big Breakfast show."

Steve, in a July 18<sup>th</sup> email from Nairobi, wrote: "... questions came in to us and we answered them over the air. Fantastic. We were told our hostess is number one in radio here for being listened to (and feared by politicians). As you can see, she's not afraid to air the controversial. And homosexuality is controversial here."

Summarizing the broadcast, the *Star* said, Steve and Jose "believe the scriptures have been used to discriminate against homosexuals, alienating them from the church. They deny they are twisting the Bible to justify their claims."

In his weekly written report from Kenya, Steve wrote that he "answered two Bible questions over the airwaves: the creation story and I Cor. 6:9."

One listener who emailed Steve said: "I was listening to you on the radio, and I must say, a job well done. You sent a real good message to many Kenyans. I applaud you for that. I was greatly inspired by what both of you had to say. For a long time I haven't considered myself a Christian because I felt so sinful, until today; so I greatly applaud you for opening my eyes, and many others out there that are like me."

In his July 18<sup>th</sup> email, Steve wrote that he had told Jose, "I haven't preached in ten years and in one morning God gave me a congregation that exceeded all the people combined that I've ever preached to. I gave them the message that God has given me. It's taken ten years to learn it and write it. Today I delivered it."

continued from page 2 **How I felt; A reflection**

But none of these events, *per se*, caused me to feel like Paul.

There was a certain *qualifying factor* in these events that impressed itself upon my mind and in turn enraptured me with the thought *this is like Paul*. Though some of the incidentals were a like experience between Paul and us, none of these was the qualifying factor: foreign land (our first time in Africa), universal language (English – they could understand me, unlike our trips to Latin America), common religious background (more evangelical than liberal), opposing cultural norms (as a society, tolerance for LGBTs is very low), radical new message (God is inclusive), and radical new community (homosexual and heterosexual Christians in one religious community, the "new" body of Christ).

What, then, was the *qualifying factor* that made me feel like Paul? This: *What is happening here in Kenya is happening here for the first time*. Each contact, every discussion, meeting after meeting, without stop, one event unfolding into the next – we hardly slept, it seemed – and it felt, to me, as though it was *happening here for the first time*.

That is not to say that there are no Kenyans working for the human rights of LGBTs. There are many. That is not to say that nothing significant had happened before our visit to Kenya for the advancement of LGBT rights. Much has been taking place. We are a small, though significant part. What appeared to me to *happen here for the first time* was a gathering of people of faith (who became a coalition of people of faith) who assembled together for the first time to affirm *before one another* their identity as Christian or Muslim *and* their identity as queer, that these two identities are not mutually exclusive, *and* to embrace both identities equally, integrating the two aspects of their being (spiritual *and* gay) into one whole person; *and, to reiterate, doing so in community with one another*. This was certainly a *first* for most of the individual Kenyans we worked with, if not for all. Someone told us, "We've never told our story before, even to our fellow gay friends. We just don't talk about our stories. This is the first time I've told my story. We need to continue these experiences with one another."

Perhaps it was the age group with which we worked that made it seem like it's *happening here for the first time*. Most were in their 20s. A few in their 30s. Two or three older. We've collected over 80 email addresses. Most came through our apartment. Most participated in group discussions. Some were outing themselves for the first time: one, a school headmaster outed himself in a group meeting, another outed himself before a straight friend he brought with him to the group, others came because a friend told a friend, or they heard the radio broadcast. But they came, they talked, they shared their common experiences of faith and being gay.

Now, the Apostle Paul was never my favorite Bible character, though always admired. I never had any lingering wish to be like the Apostle Paul. His writings were hard to understand



An essay by Stephen Parelli published in *The Gay & Lesbian Review*, July-August 2007

### Why Ex-Gay Therapy Doesn't Work

• Postmortem on a Baptist pastor's sincere attempt to change

You can view the article at [www.othersheepexcsite.com](http://www.othersheepexcsite.com)

(ask Peter), and though he demonstrated tenderness at times in his writings, he had a side to himself you didn't want to cross. Give me David and his poems; give me John and his love. I'll take the character of Job ("dust to dust") over Paul ("everyday I bring my body under subjection"). Job seems easier to understand and to identify with. No, I never had an attraction towards Paul

But there I stood, in the middle of the capital of Kenya, and the feeling that came over me was: *I feel like the Apostle Paul* with this qualifying statement that *what is happening here is happening here for the first time*. "Look at us," I said to Jose, "we are just two evangelical outcasts, and look at the blessing that God has allowed us to experience, working in this vineyard of Kenya." I felt something was happening beyond me. I didn't feel like the Apostle Paul the man, nor the Apostle Paul the Christian, not even the Apostle Paul the vessel filled. I felt more like an empty instrument which for some reason at this brief moment in time, God was happy to use. Jose and I, instruments (more like the rod of Moses than the person of Paul), to do something *here that was happening here for the first time – what the Apostle Paul must have experienced*.

