

Church History in the Making

Citi Ministries, Inc.
**SPECIAL
REPORT**



SPRING 2010

Will history repeat itself ?

Isaiah 11: But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom.



"The Only Way Out Is Through!"

CITI MINISTRIES, INC.

(Celibacy Is the Issue)

WHO WE ARE

Lay-based organization that locates, recruits and promotes the availability of married Roman Catholic priests, valid according to Canon Law.

OUR MISSION

To work toward the full utilization of married Roman Catholic priests in filling the spiritual needs of the people of God.

OUR STRATEGY

Just doing it! Catholic Church Canon Law #27 reads, "Custom is the best interpreter of laws."

OUR PROGRAMS AND SERVICES

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- Healing Ministry to victims of clergy sexual abuse
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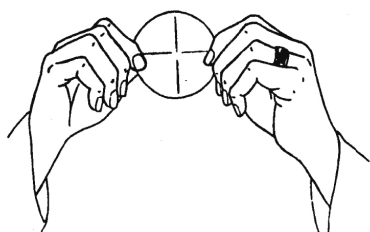
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The history of mandatory celibacy goes back to the year 309 and the Council of Elvira when it became an edict for Spanish priests. Then in 1139, at the Second Lateran Council, mandatory celibacy advanced to a global command. Yet, as late as the 1500s, popes were responsible for the birth of children and one had a heart attack while in bed with a woman in the Vatican.

Clergy sexual abuse has as long a history—according to several books and papers researched and written by experts including psychotherapist Richard Sipe and Canon Lawyers Thomas P. Doyle and Patrick J. Wall—and referenced in the bibliography beginning on page 17. The church's influence, unfortunately, has been so powerful as an authority, both among the public and those trying to effect reform, that its unsubstantiated claims that 1) mandatory celibacy has nothing to do with clergy sexual abuse, and 2) clergy sexual abuse is the same as general population abuse have been believed.

The CITI Special Report is combining these two issues—clergy sexual abuse and mandatory celibacy—with scientific methods to examine the former and a history of the latter. We believe that, according to CITI Vice President John Shuster, "the only way out is through." We need to look at all the facts, not just those we are told to review. It is expected that the reader will have the same "AHA" reaction as one professor who saw an advance copy and said, "Wow, I never realized that priests got lonely. They live in communities with other priests and would seem to have a lot of friends. The report makes so much sense."

Louise Haggett,

President and Founder, CITI Ministries, Inc.

Co-Director, Center for the Study of Religious Issues

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BINGO!—

AN AHA! MOMENT IN CLERGY SEXUAL ABUSE

My name is Louise Haggett. I am a lifelong mainstream Catholic, a wife, a mother and a grandmother. In 1991, I began a series of discoveries regarding the subculture of the Roman Catholic priesthood that would change my life forever. These findings led to the founding of CITI Ministries (Celibacy Is the Issue) in 1992 because the institutional subculture which was impacting the Catholic Church in major and negative ways left so many questions unanswered. Just as Archimedes sought a “eureka moment,” I was set on the path of a “bingo moment” when I would find the answers to my own questions regarding the Catholic Church.

What was I discovering? Married priests in the church, secretly married priests; priests in sexual relationships; the church hiding the fact that priests got married; married priests being blackballed to prevent their employment; the church suggesting to some that they have affairs instead of leaving to marry; and even more horrific, priests sexually abusing children. All this, while the Church denied that sexual abuse was occurring. In the midst of a critical and growing priest shortage, my Church was dominating priests by manipulating the public image of their sexual lives: officially celibate, privately engaging in a full spectrum of functional and dysfunctional sexual behaviors. The church was controlling the sex lives of priests and controlling the image of the Church.

CITI needed a research arm to answer questions that were increasingly pressing as the cloak of the Church’s secrecy began to fray. What I could not get others to research I would have to research myself. In 1996, I gave up a lucrative career to return to college. Courses in sociology and criminology raised more questions and additional questions began to crystallize in my mind. Courses in research methodology set me on the path. The results are in Part One of this Special Report—a Priest study conducted with a research team at Framingham State College; later, a Victim study and finally a literary study on intense loneliness, leading to the publication of “The Bingo Report” in 2005.

What follows is an abbreviated report from the book that covers the following astonishing findings:

1. Uncovered in the Priest Study (1997):

- Priests that were conflicted—attitudes and behaviors that did not correlate.
- Priests that were extremely lonely and suffered from lack of intimacy.
- According to priest respondents, a hierarchy that ignored dysfunctional sexual activity unless it became public knowledge.

2. Uncovered in the Victim Study (1999):

- Victim and priest perpetrator profiles that were significantly different from child sexual abuse victims and perpetrators among the general population.
- While adolescent boys (i.e., altar servers) were primary targets for priests (93%), adult victims over 20 years old were primarily female (94.5%), ruling out a possible homosexual factor among abusing priests.
- Victims, as angry as they were, retrospectively indicated that priests were lonely, correlating with the Priest Study.

In addition to the above, this report covers the church’s culpability and The International Criminal Court. Part Two provides healing mechanisms for those affected by the church’s betrayal. This “CITI Special Report” is available for download at www.rentapriest.com. Limited print copies can also be obtained with a suggested \$10 donation to cover costs.



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WHY THE RESEARCH WAS CONDUCTED

BY LOUISE HAGGETT

In May 1993, I witnessed the first ever presentation to a group of 300 priests by Fr. Canice Connors, then director of St. Luke's clergy sexual abuse treatment center near Baltimore, Maryland. The workshop was conducted in conjunction with the 25th Anniversary Conference of the National Federation of Priests' Council (NFPC) in Chicago where I was invited to do a workshop on married priests.

Fr. Connors' goal was to reintegrate into new parish settings, predator priests he said had received treatment and were "recovered" and ready to get back into parish ministry. He spoke of the "voyeurism of the laity and the press," and gave that as the reason for relocating them in unknown parishes.

He explained that "most priest predators are not pedophiles, but rather 'ephebophiles'"—a term not well known at that time—indicating that "pedophiles have a mental disorder and abuse pre-pubescent children." An ephebophile was described as a "predator that was sexually attracted to adolescents up to 19 years of age," indicating that he did respond to treatment and could return to normal ministry after "recovery." *In other words, the church knew then (1993) that priest perpetrators were indeed different from general population sexual perpetrators.* Fr. Connors said that this addiction is due to "immaturity being encouraged in seminaries." Seminarians are told "not to look into a woman's eyes—beware of [the] feminine. The

feeling then becomes one of 'if girls are off limits, maybe boys are OK.'" Fr. Connors indicated at this **1993** workshop that clergy sexual abuse cases were becoming public in New Zealand, Australia, Africa, Ireland, England, Holland and France, and that St. Luke's representatives were in England that very week, training therapists. Two months later, Pope John Paul II told the news media that clergy sexual abuse was only an "American problem" (*Time Magazine*, July 5, 1993). The truth was not revealed until the door was opened in Europe recently—a watershed moment in clergy sexual abuse.

When no one in the media picked up on the NFPC report I released, it became obvious to me that the mainstream media knew about these church crimes but chose to keep the information quiet. One Washington Post reporter explained to me that most bishops visited press rooms regularly. Their presence to Catholic reporters and editors kept the press "in tow" regarding bad church publicity.

During the question/answer period at the NFPC workshop for priests, I introduced myself, one of only two women present, and suggested that a scientific study be done to see if there is any connection between mandatory celibacy and clergy sexual abuse since no study had ever been conducted. Fr. Connors' answer was that it "would be a tremendous waste of time and money" because "there is no connection." Yet, in the weeks that followed when the first case of Federal Racketeering (RICO) was made against the church in New Jer-

sey, Pope John Paul II told the news media that "celibacy is not essential to the priesthood" (*NYTimes*, July 18, 1993).

The church continued to deny that mandatory celibacy was related to clergy sexual abuse. Sociologist Fr. James Gill wrote several articles including one in *The American Catholic* arguing that the matter "should not be investigated" because there is "no conclusive evidence" that mandatory celibacy is connected to clergy sexual abuse. The July 2, 1993 issue of *National Catholic Reporter* (p.3) stated that when a Canadian Ad Hoc Committee on clergy sexual abuse was named to study the problem and issue its recommendations, the Canadian bishops gave "specific instructions not to study the nature and causes of sexual abuse."

Meanwhile, the *Wall Street Journal* reported November 24, 1993 that in a Philadelphia abuse case, the archdiocesan attorneys were counter-suing parents, blaming them for not discovering that their child was being abused. (Priests of course threatened children with stories of being damned to hell if they told.) The *WSJ* piece also related stories of other victims being subjected to private investigators hired by the church and wiretaps for use by defending attorneys.

In another public court case against perpetrator Fr. James Porter in Fall River Massachusetts, one of the plaintiffs told the court that the church had held back \$5,000 from the final settlement in a "hush mon-



ey” escrow account. In addition, numerous gag orders were unsuccessfully attempted on other Boston attorneys because of the numbers of pending cases. In Dallas where a jury awarded clergy sexual abuse victims \$119 million in a landmark case, the church’s attorneys attempted to have the judge removed prior to his judgment being written.

The Catholic hierarchy then and even today (2010) in Europe is responsible for influential people believing that clergy sexual abuse is no different than sexual abuse among the general population. From the beginning as a bewildered Catholic I saw “smoke and mirrors,” defined as something intended to

disguise or distort in order to draw attention away from an often embarrassing or unpleasant issue. It was almost unbelievable to me, too.

These reasons compelled me to research the abuse by priests. **“Was it indeed the same as general population abuse or did mandatory celibacy make a difference?”**

THE MANDATORY CELIBACY/CLERGY SEXUAL ABUSE RESEARCH AND FINDINGS

BY LOUISE HAGGETT

1. The Priest Study*--1997
2. The Victim Study*--1999
3. The Adult Victim Study*-1999
4. Homosexuality and Clergy Sexual Abuse*
5. When Was Abuse Reported?*
6. What Were His (Priest’s) Needs?*
7. The Loneliness Study*--2003
8. General Conclusion*

* Featured in *The Bingo Report: Mandatory Celibacy and Clergy Sexual Abuse*

1. THE PRIEST STUDY-1997

Intersubjectivity best describes the team conducting the Priest Study at Framingham State College in 1997. Like the public perception of clergy sexual abuse, the team whose leader was non-Catholic with a 4.0 GPA and supervised by a Jewish Sociology professor hypothesized that clergy sexual abuse was the same as general population abuse. I, of course, saw differences. These opposing views lent more credence to the research and helped make our findings “objectively true,” probably the best scenario when researching something so controversial.

“Are factors in a celibate priest committing the act of sexual abuse the same as general population sex-

ual abuse?” became the sociological question. Georg Simmel’s social “Learning Theory” provided the background for our hypothesis regarding influence on the subculture of the priesthood that might lead one to deviate from vows/promises of celibacy/chastity. Was it the subculture of the priesthood or earlier socialization (families and society in general) that dictated sexual attitude and/or behavior?

The self-administered questionnaire was sent to 248 priests from a random list in The Official U.S. Catholic Directory (Kenedy 1996). Thirty-one percent (N=77) responded and the demographics were well balanced so we had a good cross-section of priest respondents:

- 8% had been ordained between 1-10 years, and every other ten-year period up to 41+ years had between 21-27% respondents.
- 25% had entered seminary between 13-15 years old; 42% between 16-19 years old; 17% between the ages 20-29 years old; and only 6% over 30+ (probably second-career priests).
- 69% had dated prior to seminary.
- 67% were diocesan priests and 31% religious order, almost identical to the actual priest census--66.1% diocesan and 33.9% religious order.



Priest respondents were surveyed regarding their beliefs with follow-up questions to see if their actual behavior correlated with their beliefs. We asked whether they believed that priests in general were divine beings; did they adhere to the vow or promise of celibacy/chastity?; did they believe in divine retribution for breaking vows (was it a sin) and did priests adhere to the vow(s) because of their belief or not? They were then asked if priests in general broke their vows because of sexual freedom in society or because of their own sexual needs.

