

*come as you are*® summer 2008  
news and spiritual journal  
of citirentapriest



Love and Marriage  
Marriage and Mandatory Celibacy  
Mandatory Celibacy and  
Clergy Sexual Abuse

## CITI MINISTRIES, INC.

### WHO WE ARE

Concerned Catholics.

### OUR MISSION

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

### OUR STRATEGY

Practice becomes custom, custom becomes law in the church. (Canon Law #27)

### OUR PROGRAMS AND SERVICES

- Society of Christ's Priesthood- Religious society that certifies marriage and chaplain ministry in the Roman Catholic tradition
- God's Yellow Pages-Internet and Printed listing of Sacred Ministers. [www.rentapriest.com](http://www.rentapriest.com)
- Seminars and Workshops – Education – Research
- Healing Ministry to clergy abuse victims/survivors
- Faith Worshipping communities
- Come As You Are® Newsletter
- Speakers' Bureau

### MEMBERSHIP

Supporting Members \$50 per year  
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For God's Yellow Pages and Certified Memberships, contact CITI's office.

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CITI is a 501.c3 nonprofit corporation.  
Thank you.

## THE GOKART

In the year 2000, I had a dream that I later related to a corporate organizational consultant doing some work for CITI at the time. (Joe is also a married priest.) He said, “That wasn’t a dream that was a vision, a prophecy!” It went like this:

*“I was in a Catacomb cell. There were no doors, just archways, and the guards throughout wore uniforms like we see worn by Vatican guards in Rome. There were no floors, just dirt and it was dark, cold and damp, but I could see a fledgling light down the winding hallway.*

*All of a sudden, a small GoKart appeared —no driver and the engine was running,, almost like it was inviting me to climb in. I did, but it would only move a few feet at a time, and very slowly. As I looked around to make sure I wasn’t being followed, I noticed a small, very bright burning cross bouncing behind the GoKart, trying to hop on—hot like a horse’s wrought iron shoe being fired. I felt sorry for the cross so I picked it up and put it in the GoKart. We instantly flew out of the Catacomb almost like a spaceship.”*

I woke up startled and the dream haunted me for hours, even days. Prayerful reflection made me realize that the “red hot cross” was clergy sexual abuse that almost no one wanted to deal with in 1999 or prior years (my own research began in 1992, after Tom Doyle’s paper had already been released to the hierarchy [1985] and Richard Sipe’s “Secret World” was published [1990].

I interpreted the “spaceship” flight as to how quickly reform would take place when clergy sexual abuse was *seriously* addressed by the church—meaning the people—beyond just support of the victims and beyond addressing the real genesis—as seriously as other reform issues like mandatory celibacy and women’s ordination. When Bishop Robinson visited the U.S. in the spring of 2008, he spoke of the need for investigating the lifestyle of celibate priests [and nuns] and the loneliness they experience (Paulist Center, Boston). Others blame power, control and even homosexuality in the priesthood. As the “fired heart” on the cover illustrates, it’s all related, all in the same pot.

The original theme for this issue of Come As You Are was to be “Love and Marriage.” The following current events added to the theme however, bringing to mind the 1999 GoKart story:

- The **re-ordination** of a Czech married priest who had been secretly ordained while assisting JPPII’s underground Berlin Wall coup incident and later de-frocked when it was discovered that he was married.
- Pope Benedict finally apologizing to American clergy abuse victims;
- Australia’s auxiliary bishop Geoffrey Robinson acknowledging the necessity for studying loneliness in the priesthood (conclusion of my own research—The Bingo Report);
- The Vatican strongly rejecting a fundamentalist approach to the Scriptures (does this challenge what they preach about a celibate Jesus and an all-male discipleship?).

This edition now includes: Love and Marriage, Marriage and Mandatory Celibacy and Mandatory Celibacy and Clergy Sexual Abuse. LH

Louise Haggett

## Love Yourself for Whom You Are

Rev. Jim Lovejoy

The Holy Gospel of St. Mark, chapter 12, verses 28-31  
 "You shall love the Lord your God with all your heart,  
 with all your soul, with all your mind and with all your  
 strength. The second is this; you shall love your  
 neighbor as yourself. There are no other  
 Commandments greater than these"

As I later studied the New Testament, I came to realize  
 how distorted this image is.

Too often we think of God as a harsh judge just waiting  
 to punish us for our wrong doings. In the New  
 Testament Jesus turns this around. Without  
 downplaying the importance of the Old Testament  
 and the Ten Commandments, He answers the question  
 of one of the learned teachers as to which  
 Commandment is the greatest with these words:  
 The "First Commandment is to love God above all else;  
 and the second exhorts us to love our neighbor as we  
 love ourselves."

To make sense of this we need to start with ourselves.  
 Do we really love ourselves? Each of us has been  
 created by God out of love. We are all precious in His  
 eyes, worthy of being loved despite our weaknesses.  
 This is especially true for husbands and wives who  
 have the capacity to co-create with God new life.