Those we worked with and ministered among told us again and again, "thank you, thank you, your coming to Kenya has changed my life forever." The day we left to return to the States, a Christian gay couple wrote this in a card they gave us: *We thank God for sending Jose and Steve to this country in such a time. We're blessed and going back to the glory that we'd left because of ignorance*.

It was an epiphany moment standing there on the median in the middle of a Nairobi avenue, just feeling. Jose looked at me and smiled. He knew what I meant. He understood. We experienced it together. *Certain things of the spirit and faith were happening here for the first time*. A kind of apostolic experience, so I felt.



### Steve teaching *The Bible and Homosexuality*

For weekly and special reports, and photos of the Kenya Summer 2007 Project go to [www.othersheep.org](http://www.othersheep.org)

### A meeting with an Anglican priest by divine appointment

By STEVE PARELLI

Photo: Rev. KIMINDU



On a late Friday afternoon, Jose and I stole a couple hours to visit the railroad museum in Nairobi. From there, taking a back dirt road along the edge of the city, we walked to the present day railroad station. We wanted to inquire about the time schedule for trains to Mombasa.

As we were approaching the station, the cell phone rang. Jose answered and relayed the message. "Some Anglican minister urgently wants to meet with us." *Oh no*, I thought. *Someone has taken it upon themselves to save us from our erring ways.*

Jose handed me the phone and I took the call. The clergyman on the other end told me his name, that he was an Anglican minister and that it was imperative that he meet with us, the sooner the better: "How soon can we meet?"

The clergyman was polite, but I wasn't sure how to read his intentions. The Kenyan accent can be difficult for me to understand over the phone and the Sunday before, Jose and I attended morning services at the Anglican Cathedral. Following the service we were welcomed into the church office by the presiding minister who introduced us to the guest speaker and another church official. We gave each a copy of the book *The Children Are Free*, our contact information, and our testimony of faith and our self-affirmation as gay men. They engaged us in conversation and two of the three politely but strongly disagreed with our view of homosexuality and the Bible. The third member of the clergy stayed on and asked more questions about our position. In the course of the week, this third clergy person spoke with the Anglican minister who was now phoning me.

"Do you want to meet with us to debate our position?" I asked my caller. "We are convinced in our own minds that the Bible does not condemn homosexuality the way the church claims it does. It would be a waste of your time and ours if you are attempting to change our minds." "No," the answer came back. "I am in agreement with you." Without hesitation, though a bit stunned, I invited him to meet with us at our apartment first thing the following morning.

Rev. Michael Kimindu sat in our apartment living room and told me his story. A retired chaplain of the Kenyan Navy, while serving his country, he became keenly aware of the need to understand gays in the military. As chaplain, he was made known of a service man who was in counseling for an extended period of time and who was becoming more and more depressed. No hope of change seemed possible. His family members were of course troubled by his worsening condition. Then, Rev. Kimindu was given the opportunity to counsel the troubled man.

Miraculously – so it appeared to all those who knew the situation – the conflicted service man changed overnight. "What did you tell him?" they all asked the chaplain. Rev. Kimindu unveiled his secret: "I told him it was OK before God to be gay. Accept yourself and celebrate your sexuality." Rev. Kimindu showed me a copy of the paper his gay counselee had subsequently written. It was about coming to an understanding of himself as a gay man.

Rev. Kimindu told me about some pastoral counseling classes he took in the United States which included understanding homosexuality as an orientation. He said he was impressed with the openness and frankness with which one could talk about homosexuality in the United States, unlike the present situation in Kenya.

While still a chaplain, he wrote a paper entitled *Human Sexuality and the Military (Armed Forces in Kenya) With Reference to Homosexuality* and presented it to his constituency in the armed forces. He became vocally supportive of gays in his Anglican community. It cost him any further advancement in his career as an Anglican minister, and he was given a serious cut in pay. But he was committed to ministry – and now especially to minister to the disenfranchised LGBTs within the Christian community.