A separate section dealt with how much the church knew that priests broke their vows. If there was knowledge, how-if at all-were priests disciplined? Lastly, priest respondents were asked if they believed in optional celibacy and whether or not priests should be allowed to marry. This was essentially the same question, following the pattern used for other variables throughout the questionnaire.

Our findings were significant. Of particular interest were the unexpected contradictions from priests in general. Worthy of note was the dichotomy that existed in responses between the attitudes of respondents toward adhering to their promises or vows in contrast with their behavior regarding breaking them. While they said they believed one thing, the action they reported contradicted what they said they believed. For example,

- Do you adhere to your vows? 87% said yes.
- Do you occasionally not adhere? 43% said yes.
- Do priests break their vows? 93% said yes.
- Do you break your vows? 87% said no.
- Do you believe in Divine Retribution [sinful] for breaking vows? 68% said no.

The Likert Scale which goes from Strongly Agree to Strongly Disagree was very telling in some of the more difficult questions below such as “sexual needs,” as well as in the responses that might have implicated the Catholic institution regarding what the hierarchy knew, prior to the 2002 revelations. The option “Neither Agree/Nor Disagree” – a noncommittal response – highlighted these variables*.

- Do priests have sexual needs? 94% said yes.
- Do priests break their vows because of sexual needs? 47% were non-committal* or said no.
- Does the church acknowledge that priests break vows? Of those who responded, 94% said yes.
- Does the church discipline priests who break vows? Of those who responded, 55% said yes and 32% were non-committal* 12% said no.
- How often does the church discipline priests who break vows? Of those who responded, 15% said “frequently,” 56% said “occasionally” and 29% said, “not often, never or only when it becomes public knowledge,” the latter response written in.

The most significant finding of this study, however, came in the open-ended question that asked about “other factors” that would make priests break their vows. The answers included:

- **59% because of loneliness, and lack of intimacy, marriage and family****
- 16.9% because of weakness
- 6.8% because of lack of prayer
- 6.8% because priests were frustrated with church policies regarding mandatory celibacy
- 6.8% because of substance abuse
- 1.7% because of societal pressures
- 1.7% other issues

** As little as 10% in a “written-in” response is considered significant in quantitative studies, 59%, therefore is very noteworthy.

The research team anticipated a measurable difference in attitudes and behaviors among priests based on their degree of socialization--whether or not it made a difference if they entered seminary before or after puberty, whether or not they dated prior to entry, whether or not the length of stay would solidify their vocation, whether or not they lived in community with other priests (religious order priest) or in a parish house in a more public environment (diocesan priest).



We discovered that the length of time a priest was in the priesthood made more of an impact on his attitude and behavior than any other factor and that it didn't matter if he was a diocesan or religious order priest. We concluded that the long-term socialization pattern within the subculture of the priesthood and not prior socialization (mainstream) played a major role in the behavior of priests and that their behavior was different from their attitude.

2. THE VICTIM STUDY-1999

The Loneliness factor in the priest survey—a latent variable—did not become a highlight until 2003 when the findings from the Priest Study and the 1999 Victim study were compared to one another in preparation for The Bingo Report manuscript. Because CITI Ministries was continuing to grow and was now subject to a full advisory board comprising over 20 members, the research was beginning to take a back seat to the everyday demands of website www.rentapriest.com.

After Fr. Tom Economus, National Coordinator of The Linkup (victim support organization) read the Priest Research Report in 1999, he suggested that a study be conducted among Linkup's victim membership because it had never been done. Based on his experience in providing support to victims, he also believed that the victim profile might be different than general population child sexual abuse victims. He offered to take a questionnaire and send it confidentially to the victims on his list. By then, a compatible working relationship had been established with Framingham State College professor Lucille Lawless, a sociologist and criminologist. Prof. Lawless had a keen interest in the subject matter since one of her prior theses many years before had been on the subject of married priests. She offered to mentor me through the Victim Study, something I would have never attempted alone. The Center for the Study of Religious Issues was formed so that the research could be conducted in an independent setting (In 2010, she is now co-director). I continued to wonder if claims by the church that clergy sexual abuse was the same as general population abuse would bear themselves out if a target population of clergy victims were to be segre-

gated from other sexual abuse victims. The investigation for prior research on child sexual abuse uncovered a 25,000 general population sample from a compilation of 19 prior retrospective studies that was collected by David Finkelhor, a Professor and Director of the Family Research Laboratory, now Crimes Against Children Research Center at the University of New Hampshire. These demographics provided the basis for comparison in our study.

I took the project to Professor Lawless and she helped me devise a 29-question survey instrument that would be mailed by Fr. Tom to his list. Eight demographic questions would determine who the respondents were, and the remaining questions would be about their abuse experience. We also included a section on how much the church knew and what they did about it.

The survey was mailed to 959 reported victims, of which 131 valid instruments were returned. Even though the questionnaires had been sent confidentially, the majority of responses included contact information and many thanked us for our interest in hearing what victims had to say. Surprisingly, 31% of the respondents had been abused as adults, making it necessary to provide a separate report since the Finkelhor's 19-study population ended at 18 years old.

The sociological question was: "Is a Sexually Abusing Roman Catholic Priest a Pedophile?" One of our hypotheses was that victims of priest perpetrators were older than victims among the general population, therefore would not fall into the "pedophilia" category—generally pre-pubescent. The American Psychiatric Association's (APA) 1993 edition of *Diagnostic and Statistical Manual for Mental Disorders (DSM)* gave no distinction for the term "pedophilia" among victims whether they were four or 15 years old. The word "ephebophilia" (post-pubescent/adolescent victims) had already been coined by Johns Hopkins Sexologist John Money (Love and Love Sickness, 1980) and was currently being used by many researchers.

Our victim study findings indicated vast differences between clergy sexual abuse victims and general population victims when they were compared to the Finkel-



hor 19-study compilation of 25,000 general population child sexual abuse victims. For instance,

Duration of Abuse:

68.5% of general population victims were abused only once, compared to 17.5% of the victims of clergy sexual abuse. 56.7% of Clergy sexual abuse victims were abused one year or longer.

Age of Victim:

Average general population victims of child sexual abuse were between 7-13 years of age (pedophilia). The average clergy sexual abuse victim was between 10-15 years old (ephebophilia).

Gender of Victim:

Male sexual abuse victims under 18 years of age in general population studies comprised 20% of the total victims. Male *clergy* sexual abuse victims under 18 years of age comprised 93% of the total clergy victims. However, the data changed drastically when the clergy sexual abuse victims were over 20 years of age--94.5% were female, ruling out speculation that priest perpetrators were homosexual.

Age of Perpetrator:

Average age of general population sexual perpetrators was early 30s with 33% under 18 years old, whereas 47% of the clergy perpetrators were over 40 years old.

Our conclusion recommended that further research be conducted among the priest subculture and that the American Psychiatric Association (APA) adopt correct definitions for pedophilia and ephebophilia in new printings of *Diagnostic and Statistical Manual for Mental Disorders (DSM)* as follows:

(excerpt from *The Bingo Report: Mandatory Celibacy and Clergy Sexual Abuse* [p110].)

DSM-IV-TR (2000) acknowledges various forms of "pedophile" sexual perpetrators such as heterosexual, homosexual, bisexual, regressed (attracted to children at times of stress), fixated (primarily attracted to prepubescent children), and incestual and nonincestual perpetrators. The concept of rape, also included in DSM-IV-TR, has reached a consensus among the disciplines and creates no confusion regarding related research or treatment or incarceration.

Since there are new definitions available and in common use among the research community regarding child sexual abuse, and since there is documentable evidence that not all child sexual abuse has the same characteristics, it seems appropriate for the APA to:

Accept and include the following as universal terminology in future printings of DSM to describe child sexual abuse, as well as in sociological and other scientific dictionaries and encyclopedias:

1. Infantophilia: Sexual activity, whether physical or otherwise, with an infant child or children (generally age 0-5). (The Bingo Report reviews research by Kalichman [1991], Ames and Houston [1990], and Greenberg, Bradford and Curry [1995] to support this statement.)

2. Pedophilia: Sexual activity, whether physical or otherwise, with a prepubescent child or children (pre-pubescent 6-12 [see note below*]).

3. Ephebophilia: Sexual activity, whether physical or otherwise, with a post-pubescent or adolescent child or children (post-puberty 13-18).

*New data appearing in Magill's Dictionary (Dawson 1998) speaks of "precocious puberty" beginning at ages 8 for girls and 9 for boys, where normal puberty onset is indicated for females between the ages of 10-12 and boys between the ages of 12-14. If this is adopted as the norm, it may place many more victims in the "ephebophilia" category.

Until such time as the APA considers more suitable terminology to remedy the current confusion regarding the relevant concepts being discussed, we recommend that the proposed distinctions of infantophilia, pedophilia, and ephebophilia be adopted by the scientific community at large so that future studies can be more reliable. (The APA reported in January, 2010 that "ephebophilia" would be considered for the next printing of DSM.)



We also recommended that the research community

1. Subcategorize study populations for future research on child sexual abuse.
2. Use consistent methodology especially regarding demographics and peculiarities being studied.

3. THE ADULT VICTIM STUDY

The Adult victim statistics came as a surprise, producing significant findings. Since our general population frame of reference was child sexual abuse ending at age 18, the adult findings were included as stand-alone observations in a separate section of *The Bingo Report*.

The most notable statistic was the dramatic shift in gender among clergy sexual abuse victims beyond 20 years of age: 94.5% FEMALE, compared to 93% male in the adolescent category. This would rule out a homosexual factor among priest perpetrators, at least among our study population.

We also investigated sexual abuse in other religions. While there was very little research available in other religious denominations that could be compared to Catholic clergy sexual abuse at the time of our study, we did find research conducted in 1994 reporting that “all the Protestant survivors were abused as adults and all were women” (McLaughlin).

We concluded that the only clergy sexual abuse perpetrators or victims that can be compared to general population abuse would be the abuse of adults by priests, disproving therefore that child sexual abuse by priests is the same as general population abuse.

4. HOMOSEXUALITY IN CLERGY SEXUAL ABUSE

We searched for additional information concerning deviant sexual activity in same-sex institutions because of a 1994 study concluding that HIV/AIDS was four times more prevalent among Roman Catholic priests than the general population (Thomas 1994). The only papers we were able to find in 1999 regarding deviant sexual activity in same-sex institutions reported that in

prisons the prevalence of homosexual behavior was 69% versus 13% among the general population, and that 90% of the prisoners who engaged in homosexual activity in prisons were heterosexuals who began that practice in the prison system and who reversed to heterosexual activity once released (Ward and Kassebaum, 1964).

According to Christopher Hensley (2001) of the Institute for Correction Research & Training in Kentucky, “Men immersed in single-sex environments, such as boarding schools, the military, remote work sites and correctional institutions, have been long known to engage in sexual activities with one another, yet staunchly maintain a heterosexual identity. Sexual activities with other men are defined as simply a response to the deprivation or a lack of mixed-sex interactions. General belief holds that most men engaged in situational same-sex activities would return to heterosexual sexual activities once removed from the segregated environment.”

There is further research referred to in *The Bingo Report* that supports these statements. John Jay College of Criminal Justice has conducted its own research on possible causes of clergy sexual abuse, concluding that homosexuality is not a factor (AP, 2009). With reference to priests and male children, logic would tell us that in the era of our study population (victims abused in the 1960s-1980s), there were no female altar servers making young male altar servers more convenient. The fact that girls were “off limits” and boys were okay was also admitted by Fr. Canice Connors at the 1993 NFPC Conference. We therefore conclude that homosexuality is not a factor during the period of our study population.

5. WHEN WAS ABUSE REPORTED?

At the time of our Victim Study in 1999:

- 18% of our total respondents (children and adults) still had not told anyone about their sexual abuse by priest perpetrators.
- 39% took 20 or more years to tell anyone.
- 5% reported it twice with many years in between because no one believed them the first time.
- 3% reported it when it happened.
- 65% of the respondents said they told two or more people.



We concluded that once the secret was out, the more people who were told, the better the healing. Of the people who were told, 28% were church officials, 9% legal authorities, 10% professionals (counselors, etc.), 9% media and only 2.7% parents. The remainder reported to a combination of these.

6. WHAT WERE HIS (PRIEST'S) NEEDS?

The options for response to the priest perpetrator's needs were Biological (described as natural sexual need), Emotional (loneliness), Authoritarian (abuse of power) and Other (open ended). The respondents were asked to check off as many "needs" as they felt applied.

Over 50% of the victim/survivor respondents retrospectively indicated that the needs their perpetrator(s) had included Biological (natural sexual need) and Emotional (loneliness). A large percentage of clergy victims/survivors today hate not just their perpetrators, but all priests as a result of their own victimization, so we found significant that victims would have any kind of sensitivity towards priest perpetrators.

7. THE LONELINESS STUDY - 2003

That 60% of priest respondents and over 50% of victim/survivor respondents would acknowledge "loneliness" and/or "lack of intimacy" as reasons for either breaking celibacy vows suggested that further research was needed prior to the publishing of The Bingo Report. A literary review of books and articles on the celibate priesthood was therefore pursued in 2003.

The following quotes appeared in various publications:

- Dean Hoge 2002: "Among priests who resigned their clerical ministry, the only thing in common in the four sets of reasons for leaving was *loneliness*" (102).
- James Gill (Hoge, 2002): "...13 stresses that priests have. Number one was *loneliness*" (102).
- Donald Cozzens 2000: "Among priests who came to [him] to announce leaving, few expressed anger at Church, pastor or of unforgiving parishioners. Not one mentioned loss of faith...many did, however, speak of *loneliness* and a desire for intimacy" (25).

- Schoenherr and Young 1993: "NORC [National Opinion Research Center] found resignations more frequent among young priests who found *loneliness* a personal problem" (222).
- A.W. Richard Sipe 1990: "The depth of the aloneness that must be embraced to support celibacy cannot be minimized" (63). "*Lonely* is one of the most frequent replies when one asks a celibate how he feels" (260). "The person who cannot tolerate true *aloneness* cannot move beyond this level of celibacy and therefore remains vulnerable to sexual compromises even after years of discipline" (261).
- A.W. Richard Sipe 2003: "for priests in for 22-27 years [37-42 years of age--see age of perpetrator], it is *lack of companionship* rather than sexual discharge that threaten the celibate commitment" (298).*
- Archbishop Rembert Weakland to The New Yorker 1991: "Men who leave the priesthood because of *loneliness* are not weak. They are simply good men who have fallen in love with good women" (53).

*Sipe's research supports our findings in both the Priest Study and the Victim Study in terms of the longer a priest remains in the priesthood, the more he struggles with loneliness (Priest Study); as well as the average age of priest perpetrators (Victim Study).

General research on persistent intense loneliness clearly demonstrates strong correlations with low self-esteem (and in some instances high self-esteem, leading to an authoritative nature), substance abuse, suicide, and crime (Rokach 2001, 2000b, 1990, Kim 1997, Nurmi et al. 1997, Jones and Carver 1991, in Nurmi et al. *ibid*, Jones 1982, Weiss 1982, Brennan 1982). Researchers also agree that, "Voluntary solitude is not synonymous with loneliness. Lonely people do not voluntarily enter into that emotional state; rather they 'find themselves' feeling sometimes desperately lonely for reasons even they may not fully understand. Loneliness is fundamentally debilitating" (Booth 2000).

One of the reasons "loneliness" may not have been considered, or acknowledged, in the causal factors is that for the hierarchy or for a priest—a male—to admit intense



loneliness would be to admit weakness among a subgroup whose persona projects authority and spiritual strength. The idea of being weak makes the priest fallible in a culture that has idealized him as a divine being and puts him on a pedestal with other Catholic icons such as Jesus and the Blessed Virgin Mary. This is a difficult role to play, tough even for some priest researchers though not so tough when they are reporting on one of their priest research subjects.

Prior to 1993, the American Psychiatric Association's DSM listed "intense loneliness" as a "differential diagnosis" under the heading of "pedophilia." It was eliminated in future editions, however.

Loneliness is discussed in more detail in *The Bingo Report*.

8. GENERAL CONCLUSION

The church is not questioned by the general public when it claims that clergy sexual abuse is the same as general population abuse. Its authority is still believed in some circles. Yet there is very little research on the subculture of the priesthood using mandatory celibacy as a variable that is not present in general population sexual abuse nor other research on same, and the church hierarchy has done a good job discouraging such research as previously stated.

Evidence in *The Bingo Report* indicates that both the demographic profiles of the majority of priest perpetrators and the characteristics of sexual abuse victims that they inflicted are too different to suggest any similarities between clergy sexual abuse and sexual abuse in other segments of society. The only exception would be the sexual abuse of female adults (approximately one-third of female victims among our study population), characteristics of which mirror the general population studies.

We conclude that just as loneliness/depression/low self-esteem/substance abuse/crime/suicide are overlapping problems in general society, the problem of clergy sexual abuse is related to loneliness made more intense because of mandatory celibacy, not celibacy that was freely chosen. Our data indicate that for the majority

of priest sexual perpetrators, the abuse is more a result of the length of time they are forced to live a lifestyle without an intimate relationship, be it male or female, than it is a pre-existing condition. This would be consistent with the Gratification Theory coined by behavioral scientist Abraham Maslow, in which he lists as the first level of basic needs necessary for an individual to reach self-actualization [self-esteem]: food, water, sleep and sex (Maslow 1954:16).

We also conclude that, with the exception of a few extreme cases, the majority of perpetrators are neither pedophiles nor ephebophiles when they first enter into the priesthood. In a transcribed speech given in 1990 to the U.S. Conference of Bishops and used in part in several U.S. clergy sexual abuse trials and other published pieces, civil and canon lawyer Bishop A. James Quinn states that there were biological (sex drive) and psychological (loneliness) consequences of mandatory celibacy. An older report that pre-dates the celibacy discussions in the year 1139 indicates that Bishop Imola of Italy told the Council in his efforts to stop the Council's vote on mandatory celibacy, "When celibacy is imposed, priests will commit sins far worse than fornication. Since some men cannot live by the council [sic] of perfect chastity, they will seek sexual release wherever they can find it" (Barstow 1982:112). More recent research regarding celibate Japanese monks has provided evidence that over a hundred years ago at the turn of the twentieth century, the Japanese government abolished mandatory celibacy among Japanese monks because of the deviant behavior that was taking place among them (Jaffe 2001). The church has therefore been aware for many years of the connections between mandatory celibacy and clergy sexual abuse in the United States and elsewhere. The unfortunate victims have been our innocent children.

Finally, there may be accusations of bias regarding this research and report because of my association with CITI Ministries, a married priest ministry. The only reason for my involvement in the research was that I was unable to find anyone in or out of the church or academia who was willing to study clergy sexual abuse as a subculture in order to examine possible differences between that abuse and general population abuse. All



studies found prior to 1996, with the exception of those regarding Infantophilia, combined all victims making it impossible to find potentially hidden statistics and/or demographic disparities. I had not been prepared to give up a career that would reduce drastically our family's income, and I was unable to obtain research grants due to the controversial nature of the subject matter. I realized, however, that if I did not follow up scientifically on my earlier observations, children would continue to be sexually abused by priests and the pattern might not be broken.

It was crucial that whatever research was to be done be both valid and reliable. A diverse academic research team at Framingham State College under the supervision of Sociology Professor Dr. Marion Cohen ensured a rigorous scientific approach. Later the Center for the Study of Religious Issues with sociologist and criminologist Lucille Lawless as consultant and mentor, gave the additional work the same integrity. In particular, Professor Lawless' assistance was invaluable. My discoveries had been rejected by church reform organizations as was the whole issue of clergy sexual abuse. In fact, one such organization forced me to sign a document stating that I would not tie my CITI work with the research.

There also was resistance at Framingham State College during the Priest Study--threatening calls to Dr. Cohen from church officials trying to stop the study on the basis of the First Amendment, an argument they are still using in some court cases.

"But if any of you causes one of these little ones who trusts in me to lose his faith, it would be better for you to have a rock tied to your neck and be thrown into the sea" (Matthew 18:6).

The Bingo Report: Mandatory Celibacy and Clergy Sexual Abuse, the scientific research from which the above was written is available through Amazon.com and the www.rentapriest.com bookstore.

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CHURCH CULPABILITY AND THE INTERNATIONAL CRIMINAL COURT (A CATHOLIC HOLOCAUST?)

BY LOUISE HAGGETT

We learn values as children from our parents, teachers and especially from those we believe were anointed by God in the religious denomination to which we may belong. These individuals bring us the Word of God and teach us what is right and wrong. This is the reason it is so difficult for me to face the reality of my beloved Catholic Church being involved in criminal behavior, espe-

cially involving our innocent children. The global numbers of clergy sexual abuse victims are staggering, some say over one billion.

There have been Class Action Suits against priests and bishops, legal accusations of collusion between the church and courts, Federal Racketeering charges in the U.S. because children were transported across

state lines where sexual abuse took place, silencing and gag orders attempted against victims and attorneys; countersuing and wiretapping since 1993 (*Wall Street Journal*-1993), and countless cases involving obstruction of justice. The Catholic institution has also tried to avoid trial by claiming the First Amendment (separation of church and state in the U.S.) or by claim-



ing that “priests are not employees of the institution” therefore not the church’s responsibility. Some of these tactics are still being utilized as the Vatican faces abuse cases in several European countries, closer to home than the United States.

It was only a matter of time before the notion of the church’s culpability would reach the heights of the International Criminal Court as recently suggested by high ranking United Nations (UN) Judge Geofrey Robertson. He said, “the pope may be liable to prosecution at the International Criminal Court.”* It makes one wonder if these atrocities affecting millions of children (or maybe a billion) are similar to the Holocaust? Are the crimes of the church like the legacies of Nuremberg? Is the Vatican a “criminal state?”

In the broad spectrum, clergy sexual abuse is a crime against humanity. It differs from Nuremberg however in that these crimes involve a “state of people” rather than a “political state.” What perhaps makes it more heinous is that the majority of its victims are the innocent children of the world. The following examines research conducted on bureaucracy as it related to the Holocaust, as well as the Catholic Church’s current NGO status (non-Member State Permanent Observer) with the United Nations.

In a paper entitled *The Legacies of Nuremberg*, author David Luban says, “The framers of Nuremberg were confronted with a new of-

fense, the bureaucratic crime, and a novel political menace, the criminal state. Limiting themselves to traditional legal concepts—sovereignty, individual criminal liability, conspiracy—and unwilling to question either the political system of nation-states or the character of responsibility in bureaucratic settings, they came to the brink of recognizing the novelty of criminal states but ultimately failed to comprehend this major challenge of our [20th] century” (1987, p. 779).

Nuremberg is seen by some as a “founding moment of the modern human-rights movement.” Are the crimes of a supposedly moral institution also a “profound moment of the modern human-rights movement?” In order to put the notion of a Catholic Holocaust into perspective, it is necessary to examine the similarities between the Holocaust and the crimes of the Catholic Church.

THE CHURCH AS A BUREAUCRACY

Let us first look at the issue of “bureaucracy.” Bureaucracy is the centralization of administrative power within major organizations or institutions so that its hierarchy—whether an individual or a committee—can control the individuals or groups in their influence. According to Alexis de Tocqueville, “bureaucracy or centralized administration, however, can lead to the suppression of internal dissent in an effort to further consolidate its power” (1995 p. 303).

David Luban says, “The bureaucracy is a circle from which no one can escape. Its hierarchy is a hierarchy of knowledge. The highest point entrusts the understanding of particulars to the lower echelons, whereas these, on the other hand, credit the highest with an understanding in regard to the universal; and thus they deceive one another” (ibid. p.814).

According to Jack Katz, “In the white collar ranks of formal organizations, persons construct authority to govern internal relations by shielding members from external scrutiny and by declining to force members to accept their responsibilities according to externally defined norms” (1977 p.3).