I knew Rev. Kimindu had to meet Rev. Glenna Shepherd, the MCC (Metropolitan Community Church) elder for Western Europe and Africa. I had contacted Glenna by email prior to our trip to Kenya. We had never met, but I wanted her to know what Other Sheep would be doing in Kenya, anticipating putting our efforts together where a church might be in the making. There certainly was a church in the making where Rev. Kimindu was concerned.

I was emailing Glenna my weekly reports from Nairobi. She wrote that she would be in Nairobi to meet with another pastor that MCC had been communicating with. The timing was perfect. And, since she and her assistant, Katie, were looking for housing, and since Jose and I were taking six days away to vacation at the coast, our apartment was free for their use. They offered to help with the housing cost; they flew in from England, and moved into our empty apartment.

We returned to the apartment on an early Monday morning. That evening, Other Sheep hosted an MCC open house for our LGBT contacts to meet Glenna and Katie. It was a wonderful evening with about thirty guests in attendance.

And yes, Rev. Kimindu had spent much time with Rev. Shepherd. He, like the pastor MCC came to meet, was interviewed and screened for MCC training. Rev. Kimindu was accepted and invited to go to England this October where he

*continued on page 5: Nairobi Anglican Minister*

## Other Sheep East Africa (OSEA) board formed in Nairobi, Kenya

Because the interest and motivation was high among many gay Christians and two Muslims to continue the kind of ministry they were experiencing with Other Sheep during July and August, 2007, several gays came together and formed an Other Sheep East Africa board.

### About Other Sheep East Africa

Other Sheep East Africa is an ecumenical Christian ministry by and for sexual minorities. Established in Nairobi, Kenya and reaching out to Uganda, Tanzania, Rwanda, Burundi and other parts of Africa, it is dedicated to connecting sexual minorities with people, information and resources that will uplift and encourage their spiritual life through the Internet, literature, organized events, worship opportunities and support groups. The organization also works with people from other faiths, especially Muslims.

### Mission Statement

To foster, nurture and encourage the spiritual lives of LGBT Christians and other people of faith.

### Vision Statements (Stated Objectives)

1. To create and maintain an East Africa Other Sheep Web site, a Yahoo group, and other means of networking through the Internet that will provide information relevant to sexual minorities primarily in matters of faith and religion.
2. To obtain and distribute in East Africa hard copies of the book *The Children Are Free*.
3. To promote the formation of PFLAG chapters in East Africa where parents, family and friends of LGBTs will, among other things, find support in addressing their concerns about faith and homosexuality.
4. To create opportunities where sexual minorities may meet in groups to interact on a variety of interests: such as discussion groups where personal stories and reflection are shared; short-term study groups on particular topics; and prayer and worship groups.
5. To provide training in the use of the power point presentation on *The Bible and Homosexuality*; and to foster opportunities for the re-telling of this power point presentation to LGBTs and to the religious community at large.
6. To network and collaborate with religious leaders and organizations that are affirming of the gay community.
7. To create and maintain a library from which literature may be loaned to individuals.
8. To create chapters of Other Sheep East Africa in other cities in East Africa where the spirit of the mission and vision of Other Sheep East Africa may be carried out.

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### Nairobi Anglican minister

will receive training in ministering as an MCC pastor. MCC is in the exploration stage of considering Rev. Kimindu as an MCC pastor for Kenya.

And all of this came about because, well . . . , we boldly presented ourselves to the Anglican ministers following the morning service at the Nairobi Anglican Cathedral. And one minister took our message and shared our story with his friend, Rev. Kimindu, whom he knew would want and need to know *they're here*. We welcomed Rev. Kimindu into our sphere of LGBTs. He was with us almost daily . . . from the gay bar to our pool party to our discussion groups to the PFLAG meetings until the day we left, driving us off to the airport. And all the time he was graciously introducing himself to the LGBTs as the Anglican minister of Nairobi who cares for *the other sheep*.

**The eight member OSEA board** is made up of two lesbians and six gay men. Of these, three are Anglicans, two are Roman Catholic, one is Baptist, one is Protestant, one is non-affiliated. Their names, email addresses and some photos are posted on the OSEA web site at [www.othersheep.org/OSEA>About\\_Us.html](http://www.othersheep.org/OSEA>About_Us.html)

Photo at right: OSEA board member, Jay Kabui, Anglican, out to parents, occupation: public servant.