This is how “cover-ups” happen. As an organization builds internal authority, collective integrity becomes a secondary focus which can result in deviant behavior. In its attempt to maintain internal authority, the bureaucracy covers up the crime to protect the honor of the organization and maintain control of the deviant. This pattern manifests itself to other members of the organization who see the deviance as acceptable until the problem becomes uncontrollable. It is also possible that because the norms that are violated do not take priority over other organizational issues, less concern is shown, giving a message to the deviant that his misbehavior is tolerated. Another reason that an organization will hide the criminal or cover up the crime may be to maintain the external economic, political

*(Yoshihara, http://www.c-famorg/publications/pub_detail.asp?id=1606)



or financial support it may depend on to sustain itself, especially if it is nonprofit.

In this context, the church is a bureaucracy. Its organizational structure is similar to that of a bureaucracy. It operates from the top down, attempts to maintain internal control and has protected deviant individuals so that it can retain its honor. The deviant individuals, seeing that it is okay to act in that fashion, continue the process until they get caught. Countless media stories have reported that deviant priests have been moved from parish to parish, country to country, rather than being disciplined or released.

THE CHURCH AS A CRIMINAL STATE

David Luban's statement regarding the "framers of Nuremberg" described the Third Reich as a "nation-state" or "criminal state" (p.779). Does the church view itself as a church or as a state? As the only world religion that enjoys a "non-Member State Permanent Observer" status at the UN indicates that the church considers itself a "state." To put it into perspective, the only other "state" with the same UN status is Switzerland (Columbia Law Review 1996). In this role, the church has more political influence in the General Assembly than it would in a lesser "observer" role. It even has voting and veto power at world conferences even though it has a "non-member State Permanent Status." Two other UN "non-member" affiliations are available, each, however, with less influence.

The International Red Cross belongs to one of the two.

If the church is a state in the United Nations political arena, it is responsible for potentially global criminal action against humanity and is, therefore, a "criminal state," subject to the status of The Third Reich.

There appear to be other similarities with the Catholic institution and The Holocaust. The Third Reich's crimes were moral crimes; the church's crimes are moral crimes as well. Both are crimes against God. The difference is, however, that the church is upheld as one of the highest moral institutions in the world, honor in the highest degree. While the crimes committed by priest perpetrators may not be related to a major war, these deeds would fall under Classification 6c in the *Charter of the International Military Tribunal* which describes the category of "crimes against humanity" as follows:

"...murder, extermination, enslavement, deportation, and other inhumane acts committed against any civilian population, before or during the war, or persecutions on political, racial or religious grounds in executive of or in connection with any crime within the jurisdiction of the Tribunal, whether or not in violation of the domestic law of the country where perpetrated (p780)."

Of course, there are differences in the crimes of the Holocaust and crimes of the Catholic Church. In the case of the Third Reich bureaucracy, since no single individual committed the whole deviant act, no single individual could be responsible for the individual acts. The administrative authority was at fault. In the case of the church, however, individual blame is also possible because of the nature of the crime (one abuse at a time) and the added element of "cover-ups" by immediate supervisors (the bishops) is identifiable. At the administrative level, the Pope would be named as the defendant because the Vatican's bureaucracy protects the other hierarchy. (Evidence of alleged cover ups by Pope Benedict XVI when he was Archbishop emerged in 2010).

Luban said that "if the law is to be anything humane, it must guide our moral imaginations; and since it is now imperative that our moral imaginations include awareness of criminal states, the law must also include awareness of criminal states" (p.785). It would, therefore, seem fortuitous that the broader campaign that was launched in 1999, aimed at stripping the Holy See of its permanent observer status at the UN, was unsuccessful. Otherwise, the International Criminal Court might not be an option.

Excerpt from unpublished paper entitled "Why Would a Moral Institution Engage in Criminal Behavior?", Louise Haggett
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WHEN IS A SIN NOT JUST A SIN? BY LUCILLE LAWLESS

In the world of faith, sin represents the moral failing of flawed human beings. It is an immoral act. The sin is an identifiable entity, named, evaluated for seriousness, given appropriate punishment and, for many, a stipulated path back into the rank of the faithful through appropriate repentance. Sin is behavior, rooted in the weakness of the individual, which requires not only an amending of behavior to indicate rehabilitation but also a purging or controlling of the vulnerability to temptation. There is no forgiveness without a firm commitment to “go and sin no more.” Still, human nature makes people vulnerable to repeating any given sin—like an alcoholic who must remain ever vigilant to the abyss that a single drink may open again and again. Still, Catholics believe that God will always forgive the sinner, no matter how many failures or immoral acts occur. No man can truly know another man’s heart but, of course, God can. God can afford to be more forgiving than society.

When a behavior is judged so immoral that it affronts or threatens the welfare of society or its participants, society’s reaction is to create social prohibitions against those behaviors which are now recognized as dysfunctional in terms of society’s existence. Complex legal systems express society’s concerns and the degrees of seriousness are indicated by the types of punishments given to those who engage in these immoral and harmful behaviors. These are recognized officially as crimes by societies’ legal systems. Given the crime, the goal of punishment is to deter or, after the fact, cause a rehabilitation of intention. Should the perpetrator reoffend, society ups the ante with more serious consequences. The basic rule: the punishment should fit the crime. But some crimes are so serious, the chance of reoffending so predictable, so damaging to society or to the indi-

viduals within society, that these dysfunctional behaviors cannot be left to the discretion of the offender—no matter how long the perpetrator has had to “think about it.” Free will must be denied to these individuals because of the seriousness of their offense(s) or that their behavior says that it is highly unlikely they will ever be able to muster the strength to control their behavior in a satisfactory way. Need an example? How about the sexual abuse of minors? Even other inmates in a prison system hold such perpetrators in particular contempt. When even rapists & murderers look down on a particular group of offenders, well, the bottom of the barrel is pretty much their natural habitat socially.

And what of those who enable, encourage, hide or require harmful circumstances so that criminal behavior can continue to be repeated over and over? What if there is an identifiable pattern over many countries and generation after generation of vulnerable young citizens have and are being victimized? What if a group of people create rules and situations purposely to enable

criminal behavior to continue? Do we have a punishment for those—in many ways, the worst of the worst? Yes. Society punishes these individuals too as they benefit in some way from the criminal behavior. While some might go to great lengths to “maintain deniability,” the very idea tells us, intuitively, that the people in authority are guilty, guilty, guilty. Those involved are just as guilty as if they had been guiding the hand of the perpetrator at the moment of the offense. The ones who enable and protect have, legally and morally, committed the greatest offense because, without their complicity, there might never have been a crime committed at all. One might think of this in the same way as a robber who hits the victim over the head and then steals the victim’s wallet versus a person who creates or operates an organization that steals the old age pensions of millions. The former





may hurt that one victim more immediately and directly, but the latter harms many, society included as (for example) good citizens who saved for their old age now must turn to the public coffers for their very survival. The few in charge of the criminal organization are well served: the many victims, not so. They have a life sentence of victimhood. When the scope of these crimes crosses political boundaries, involves millions of victims, takes place over (and over) time, the behavior has become institutionalized and those in authority not only deny culpability but continue to be complicit, then the world community must react. Individuals cannot protect themselves because humanity itself is the victim. The purview of the International Criminal Court

addresses precisely these kinds of behaviors on this scale, although we certainly must act locally and immediately too. If we do not act, then WE allow it. After all, those involved are FREE—to continue to abuse our collective welfare and our children.

All people depend on God's forgiveness, but God helps those who help themselves too. The criminal justice system helps us to protect ourselves from those whose behavior is so immoral, harmful, dysfunctional and/or repugnant that they cannot be allowed to walk freely among us. If we do not protect our children, it becomes OUR crime too as we are complicit in allowing it as well. After all a crime is a crime is a crime.

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Rebuilding Our Spiritual Immune System

BY DONNA AMY PODOBINSKI

A healthy immune system guards us against disease and helps us heal from shocks that might be harmful to us physically. Likewise, our faith needs to have an immune system to protect against unexpected destruction of our “spiritual cells,” as well as to replace damaged cells with healthy ones. These spiritual attacks can sometimes be as damaging, or more so, than physical wounds. We know where and how to seek healing for our bodies. But, healing our souls, especially if damaged by a spiritual leader in our lives, cannot be easily healed.

However, there is relief! If we look deeply within ourselves, our Source for inner healing can be uncovered and brought to light, through a universal threefold call to all of our hearts for:

Freedom—To use and creatively develop our God-given gifts and talents, as we generously reach out to others. Freedom-of-spirit enables us to recognize these gifts and talents and have the courage to use them.

Unity—To unconditionally join with others, that our spiritual love and abilities can globally be manifested to greater heights. Unity-of-spirit enables us to understand and appreciate our God-given diversity.

Integrity—To recognize that God is Present within each of us, leading us to wholeness, individually and communally. Integrity-of-spirit enables holiness as we listen to God speaking to us through one another.

These three essential tools for our healing reside deeply within ourselves; they just need to be recognized and understood for daily application. Freedom-Unity-Integrity are the white blood cells of a strong spiritual immune system, cancelling out the destructive cancerous cells. As we learn about and share the unlimited applications of this call for Freedom-Unity-Integrity in every aspect of our daily lives, our spiritual immune system will be strengthened accordingly.

The subject of internal searching and internal healing may be a new concept for many and some may not know how to find a spiritually healthy leadership—a

love source—to help them find their own internal gifts. It will be especially difficult for those who sought guidance from moral leaders who turned out to be immoral. There is a solution; and, that solution would be priests who had the integrity to marry; who experience a deep unity with all of God’s People; and, who freely make themselves available for pastoral, ministerial, and spiritual assistance to those in need.

A ministerial *place* in Christ’s Vineyard has been established for the spiritual support of married priests. Founded upon the call for, Freedom-Unity-Integrity, this place is The Society of Christ’s Priesthood. This community does its work through the auspices of CITI Ministries and is endorsed by the International Council of Community Churches.

Through these affiliations, member married priests are re-called into active service with certification and opportunity to:

- Use *freely* all of their gifts, education and experience of Roman Catholic ordination;
- Encourage by example an enabling of both single and married priests ministering together as a *unified* body;
- Assist in bringing a holistic balance to the integrity of Christ’s body devoid of institution.

The world is invited to wholeheartedly respond by calling upon married priests within respective communities (in U.S., www.rentapriest.com), to sooth and heal the wounds of all unjust thoughts, words and actions that have damaged our spiritual immune system and help make it whole again.

To learn more about this Universal call for Freedom-Unity-Integrity, go to www.freedom-unity-integrity.blogspot.com, where insightful dialogue for practical application of this call in our individual, family, communal and civil lives are welcome.

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Birth Pangs

BY REV. RICHARD HASSELBACH, MARRIED PRIEST

Shortly before Jesus' death, while leaving the temple with his disciples, one of the disciples marveled at the size of the building, constructed of huge, majestic stones. Jesus answered: "You see these great buildings, not one stone will be left upon another, all will be torn down." He goes on to predict a time of revolutionary turmoil, with "wars and rumors of war," and upheavals in nature. "This," the Lord then says, somewhat cryptically "is the beginning of the birth pangs" (Mark 13: 1 – 8).

The Temple of Herod was one of the marvels of the ancient world. It's portico was the size of four football fields, its massive facade was leafed in gold. It was the center of Jewish worship – the place where the Jews believed Adonai dwelt. That it would ever crumble into ruins was unthinkable. Yet that is exactly what the Lord prophesied. He also prophesied a time of turmoil and confusion, when old certainties would be challenged and re-thought. A painful and frightening time – but not a time of destruction, God was birthing something new.

Anyone who has been to the Vatican knows how that unnamed disciple must have felt. The Vatican, surrounded with thick stone walls; with its majestic columns and priceless artwork. It is the center of the "Eternal City," the symbol of the Catholicism, with its claim to be the "one true church." That it would ever crumble into ruins is also unthinkable.

Yet today the Catholic Church is reeling from more than 20 years of scandal that has hit it in every corner

of the globe. These scandals have involved the abuse of children and vulnerable adults; the misuse of money, and the abuse of power. They have shaken the faith of many Catholics who once thought the Pope could not err in matters of faith and morals.

Because of scandal, and because of the intolerance and rigidity of the Church, many Catholics no longer feel at home in their church. They distrust the hierarchy; they feel constrained by rules that seem arbitrary and archaic; and they are poorly served by bishops concerned only with pleasing Rome, and by priests who enforce religious rules and laws without thinking, and often without compassion.

... SOMETHING NEW AND LIFE-GIVING WILL EMERGE.

In a revolutionary age like ours, is it surprising that the revolution has reached Catholicism? For Catholics, it is a time of turmoil, but also of tremendous opportunity. Old things are being torn down, but the new will rise up – out of the wreckage of a church driven by scandal, corruption, and rigidity something new and life-giving will emerge. And we must be prepared!

The times demand spiritual flexibility. Gone are the days when we (as individuals or collectively) could proclaim our dogmas to be the last word in truth. Our pronouncements about the nature of God must be made with assertive lightness and humility. We stand, after all, before the Ultimate Mystery. What we say about that mystery always falls short. So it is okay to think of God in different,

complimentary and sometimes even contradictory and paradoxical ways. It follows from this that there should be many ways to celebrate together as Catholics. The Lord gave us a meal and told us to break bread together and remember him – remember his love, his forgiveness, his call to bringing good news to the poor, proclaiming liberty to captives, and by opening the eyes of the blind. He gave us an example of a meal fellowship that was prodigally welcoming. No one was excluded from his table, and none should be from ours. Beyond that, flexibility and freedom ought to be the hallmark of celebrations that are responsive to the needs of those who gather in his name.

The purpose of all religion is to connect us to the "Benign Power" that Jesus calls Father. That connection is made best in our homes, and during our daily lives. New forms of worship, and new ways of being "church" in the home setting must bring the church into our daily lives. And a new mode of leadership, perhaps multiple, different modes of leadership, can develop – must develop – as the old Imperial Church crumbles.

These are challenging times to be a Catholic, but also exciting times. If we claim our right to be and act as children of God, if we explore new ways to be faithfully Catholic without the crutch of the now dying Imperial Church, then the terrible crises now shaking the church could be the birth pangs of a new, more vibrant church.

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Testimonial for CITI Ministries and Rev. Donald Horrigan

BY JUDY LORENZ: FOUNDER OF THE EMMAUS GROUP, BOWIE, MARYLAND

In November of 2007 I had an extraordinary prayer experience. It had been a difficult six years for my husband and me as we continued to struggle with our involvement in the Catholic Church. My husband Dave is a survivor of clergy sexual abuse and though we had been dealing with it since he revealed his experience to me in 1993 when his perpetrator was publicly named, we hadn't really absorbed the whole church effect until 2002 when the Boston clergy sex abuse crisis hit the airwaves with extreme intensity. It was then that we realized everything we were told by the bishops back in 1993 was a lie. They knew so much more than what they said, and we came to find out that Dave's perpetrator had abused 50 or so other boys before him! Something had to give. And for us it was "all loyalty to the church hierarchy," not because we have a problem with church leadership, but because we have a problem with the constant corrupt church leadership. We read and read and read, and became more knowledgeable about the injustices throughout every diocese in the country. In the fall of 2007 I had experienced a faculty retreat, a parish retreat, and finally a trip into Washington, DC. Dave and I wanted to view a new documentary that was only being shown in certain theatres. It was called *Deliver Us From Evil*. How painfully sad, and how utterly revealing.

The next evening I sat on my couch with a cup of tea, reflecting on the different moments I had experienced recently. It was then that I felt the Lord as close to me as ever as I tried to understand the direction He wanted me to take. It was about worshipping God and the importance of it. It was about using my gifts, and it was about reaching out and bringing others to the banquet, especially other survivors of abuse. But how could I do all this within the context of my parish when I know that groups who advocate for survivors do not always feel particularly welcome? I had read a little about small faith communities, which were being started around the country, and I wondered if maybe that's

what I was being called to do. However, I had no idea of how or where to begin. But lo and behold, within two months my husband came across a website which caused us to laugh quite heartily: rentapriest.com. And to our surprise upon further investigation on this website we found two good friends associated with CITI Ministries, one of whom had married us 25 years earlier! We also found one married priest who lived right here in our hometown of Bowie, Maryland. In fact, he was a member of our parish!

I called Don Horrigan in January of 2008 and in very little time we realized that there were so many consequences about our lives and in our timing of getting connected that none of it could have been "coincidence" at all. I was interested in trying to start a small faith community. I wanted to worship God, use my gifts, and reach out to other Catholics who may have lost their spiritual connection for some reason or another. Don came to our house to meet with Dave and me and there was an immediate sense that we were all being called to begin something, even though we had no idea where it would take us!

I gradually began telling people the story of my prayer experience, learning of CITI, and meeting this new friend that they may have heard of, Don Horrigan. After several months which brought us to June 2008, the time was right to try out the idea of a home mass. I contacted some friends who I thought would be most open to having a "married priest" as the celebrant for our liturgy. I sent out the invitation considering it a giant leap of faith!

I remember checking my computer often to see if any responses had come in and as they did I was overjoyed with the positive feedback I was receiving! That first night we had 22 people squished into my living room. It was an awesome experience to witness Don, with trem-

bling hands, celebrate his first mass in over 30 years with his wife by his side. It was a reverent and beautiful moment with light-hearted flexibility to ease our way through these new and uncharted waters. How refreshing it was to hear the Word of God proclaimed, reflected on by Don, and then all those present actually being given the opportunity to comment on the Scriptures, share our thoughts, and listen to each other's stories! How uplifting it was to embrace each person at the Sign of Peace! How beautiful it was to stand in a circle and pass and receive the Body and Blood of Christ to and from the person next to us! How spirit-filled was this moment of community! And then afterwards, we all crammed into the kitchen to eat and drink and celebrate that celebration of faith.

I cannot say how much it meant to have Don take this risk and share his gift of ordination with us. His warmth, spirituality, and openness to Dave and me and each person in our community are a sign of Christ living among us today. It's sad that his "priestly" ministry had to be put on hold for so many years, though it is clear to me from my experience with him in Emmaus that he was as much a follower of the Lord in his roles as husband, father, and principal. It's just a bonus that now he can minister to the rest of us again!

In April of 2009 our community, along with Voice of the Faithful, sponsored a Support Service for Survivors of Sexual Abuse. We held it at an American Legion Hall since survivors of clergy abuse often cannot bring them-

selves to attend a church function. Don and Richard Hasselbach, another wonderful CITI priest, led a beautiful service to reach out to victims of abuse with the goal of meeting them where they were. Fr. Rich gave a powerful talk to support our theme of "Finding God in and after the Pain of Betrayal." It was a moving and inspirational service. We had about 50 people in attendance including seven survivors, two of whom called this their first experience to participate in such a public event.

We gathered several times after our first liturgy, each mass with its own particular flavor. We brought offerings to be given to sharing pantries, homeless shelters, and orphanages. Last May we all prayed over my son Ben, the week before he was to be married. Don said a beautiful blessing for him and his fiancée. Again, it was just a lovely moment that is not quite possible in the big parish setting.

Now, in April 2010, we are in the midst of our first full year of meeting regularly to have monthly home masses. Our biggest challenge is to find ways to reach out to other Catholics or those who have left the church, who might benefit from this faith community experience. We would like to help them take that giant leap into a small group. I hope we are on our way to serving more folks in need of the spiritual connection that only Christ himself can give us. Thank you Louise for founding CITI Ministries, and thank you to all of the priests and faithful members for helping to sustain this much needed organization.

Judy Lorenz
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EMMAUS GROUP, BOWIE, MARYLAND

CITI Ministries, Inc.

“ONE PLANTS,
ANOTHER WATERS
BUT GOD MAKES
IT GROW”
(1Cor.3-6)



Finding God in the Pain of Betrayal

BY REV. RICHARD HASSELBACH, MARRIED PRIEST



Rev. Richard Hasselbach

An adaptation presented at a service of Support for Survivors, sponsored by the Survivors Network of those Abused by Priests (SNAP) at the American Legion Outdoor Pavilion Bowie, Maryland, April 4, 2009.

Sometimes you can see better *without* your glasses!

Last April, while driving from my home in Carmel, NY to Bowie, Maryland to give a talk to survivors of clerical sexual abuse about finding God in the pain of betrayal, one of the screws holding my eyeglass frames together came loose and my right lens popped out. I need my glasses to drive, so this was a problem!

It was Saturday morning. I pulled off the Turnpike hoping to find a repair kit. I found one quickly enough, but when you can't see all that well it's hard to use those kits. After 15 minutes of unsuccessfully trying to screw the frame back together, even with the kind help of a

Good Samaritan, I gave up.

I carefully put my loose lens back into the frame and squeezed it tight hoping it would stay in place for the rest of the trip. It didn't! When I turned to pull my car out of its parking space the lens fell out again and landed in a place where I couldn't reach or even find it. To this day I have no idea where it went. So I had to get back onto the highway to drive the rest of the way to Maryland without glasses.

What a pain! It's tough to drive when the world looks like an impressionist painting. Worse than that, when I finally got to where I was going, I wouldn't be able to read my outline or the quotes I had carefully marked in my Bible. Reading was out of the question! I was literally and figuratively flying blind.

Or was I?

Maybe I was beginning to see other things more clearly.

Without my glasses the world was in soft focus – it was a less distinct but gentler place, where harsh distinctions became softer. This invited my inner vision, the eye of my heart, to be gentler too.

Was I a bit like the survivors of clerical sexual abuse? They had trusted the Church – it had been the lens that helped them get the challenges of their lives in sharp focus. Abuse, for them, has been a lens-shattering

experience. One that deprives them of sharp focus, and forces them to rely on their inner light.

When we lose our lens we must use our inner eye and rely on its vision, no matter how blurred or out of focus it may seem.

Who are we, in this shattered-lens world? Who is it who sees?

There, in two short verses in Genesis (26-27), where we hear three times that humankind is made “in the image and likeness of God.” That image – a gift of the Creator – is of our essence; it is deep, and profoundly real. No sin, failure, or brokenness can deprive us of our essence – despite any betrayal, any suffering we may experience, despite the impact of evil in and on our lives, we are, and always will be, of the stuff of God.

John's Gospel speaks of the Word as the creative energy of God. The Word is life; it is Light that dispels the darkness of chaos, it is the very life of God. That Light, John tells us, “*enlightens every person coming into the world.*”

Do you hear that, *we* are the Light, every one of us! That light can be covered over, dimmed, obscured, and ignored, but it cannot be extinguished. The great Irish mystic Pelagius of Wales taught that in every newborn child's face we see the face of God. Each of us once radiated God's life, and we still, in the depths of our being, are radiant.

Evil has touched all of us in different ways. Sometimes we are the victims of evil; at other times we are evil's slaves. Like us, the church can both suffer from evil and commit it – the church can produce a Francis of Assisi, but it can also produce ministers who abuse children. The church can forget its vocation and put its reputation, its wealth, or its power, ahead of its mission. When the church fails us – as it has failed those abused by priests and ministers, the lens cracks and falls from our eyes.

We may think, then, that we have nothing to see with. But we have God's image within us, God's light within us.

We are beloved of God; we are children of the Light! We walk in the light, and in that light we can see!

Who is this God who gives us the Light?

In 1944 a young man living in Hamburg Germany was pressed into military service by the Nazis. His name was Jurgen Moltmann, he was only 18 years old. Jurgen was put to work in the antiaircraft batteries defending his home town, which was under heavy bombardment. The bombing was relentless. Bombs hit Jurgen's battery killing the boy next to him, but leaving Jurgen himself unhurt.

As soon as he could Jurgen went AWOL, he was arrested by allied troops and spent the next two years as a POW in England. His world destroyed, his hometown in ashes, many of his friends killed, Jurgen was overcome with grief.