**Two OSEA board members suffer persecution NAIROBI** David Deo, acting chairperson of the OSEA (Other Sheep East Africa) board, was aggressively attacked twice at the gate of his apartment complex in September. His attackers shouted he was gay and would not be tolerated to live there any longer. On both occasions his attackers seriously cut his flesh with a cutting object. He feels he must move for fear of his life. \*\*\*\*\* Simon T., Catholic, has been denied again ordination to the priesthood on the basis of his sexual orientation. He writes, "I still have a great desire to serve God as a priest and to change the homosexual attitude of Roman Catholics from within its ranks . . . to correct this discrimination."

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## Author of *The Man Jesus Loved* speaks in Buenos Aires

Derrida” (contemporary French philosopher and father of “deconstructionism”).

- A lecture on the family diversity and homophobia at CEGLA, the gay evangelical group, which meets regularly in the Methodist church of Flores (a Buenos Aires neighborhood).
- A workshop on contemporary challenges to the Wesleyan tradition in the First Methodist Church.
- Rev. Ronna Case preached on Jesus’ parable of the wheat and tares, Sunday morning and evening, at the Central and the First Methodist churches, recounting her experience with her Chicago congregation that experienced dramatic new growth with younger generations from the neighborhood after it began to welcome GLBTT persons.
- Consultation with Methodist leaders in planning and development of a new program at the ISEDET seminary on the Wesleyan tradition and related holiness and Pentecostal movements in Latin America, with plans for return visit and lectures in 2008 on the subject by Profs Jennings and Dayton.

Despite the highly controversial nature of the subjects, reception was uniformly open and positive, even in more conservative contexts. The week also provided the motivation and occasion for adding to the Other Sheep web site significant articles in English and Spanish on Methodist founder John Wesley, in addition to the articles by Ted Jennings (see [www.fundotrasovejas.org](http://www.fundotrasovejas.org))

From the desk of the Executive Director, Steve Parelli:

## ***Africa calls for your help: 'Send the Books!'***

For the last year and a half, I have personally met and spoken with African LGBT leaders from Nigeria, Cameroon, Kenya, and Uganda. I've met them in Geneva, Switzerland, New York City, and this past summer in their own countries in East Africa working there for the duration of six weeks. And I will see them again next spring (2008) in Quebec City when I attend the ILGA (International Lesbian and Gay Association) World Conference.

With every meeting I have introduced Jeff Miner and John Tylor Connoley's book *The Children Are Free*, a 91 page book that "re-examines *the Biblical evidence* on same-sex relationships." Again and again I am told by its readers it is a book that scholarly and simply dispels the anti-gay myths the Christian church has formulated over the centuries by its misuse of the Bible. It is a book for the lay reader.

This summer in East Africa we personally distributed one hundred copies. I will never forget a Muslim who text messaged us: "I've just finished the book. It has changed my life."

What makes the reading of this book in Africa so powerful? It re-examines *the Biblical evidence*. African Christians are Bible-driven Christians: What does *the Bible* say? This book meets the LGBT African Christian right where he lives . . . in the pages of the Bible. That's why this book is so effective in Africa. It stands up to every Christian pulpit and altar in the land and skillfully defies the abusive use of the Bible against LGBTs. **We currently have standing requests for multiple copies of this book.**

**What can you do?** This book, *The Children Are Free*, is being provided by JesusMCC **at no cost** for its free distribution in Africa right now through the ministry of Other Sheep. **All that is needed are two important resources:** money and volunteers. We need the **money** to pay for the shipping. We need the **volunteers** to prepare the books for shipping, to correspond with the recipients, to follow the distribution of the books to their destination, and to explore other ways of distribution such as actually printing the books initially in Africa. This is a job that an individual could do from her or his home; that an existing church group could take on; or a job around which the formation of an Other Sheep chapter within your area could be organized.

If you are interested in helping, contact the Coordinator for Africa, Jose Ortiz, at [bronzeprjo@hotmail.com](mailto:bronzeprjo@hotmail.com), or by phone: 718-360-0884.

Financial gifts may be made by check and sent to Other Sheep  
C/o Gordon I. Herzog, Co-Chairperson, Board of Directors  
16768 Old Jamestown Rd., Florissant, MO 63034  
Email: [GIHerzog@othersheep.org](mailto:GIHerzog@othersheep.org)

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Other Sheep News is published quarterly by Other Sheep and is compiled and edited by Steve Parelli. John Doner is assistant editor. Other Sheep is Multicultural Ministries with Sexual Minorities, working world wide in an ever-expanding variety of languages, cultures and LGBT concerns, to share the good news that God loves all gay, lesbian bisexual and transgendered persons just as they are and calls them into inclusive, gay-affirming, Christian communities.