While in prison a chaplain gave him the Bible. Though not particularly religious, it was all Jurgen had to read, so he read it. As he read he began to take comfort in the Psalms of laments; the psalmist's words about loss and exile hit home. Then, reading St. Mark's passion, Moltmann found the Cross of the one who suffered with him. He could relate to this suffering God – in Jesus' cross he found a reason to hope and to live.

The cross of the suffering Christ stands at the center of Christianity. It embarrassed the early Christians because it was a reminder of Jesus' humiliating death. Nonetheless, only decades after Jesus' crucifixion St. Paul could write: "God forbid that I should glory save in the cross of my Lord Jesus Christ." To know God we must embrace the cross!

I don't believe for one instant that Jesus' death was required by a bloodthirsty god demanding that an innocent man die a cruel death so that the sins of the guilty could be forgiven.

ENLIGHTENS
EVERY
PERSON
COMING
INTO THE
WORLD.

CITI Ministries, Inc.

The cross isn't about divine accounting! It is a theophany: a revelation of the very nature of God.

On the cross God, in Jesus, is one with everyone who ever suffered and everyone who ever will suffer. Jesus entered into the painful reality of the human situation so that he could love it into redemption. The cross reveals the essence of God's being: God is self gift – God IS Love. The God revealed by Christ is the One who holds nothing back from us, who is with us in our darkest, saddest, and most painful moments – pouring Life and Grace into our being whether we know it or not!

Jesus last words, "God, My God, why have you forsaken me?" show that Jesus, too, suffered the feeling of being God forsaken – betrayed. And so Jesus brings God's presence to those who have been betrayed by the church and so feel betrayed by God.

Jesus' crucifixion is inseparable from his resurrection. His resurrection affects all of us. Jesus rises as the firstborn of many brothers and sisters. He rises with God's verdict that pain and suffering, betrayal and death will not have the last word. The last word is God's word of restoration and life!

So where is God in the pain of betrayal? God is right there, suffering with us, healing us, restoring us, and making all things new.



What does all this mean for us?

Jesus shows us the way. In the third chapter of John's Gospel we meet Nicodemus, a respected Jewish leader. Nicodemus has heard of Jesus and believes that Jesus is from God, but he doesn't understand what that means. He goes to see Jesus by night, and in John's Gospel, physical darkness is always a symbol of inner darkness; John is saying that Nicodemus comes to Jesus spiritually "in the dark."

Jesus tells Nicodemus that if he is seriously seeking God he must be born again. Nicodemus doesn't get it; he asks the Lord how anyone could be born again? Jesus answers enigmatically: the wind is free, it blows where it will, you don't know where it's coming from and you don't know where it's going. Jesus is saying, in effect, "Nicodemus I want you to be as free as the wind." Nicodemus remains in the dark.

Finally Jesus says, "Just as Moses lifted up the snake in the desert so must the son of man be lifted up that everyone who believes in him may have eternal life." The serpent lifted up in the desert prefigures Jesus lifted up on the cross.

The path to true freedom is the way of the cross! It is not only Jesus' way, it must also be ours. Jesus invites us into a lifestyle of selfless love – and in it, he invites us to find joy and the fullness of life.

Recently a young woman told a story of betrayal – her life story.

When she was five she came home from playing in the park to find her father packing to leave home: she never saw him again. The loss crushed her five year old heart. Fast-forward 17 years. This same woman is in a very serious relationship—heading toward marriage. She was having health problems, though—her body was producing uterine cysts and the doctors told her that, even after an operation to remove them, she may never be able to have children. When he heard that, her boyfriend left her.

Brokenhearted again, she met another guy at work. He was just a friend, but slowly turned into more than that. They started dating. Then the old problem with the uterine cysts returned. She would need yet another operation. She was already scarred from the first operation and thought of herself as "damaged goods." She wasn't damaged, though; in God's sight she was perfect. But she didn't know that. She had to tell her new love about the problem. She was sure he would leave her, just like her last boyfriend did.

He didn't – he stood by her. He was with her in the hospital for her operation. When she told him that she might not be able to have children, his response was, "We can adopt! How you get children isn't all as important as the love you pour into their lives once you have them."

This man's selfless love healed the brokenness of a lifetime.

He was walking in the light. He was giving of himself. And he was honoring, in this woman whom he

loved, the image of God. He was following the Lord's Way.

We can choose forgiveness over bitterness; generosity over greed; love over self; the way of freedom; the way of new life; the way of new birth. We can choose the way of healing and new life. It is the way of the Cross!

In the love, the understanding, the kindness, and the honesty of both the survivors of abuse and those who care about them we find the presence of God and, with it, healing and resurrection hope.

"In the end," St. Paul says, "three things abide: faith, hope, and love, and the greatest of them is love."

Rev. Richard Hasselbach
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Our Church Is Suffering Now, But every Cloud Has a Silver Lining!

BY REV. JOHN SHUSTER, MARRIED PRIEST

Over the past 30 years, thousands of good Roman Catholic priests around the world have left the clerical culture of secrecy and abuse. They fled the unhealthy lifestyle and sexual politics of the priesthood that has been created by mandatory celibacy. They found jobs and joined the rich fabric of life, becoming one with everyday people. They married loving women and together they brought precious children into the world.

Often derided by church officials as unfaithful and untrustworthy, these strong and loving priests did not abandon their calling. They continued to use their priestly training to provide spiritual help and counseling to Catholics who have discovered them. These holy priests chose love over power. They chose the wholesomeness of family life to continue the ministry of Jesus who never turned anybody away.

Married priests help divorced Catholic celebrate good second marriages. They have sought out the victims of sexual abuse and stand with them to find healing and fight for justice in their lives. They provide Home Masses, spiritual help and counseling to those who are uncomfortable with their parish priest. Catholics who have met their local married priest find them pleasant, friendly, very informative and non-judgmental. Married priests have taught them to think for themselves, experience a deeper personal spirituality, and helped them to become stronger people with brighter futures.

The early church, the church that was closest to the original spirit of Jesus, was served by married priests and bishops. A worldly pope suppressed the married priesthood in 1139, but over the past 30 years it seems that God is bringing back the married priesthood, one priest at a time.

Many concerned Catholics have found the married priests and organized them so that you can meet them and they can become part of your lives.

You can go online to find your local married priest and learn about the original and traditional priesthood of our Roman Catholic tradition. In welcoming a married priest into your family, you can create a new level of spiritual richness and peace in your life. Together we can bring healing and restore honor to the church we all love.

Discover your local married priest at www.rentapriest.com.



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Have you stopped going to church?

The following married Roman Catholic priests are available for in-home Masses or other sacramental or spiritual needs you may have. Note that the highlighted names below already have a worshipping community that would welcome new members and guests. Contact information for any of these priests is available at www.rentapriest.com in the Priests' Directory, or you may call 1-800-PRIEST 9 (1-800-774-3789).

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California

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Rev. Edward Donaghy
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Canada

Rev. Cornelio Parado (MB)

Germany

Rev. Robert Weiss

Becoming Certified

When a priest leaves his clerical status, what he loses is his license to legally witness marriages in the U.S. (He is, however, a priest forever.) Re-establishing that license as a Roman Catholic Priest requires annual membership in CITI's religious society, the Society of Christ's Priesthood (SCP), which is affiliated as a Ministry Center with the International Council of Community Churches, member of the World Council of Churches. The combination re-endorses ecclesiastically and licenses a priest as a Roman Catholic Priest. Annual membership in CITI must remain in good standing in order for these to stay in effect. Without proper licensing, it can be illegal to perform marriages. Further information may be obtained by writing rentapriest@aol.com. For information on how to start Rentapriest organizations in other countries, visit our website www.rentapriest.com and click "international."

39 Popes Were Married

BY JOHN SHUSTER

My name is Father John Shuster. I am a married Roman Catholic Priest. Please call me "John".

I want to tell you about a crisis in our Roman Catholic Church. In addition to the revelations of clergy abuse, there is an alarming shortage of celibate priests¹. The shortage is so acute that many parishes are being forced to close.² At the same time, there are over twenty thousand married priests here in the United States. To put that in better perspective, one out of every three priests has married. That's a large number of priests available to staff parishes - over four hundred priests, on average, per state. Married priests are still priests, but we are no longer clerics.

Let's examine the difference between a priest and a cleric. A priest is engaged in a vocation of service, a spiritual calling from God. A cleric occupies an organizational position in the institutional church.

When a priest marries, he is dismissed from the clerical state. But he retains the fullness of the priesthood. He should be referred to as an "ex-cleric." Many mistakenly use the term "ex-priest." He is ordained to be a priest, not a cleric. Ordination is permanent. *Church law, Canon 290, validates this fact.*

Twenty-one church laws entitle Catholics to utilize married priests. In marriage, by virtue of Canon 290, our education, our ordination and

12 centuries of Roman Catholic tradition, priests retain the role of administering to people as Jesus did.

We married priests have NOT abandoned our faith. We continue to help Catholics in need and look forward to our full reinstatement when the man-made law of celibacy is rescinded.

In the beginning of the new millennium, thirty percent of all priests are now married. It is felt that God is calling us back to our original Roman Catholic tradition. And, since society has finally recognized their equality, it is time the church granted women equality for pastoral service. In fact, many married priests and their wives minister as a couple.

Married Priests in the Early Church

History fully supports a married priesthood. For the first 1200 years of the Church's existence, priests, bishops and 39 popes were married.³ Celibacy existed in the first century among hermits and monks, but it was considered an optional, alternative lifestyle. Medieval politics brought about the discipline of mandatory celibacy for priests.

Let's remember the words of Jesus: "You are Peter, and upon this rock I will build my Church." St. Peter, the pope who was closest to Jesus, was married. There are three references in the Gospel about St. Peter's wife, his mother-in-law and his family.

Based on Jewish law and custom, we can safely assume that all of the Apostles, except for young John, were married with families.⁴

Married priests and their spouses were the first pastors, the first bishops, and the first missionaries. They carried the message of Jesus across cultures and protected it through many hardships. They guided the fragile young Church through its early growth and helped it survive numerous persecutions.

Pope John Paul II recognized this in 1993 when he said publicly that celibacy is not essential to the priesthood.⁵ This pronouncement offers great promise toward resolving the problem of the shortage of celibate priests.

The early Church was a network of small family-based communities throughout the Mediterranean region. Life was marked by a sense of joyful expectation. Jesus said that he would return and the first Christians believed that it would be soon. Led by married priests, they met at each other's homes to celebrate the Mass. Strangers were invited to share the bread and wine. No one was excluded from receiving Communion. The strangers soon became friends, joined the young Church, and brought others to hear the good news of Jesus.

Sacred Scripture documents that priests and bishops of the early Church were married. In the New

Testament, in his first letter to Timothy, chapter 3, verses 1 through 7, St. Paul discusses the qualities necessary for a bishop. He describes a “kind and peaceable” father, a man with a family. As part of his description, St. Paul even asks the question, “...how can any man who does not understand how to manage his own family have responsibility for the church of God?” St. Paul established many small communities and left them in the hands of married priests and bishops.

Church leadership was based in service and was accountable to the people. Each member of the church had a voice in the community. As we read in the Acts of the Apostles, chapter 15, verse 22, group decisions were made in agreement with the whole assembly. The early Church is portrayed as democratic, where leadership listened to the community and responded to its needs.

Roman Influence in the Church

How did we evolve to the large institution that we have today? What happened to the married priesthood? It began in AD 313, when the Roman emperor Constantine legalized Christianity within the Roman Empire. With his legislation, the early Church evolved from a persecuted group of small communities to become the official faith of a world power under Emperor Theodosius in AD 380.

Constantine's intentions in adopting Christianity were not entirely spiritual.⁶ His position was being challenged by political groups; he

needed to display his power. Forcing other politicians to become Christians was a test of their loyalty. Constantine used the new religion as an effective tool to weed out his enemies. It strengthened his political power. Constantine also was faced with unifying the many peoples his armies had vanquished. Christianity was the key to establishing a new Roman identity in the conquered peoples. On the surface he made them Christians to save their souls, but this new religion was his final act of conquest over them.

With Christianity now the official religion of the Roman Empire, many things changed very quickly in the Church. Priests from the small communities were given special social rank among their new Roman friends. They no longer had to hide from Roman soldiers and fear for their lives. Instead, they received pay for their services as priests and enjoyed special privileges in Roman society. Bishops were given civil authority and assigned jurisdiction over the people in their area.⁷ Romans, who were members of the local ruling elite, quickly converted to Christianity as ordered by the Emperor. These were men trained in public life and skilled in city politics.⁸ They became priests and rapidly moved into positions of leadership in the Church.

These Roman politicians, with their newly acquired priesthood, brought the impersonal and legalistic attitudes of government to the Church. The celebration of the Eucharist moved from small home gatherings to what we now call “mass” involv-

ing huge numbers of people in large buildings. The celebration of the Eucharist became a highly structured ritual that imitated the ceremonies of Rome's imperial court. This Roman influence is the source of our vestments, genuflection, kneeling, and the strict formality of Mass.

An institutional Church structure emerged mirroring that of the Roman government. Large buildings, church tribunal courts, rulers and subjects began to replace the family-based small communities that were served by a local married priesthood. The new Roman priests worked to shift authority away from the married priests in the small communities and consolidate political power around themselves. With the assistance of the Roman Empire, Church leadership became a hierarchy that moved away from its family origins and into the Roman mindset of a ruling class that was above the people in the street.⁹

Other changes occurred that shifted emphasis away from the people and towards the preferences of the Roman politicians. The Church adopted the Roman practice of men alone holding institutional authority. There is solid historical evidence that women served as priests and pastors prior to this time.¹⁰

Women Priests in the Early Church

In 494 women's participation in the leadership of small communities came to an end when Pope Gelasius decreed that women could no longer be ordained to the priesthood.¹¹



This legislation is perhaps the strongest proof we have of women serving as spiritual leaders in the early Church. Women's roles in the church diminished as popes and bishops marched in lockstep with the Roman authorities.

Mandatory Celibacy: Attack on Women and Intimacy

With time, celibacy took on the status of a special spirituality. Certain factions promoted it by denigrating the holiness of marriage and family life. The Roman practice of abstaining from marital relations to conserve energy before a battle or a sporting event found its way into liturgical practice. Priests were ordered to abstain from intimacy with their wives the night before they celebrated Mass. The resultant message was that sexuality and marriage were no longer holy.

Celibacy became yet another political opportunity in the hands of ambitious priests and bishops. They used the celibate lifestyle as a political tool to lessen the influence of the married priests. A negative attitude towards women and sexuality began to emerge from the hierarchy that stood in stark contrast to the healthy family perspective that was central to the early Church.¹² This established celibacy as the highest state of holiness and the eventual suppression of the married priesthood.

For example, in 366, Pope Damas-
cus began the assault on the married priesthood by declaring that priests could continue to marry, but that they were not allowed to express their love sexually with their

wives.¹³ The priests and people alike rejected this law. In the year 385, Pope Siricius abandoned his own wife and children in order to gain his papal position. He immediately decreed that all priests could no longer be married, but he was unable to enforce compliance to his outrageous new law.¹⁴

Over the next 1,000 years, an unnatural sexual ethic emerged in the Church's developing theology. This new legalistic preoccupation with sexuality was antagonistic to normal human relationships and out of step with the natural order of life as established by God. It continued to be very derogatory towards women. In 401, St. Augustine wrote, "Nothing is so powerful in drawing the spirit of a man downwards as the caresses of a woman."¹⁵ The evolving attitude against sexuality and women was designed to control the intimate aspects of people's lives, and this dynamic continues to the present day. Because they were family men, married priests could see the political agenda behind the hierarchy's obsession with sexuality. Married priests stood in solidarity with the people and did their best to stave off the Roman hierarchy's continued efforts to gain power and control over them and their families.

Holy Communion Ended for Divorced/Remarried Catholics

The ordinary people suffered the most as this trend continued. By the twelfth century, a negative and legalistic mindset pervaded the Church's hierarchy. Celibate bishops and priests put great emphasis

on sin and guilt in an effort to establish uniformity and control. It was during this period of Church history that marriage after divorce was declared to be a sin. Those who were divorced and remarried were no longer permitted to receive the Blessed Sacrament. Up to this time, marriages were adjudicated, consensually dissolved, and individuals were free to marry again, and free to receive Holy Communion.¹⁶ (Today's annulment process would come much later.)

Another political dynamic was at play here. The medieval church hierarchy was in a power struggle with the many monarchies and royal families across Europe. With the ability to control royal marriages, Rome realized that it could influence political alliances and manipulate affairs of state.¹⁷ As a result of this new effort to control royal alliances, being barred from Communion and the sacraments immediately punished ordinary people who divorced and re-married. They were denied full participation in the life of the Church because they did not comply with the will of church authorities. Legal status replaced spirituality as the benchmark for holiness and good standing in the institutional Church, and that is still a powerful influence today.

Infallibility – A Man-made Concept

In this growing atmosphere of power and legalism, certain medieval popes abused their authority.¹⁸ In the year 1075, Pope Gregory VII declared that nobody could judge a pope except God. Introducing

the concept of infallibility, he was the first pope to decree that Rome can never be in error. He had statues made in his likeness and placed them in churches throughout Europe. He insisted that everyone must obey the pope, and that all popes are saints by virtue of their association with St. Peter.¹⁹

The hierarchy viewed married priests as an obstacle to their quest for total control of the church and focused a two pronged attack against them. They used mandatory celibacy to attack and dissolve the influential priestly families throughout Europe and the Mediterranean world. At the same time they claimed ownership of the churches and the lands owned by married priests. As landowners the medieval hierarchy knew that they would gain the political power they sought in every country in Europe. An additional benefit of land ownership was money. They now had the ability to collect taxes from the faithful and charge money for indulgences and other sacramental ministry.²⁰ This practice contributed to the Protestant reformation and the splintering of the Roman Catholic Church community in the sixteenth century.

In the eleventh century, the attacks against the married priesthood grew in intensity. In 1074, Pope Gregory VII legislated that anyone to be ordained must first pledge celibacy. Continuing his attack against women, he publicly stated that "...the Church cannot escape from the clutches of the laity unless priests first escape the clutches of

their wives".²¹ Within twenty years, things took a turn for the worse.

In the year 1095, there was an escalation of brutal force against married priests and their families. Pope Urban II ordered that married priests who ignored the celibacy law be imprisoned for the good of their souls. He had the wives and children of those married priests sold into slavery, and the money went to church coffers.²²

The effort to consolidate church power in the medieval hierarchy and to seize the land assets the married priest families saw its victory in 1139. The legislation that effectively ended optional celibacy for priests came from the Second Lateran Council under Pope Innocent II.²³ The true motivation for these laws was the desire to acquire land throughout Europe and strengthen the papal power base. The laws demanding mandatory celibacy for priests used the language of purity and holiness, but their true intent was to solidify control over the lower clergy and eliminate any challenge to the political objectives of the medieval hierarchy.

"Priests will commit sins far worse than fornication."

One brave man, the Italian bishop Ulric of Imola, argued that the hierarchy had no right to forbid marriage to priests and urged bishops and priests not to abandon their families. *Bishop Ulrich said that, "When celibacy is imposed, priests will commit sins far worse than*

fornication."²⁴ The recent number of highly publicized convictions of priests involved in sexual misconduct have given credence to good Bishop Ulric. Scientific evidence is emerging that shows mandatory celibacy is connected to sexual abuse by priests. That research continues for more definitive information.²⁵ The respected tradition of the married priesthood was virtually destroyed by the new celibacy laws. The healthy family origins of our faith withered with the suppression of the married priesthood and the devaluation of women in the Church.

110,000 Married Priests Worldwide

Many of the problems we face in the Church today can be traced back to this period of our Church history. But, as we begin the 21st century, God seems to be calling us back to the wholesomeness of our origins as a Church. In the past 35 years, over 100,000 Roman Catholic priests, worldwide, have married and many have discreetly continued to practice their priesthood. One out of every three Roman Catholic priests in the United States today is a married priest, and the number of priests getting married continues to grow.

Marriage has given these priests a new perspective. They practice their priesthood with a deeper compassion for people and the challenges they face. Married priest couples visit the elderly in nursing homes when no celibate priest is available.

Married priests care for couples who have been turned away for whatever reason from their local parish. Married priests understand the special needs of Catholics who have been divorced and want to enter into good second marriages. The public has indicated that they like their gentle style and their practical approach to life's problems.

Women, are often deeply moved by the honesty and respect married priests show their own wives, and by the sensitivity and support they show for women's issues.

Over 80% of American Catholics Want Married Priests

In order to transition from celibacy to marriage, priests are given no other option but to sign papers from the Vatican that infer that they never really had a vocation to the priesthood, that they are psychologically unstable, or morally weak. Just the opposite is true. Married priests have acted in unison with the Spirit of God and responded to their expanded calling with conviction and love. Many American Catholics have formally recognized their courage, especially those who have reached them through the Rent A Priest program. In national polls, 81% percent of Catholics want their priests who have married to resume their work as married priests in the Roman Catholic Church.²⁶ They have been impressed with the integrity of married priests and the compassionate understanding they show to people who are caught in difficult situations.

***"Celibacy is not essential to the Priesthood."* Pope John Paul II**

Besides the statement of Pope John Paul II that celibacy is not essential to the priesthood, there has been another promising development from the Vatican concerning married Catholic priests. Most Catholics are unaware that Rome is ordaining married Protestant ministers into the priesthood and assigning them to parishes here in the United States. In some instances, these Protestant ministers, now Catholic priests, replaced priests forced to leave their parishes because they got married. Rome is allowing them to remain married and providing support for their families. Studies show that the cost of supporting a married priest family is sometimes less than a celibate with his housekeeper and other assistants.

Church Ordaining Married Protestant Ministers

The majority of these new married Catholic priests are Episcopalians who have left their tradition because of the decision of the Church of England in favor of woman's ordination. In ordaining to the priesthood over 100 married Protestant ministers, the Vatican has, in effect, re-established the married priesthood in the Roman Catholic Church. They have acted upon the Pope's statement that celibacy is not necessary for priesthood. By ordaining married Protestant ministers to the priesthood, the Vatican has changed the rules. In doing so, it has set a precedent that Catholics can now use married priests for Mass and the sacraments, and there

are church laws that allow this. By its own example, Rome has clearly announced to the world a new public acceptance of married Catholic priests in the Church.

Mandatory celibacy is truly a man-made rule, a discipline, just like the old rule forbidding altar girls. These disciplinary practices are not necessary to our faith as Roman Catholics. Such rules can and have been changed. Today we are faced with parish closures because of the celibacy rule. With the stroke of a pen, the Vatican could lift the mandatory celibacy discipline for all of the priests. In doing so, they could mobilize over 110,000 married Catholic priest couples worldwide and reopen every parish they have been forced to close.

There are close to 20 different rites in the universal Church. Perhaps you've heard of the Byzantine Catholic Church, the Chaldean rite, and the Coptic rite. Not all of these rites are in communion with Rome. In his lifetime, Pope John Paul II tried to unify all rites into one Church family. Pope Benedict XVI, of course, recently invited Anglicans to the Roman church. Like other rites, they too have married priests.

Pope John Paul's declaration that celibacy is not necessary for the priesthood laid the groundwork for a comprehensive and agreeable Church unity world-wide. The future of the Church holds many promising developments, and married Catholic priests may play a key role in their implementation.

Canon Law:

The Public Must Do the Asking

Each church law is referred to as a canon. This body of church laws was formed soon after the imposition of mandatory celibacy. It seems that the holy monk Gratian, who formulated Canon Law, was aware of the unjust persecution of married priests and their families. I believe that he wrote laws into the code that would protect them and allow for the restoration of the married priesthood one day. There are twenty-one church laws that give you permission to ask a married priest couple for help. I would like to touch on two of these church laws and explain how you can use them to help you feel comfortable in calling upon married priests.

Canon 290 is very special.²⁷ It talks about the permanence of ordination to the priesthood. I quote: "After it has been validly received sacred ordination never becomes invalid". This canon confirms that married Catholic priests are still valid priests in good standing. The sacraments that married priests provide for you are valid sacraments. Many people think that if a priest marries, that he is excommunicated and is no longer a priest. As Canon 290 tells us, that is not true. It is in the spirit of Canon 290 that we refer to ourselves as "married Roman Catholic priests".

You might be told that sacraments from married priests are valid, but not licit. That is technically correct, and I would like to provide an example that explains the distinction between the terms "valid" and

"licit." I'll use a medical analogy to clarify this issue. Let's imagine that a doctor from New Mexico is flying to Chicago for a conference. He lands at O'Hare International airport, rents a car, and on the way to the hotel he witnesses a traffic accident. A man is thrown from his car and is bleeding profusely from a laceration on his arm. The doctor rushes to the victim's aid, stops the bleeding and stabilizes his new patient until the ambulance arrives. The doctor's help in this emergency situation is "valid" because he is a practicing physician, who has been properly trained, and holds a degree from an accredited school of medicine. At the same time, the doctor's help to the accident victim is not "licit" because he does not hold a license to practice medicine in the State of Illinois. This is the difference between valid and licit action. You can be sure that the accident victim was glad that a "valid" doctor was there to help him when he needed it the most.

Catholics who can't find an available priest or one willing to help them are now calling upon married Catholic priests with this same understanding of their validity under Church law. Married priests are people who received a divine calling to priesthood from God. They successfully completed years of seminary training and were validly ordained by Roman Catholic bishops. They have graduate degrees in theology and other related fields.

Because of Canon 290, you can be assured that the sacraments married

priests provide are as valid as those provided by a celibate priest at any Roman Catholic parish. People who have been helped by married Catholic priests believe that their priesthood is most certainly valid in the eyes of God.

The Golden Canon

Canon 1752 has been referred to as the "golden rule" of Church law. It states: "...the salvation of souls... is always the supreme law of the Church." It would seem that this canon makes it quite clear that all of the Church's laws and efforts exist to serve the spiritual needs of the People of God. Any laws which work against this primary objective are, in effect, counter-productive and consequently of questionable validity. If the man-made rule of mandatory celibacy for priests is keeping you from receiving the sacraments, then the celibacy rule is working against the primary mission of the Church. This understanding of the Church's golden rule places the married priesthood in an entirely new light. It also allows you to share in our common authority and responsibility for the Church's future.

From the viewpoint of Church law, we are in a state of emergency because the shortage of celibate priests is closing parishes and threatening the availability of Mass and the sacraments, which are the essential activities of the Church. A reversal of this shortage of celibate priests is quite unlikely for the future. In fact, all studies which have been done, including those sponsored by our own United States National Con-

ference of Catholic Bishops, indicate that the crisis will only grow worse in the years ahead. There will be fewer and older celibate priests to serve increasingly larger numbers of Catholics.

The merging or closing of parishes is not an acceptable answer to this crisis. The Rent A Priest program is a creative initiative available to Catholics who are caught in this growing crisis. Many parish communities feel that re-instating the 20,000 plus married Catholic priests here in the United States is a good and effective solution because it has solid historical and theological precedent and is clearly provided for by Church law.

Bishops Quietly Applaud

Our American bishops deal with the shortage of celibate priests every day. One out of four bishops have said, off the record, that they are ready to welcome married priests back with open arms. America's bishops are good leaders who want the best for their people. They are aware that there are 400 married priests, on average, in every state. Working together, married priests and the remaining celibate priests can stop the parish closures. Side by side, they could dramatically improve the availability of Mass and the sacraments. Many of America's bishops want to stop wasting the education and experience that married priests have to offer the Church. Every bishop has received information about the Rent A Priest program. Several bishops have encouraged us to continue promoting the

married priesthood because it is a Church tradition that practice becomes custom and custom becomes law. This is already being done with the acceptance of married Protestant ministers into the priesthood, and Pope John Paul's declaration that celibacy is not necessary to the priesthood. *The next step is for people to begin to ask married priest couples for pastoral care.*

You may not be aware of the many changes in the church that have taken place through the people - from the ground up, instead of the top down. Altar girls are a recent example. Many parishes trained girls as well as boys to be servers at Mass. The Vatican issued a ruling against the use of altar girls in 1987. Because of non-acceptance of this regulation and the continued use of altar girls around the world, the Vatican relented and relaxed the ruling. Practice becomes custom and custom becomes law. As more and more Catholics call upon married priests to provide them with the sacraments, this practice will bring the full reinstatement of married Catholic priests, an end to the parish closures, and better sacramental care for all Catholics.

We've covered a lot of ground here, so let's summarize. Our message is simple and straightforward. As a Roman Catholic, you have the right to call upon married Catholic priests for Mass and the sacraments. The Rent A Priest program is a pastoral ministry of married Roman Catholic priests. We are offering our priesthood to meet the

spiritual needs of today's Catholics. We share the same goals as our bishops: to guarantee that all Catholics have full access to Mass and the sacraments, and to work so that all Catholics experience the fullness of our Catholic tradition. These are the primary and the essential activities of the Church. When Rome formally reinstates all of us married Catholic priests to full participation in the Church, we will work in coordination with our bishops and our brother celibate priests who need our assistance. Until that day comes, we will use the pastoral provisions for married priests granted by 21 Canon Laws to serve any and all Roman Catholics who ask for our help. Through the Rent A Priest referral service, married Catholic priest couples are bringing the Mass and the sacraments into Catholic homes across the country.

Rent A Priest: Referral program with a catchy name

Louise Haggett, a traditional Catholic businesswoman, started Rent A Priest in 1992. Louise couldn't find a priest to visit her mother in a senior assisted-living center. She was surprised to later discover that so many married Catholic priests would be available to help her, if only she knew how to find them and how to ask for their help. Louise founded an organization called "Celibacy Is the Issue" and started the Rent A Priest free referral service so that all Catholics, especially the elderly, would never be without a priest. She chose the catchy name "Rent A Priest" because it is easy to remember - especially in a

crisis situation. As a result of her efforts, thousands of Catholics have received pastoral care from married priests and are learning things about our Church's history that they never knew before.

I want to stress that the Rent A Priest program is a free referral service. The Rent A Priest initiative goes from month to month on the private donations of everyday Catholics like you. We maintain a computerized database of married Catholic priests across the United States. You can personally access this database 24 hours a day through our web site at www.rent-apriest.com. You can also call our 800 number: 1-800-PRIEST-9. When you call, please leave your name, address, phone number and a brief description of the help that you need. We will be happy to send you information along with a list of the married Roman Catholic priests in your area. You can then contact your own local married priests directly. You can also write us a letter. Address it to Rent A Priest, 14 Middle St., Suite 2, Brunswick, ME, 04011. If you have email capability, our email address is [rent-](mailto:rent-apriest@aol.com)

apriest@aol.com. It might be wise to learn who your local married priests are so that you will be prepared for unforeseen circumstances. Get to know the married Catholic priests in your area and keep their phone numbers handy. If you need a priest, you'll have more than one option if a situation arises.

If the Sunday or daily Mass you've been accustomed to attending is no longer available due to the shortage of celibate priests, you have the legal right to call a married Catholic priest. If you are contemplating marriage or re-marriage, and have been turned away by the institutional Church, a married Catholic priest is available to provide you with a Roman Catholic ceremony that is fully recognized by civil authorities. If your loved one has no parish priest available for Communion and Anointing of the Sick, call a married Catholic priest for help.

Jesus always put people first. When faced with situations where he had to choose between obeying the dictates of the law and responding to human need, he always put people's needs above the law and acted

quickly to help them. Jesus never turned anyone away, and neither will married Catholic priests.

"39 Popes Were Married!" was written and recorded by Father John Shuster. It was produced by Celi-bacy Is the Issue. This article is copyrighted, **but it can be freely duplicated** in its entirety and distributed without profit so that the truth about the married Catholic priesthood can be made available to everyone.

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THANK YOU

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Very old Canon Laws in the Church removed from the books:

Source: *"Istoria di tutti i concili"* of Battaglini, Vol. 1, page 19 (1686)

- **Canon 17R:** Bigamists will not be eligible for ecclesiastical dignity and Sacred orders.
- **Canon 21:** The eunuch is not reputed unworthy of the sacred orders if so born or castrated by the enemies; but he instead is unworthy of ordination, the man that mutilates himself or voluntarily agreed to be castrated.
- **Canon 25:** The bishop, priest or secular fornicators should be deposed; but not deprived of Holy Communion.
- **Canon 27D:** It is permitted for clergymen, choristers or readers, after the clerical training to get married.
- **Canon 5D:** The priest should never abandon his wife; but hold her, and with her live long in peace.
- **Canon 41 T:** The ministers of the altar shall sustain themselves from the proceeds of the same altar, but should share with poor men and pilgrims.
- **Canon 48:** Damned be the cleric that dismisses his own wife to join with another woman.

I. PARTIAL LIST OF MARRIED POPES

<u>Name</u>	<u>Year of Papacy</u>	<u>Married</u>	<u>Children</u>
St. Peter	Apostle d.c. 64	before ordination	N/A
St. Hormidas	514-523 A.D.	before ordination	1 son
St. Silverus	536-537	Antonia	N/A
Hadrian II	867-872	before ordination	1 daughter
St. Felix III	483-492	widower during papacy	2 children
Clement IV	1265-1268	widower	2 daughters
Felix V	1439-1449	widower	1 son

II. POPES WHO WERE SONS OF POPES OR OTHER CLERGY

<u>Name of Pope</u>	<u>Year of Papacy</u>	<u>Sons of</u>
St. Damasus I	366-384	Priest S. Lorenzo
St. Innocent I	401-417	Anastasius I (399-401)*
Boniface	418-422	Son of Priest
St. Felix	483-492	Son of Priest
Anastasius II	496-498	Son of Priest
St. Agapitus I	535-536	Gordianus, a Priest
St. Silverus	536-537	Pope St. Hormidas (514-523)
Deusdedit	615-618	Subdeacon, Stephen
Theodore I	642-649	Son of a Bishop
Marinus I	882-884	Son of a Priest
Boniface VI	896	Bishop Hadrian
John XI	931-935	Pope Sergius III (904-911) illegitimate
John XV	989-996	Priest – Leo

* dictionary does not indicate whether or not Pope Anastasius was married

III. POPES WHO FATHERED OTHER ILLEGITIMATE CHILDREN AFTER CELIBACY LAWS OF 1139

<u>Name of Pope</u>	<u>Year of Papacy</u>	
Innocent VIII	1484-1492	Fathered several children
Alexander VI	1492-1503	As Cardinal fathered several children
Alexander VI	1492-1503	Named 2 grandsons Cardinals at 14-16 years old
Julius	1503-1513	As Cardinal, fathered 3 daughters
Paul III	1534-1549	Mistress – 3 sons, 1 daughter
Pius IV	1559-1565	3 sons
Gregory XIII	1572-1585	Had son prior to becoming a priest at 40

SOURCE: THE OXFORD DICTIONARY OF POPES, OXFORD PRESS

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Donated Services	7,374.00
Fundraising	13,445.00
Catholic Resource Center	45.00
Interest and other Income	1,430.34
Total Income	\$73,021.34

EXPENSES

Programs

Rentapriest advertising/promotion	\$13,988.78
God's Yellow Pages	687.95
Fundraising	3,399.41
Informational Technology Project	1,374.00
Memberships-International Council Of Community Churches (ICCC)	4,245.87
Tithing (ICCC, SNAP, Bishops Accountability.org)	4,030.91
	\$27,726.92

Administration

Accounting and Legal	737.50
Board Meetings (reimbursed by members)	2,474.95
Office Expenses	4,131.34
Salaries—Donated	5,850.00
Salaries	13,662.00
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Rent and Utilities	4,991.62
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