What an awesome privilege and responsibility! We are  
 the only creatures with human intelligence and a free  
 will. We are the only creatures who have the ability to  
 forgive others or ask forgiveness of them.

We have a spiritual life as well as a material body and  
 we are the only ones destined for eternal life with God.

Why then do we find it so hard to love ourselves? We  
 have compelling reasons for doing so.

Then Jesus tells us to love others as we love ourselves.  
 They have the same God-given qualities. So, instead of  
 being jealous of others, criticizing their faults, wishing  
 them ill, we should treat everyone as we ourselves want  
 to be treated.

Finally, we can only love God if we first love our  
 neighbor because again He tells us, "How can you love  
 God whom you cannot see, unless you love those  
 whom you can see?"

I believe that it was young people living in the 60's,  
 protesting war and violence and racial hatred who first  
 coined the simple words: "God is Love". I sometimes  
 wonder if they realized the prophetic nature of these  
 words. They sum up the essence of whom God is.

My prayer for soon to be married couple is that they  
 take these words seriously and live them out in their  
 married life.

Love yourselves for whom you are Love each other  
 as your chosen partner in life and let your mutual love  
 be a model for those you meet. Finally, love God for  
 having brought you together.

*J Lovejoy28@yahoo.com*

## *The Love Between You*

Fr. Tom Vandenberg  
 St. Vincent de Paul Parish Federal Way, WA.

It is time we honor what goes on between you,  
 Not you as bride,  
 Nor you as groom,  
 Not even you as husband and wife,  
 Not you at all.

Which comes, in part, from each of you;  
 Your gift to each other,  
 That creates you anew.

We take this time to honor the sacred,  
 The love between you,  
 is nothing less than a sign  
 Of God's love made visible,  
 For all the world to see;  
 And in the seeing,  
 To be drawn into the ways of love.

It is between you  
 Not in the man alone,  
 Nor in the woman by herself,  
 But in that wonderful space between you,  
 That you fill with your love.

Love must be between you,  
 Or there is nothing between you.  
 Only emptiness,  
 And your marriage is a wasteland.

But when love is between you,  
 Your differences are blessed,  
 Opposites attract,  
 Creation continues,  
 And God says, "It is very good!"

When love is between you,  
 The meaning of a sunset changes,  
 As does the meaning of a meal,  
 A song,  
 A glance,  
 A touch.

(Cont'd. on page 4)

*The Love Between You*

(cont'd. from previous page)

Even the atmosphere in a room changes,  
 Children can feel it,  
 It has warmth,  
 The blush of joy,  
 A feeling of security.

When love is between you,  
 You have a channel to see clearly  
 The beauty of the other,  
 The stupidity of clinging to a hurt,  
 The doubt of your worthiness;  
 You may question your readiness,  
 You may wonder what you know,  
 Knowing only that you love,  
 And trust it is enough.

When love is between you,  
 You are caught up in a mystery,  
 Not to be solved,  
 But to be lived.  
 You see how wonderful life really is,  
 And you hold on to it,  
 You taste it,  
 You savor it as on your tongue,  
 Lest it slip away too fast.

When love is between you,  
 You dread the day it will come to an end,  
 For something this wonderful  
 Couldn't last forever,  
 Could it?

Then you remember:  
 God is Love!  
 Where love is, God is!  
 Love never ends!  
 Love is stronger than death,  
 Even for a man and a woman!

When love is between you,  
 The goal of your journey together  
 Is no more important  
 Than the journey you share,  
 Day by day,  
 Week by week,  
 Year by year,  
 When love is between you.

www.stvincentparish.org.

**A BLESSING ON YOUR SECOND MARRIAGE**

Married priests witness marriages for those who, for whatever reason, cannot or will not have their ceremony in the Church. Reasons might include an interfaith marriage or a destination wedding. The majority of couples who contact married priests, however, are divorced Catholics who do not want to go through the annulment process.

The Catholic Church established an alternative to the external forum based annulment in 1980, though very few people are aware of it. Appropriately called The Internal Forum, CITI provides information in two forms. An audio tape with general information is entitled "A Blessing on Your Second Marriage." "Blessing" is authored by CITI's VP Rev. John Shuster and is available through our website bookstore at [www.rentapriest.com](http://www.rentapriest.com).

The other more detailed version with theological background is now available both in hard copy and on our website for download in .pdf. Entitled "Pastoral Care of Divorced Catholics" the booklet was researched and written by the late Rev. Dr. Edward Kalmanek, a married Catholic priest from Ionia Michigan. It was developed in response to the needs of divorced Catholics who seek sacramental inclusion in the Catholic Church, and was first presented at the CITI Ministry Seminar for married Roman Catholic Priests, *Building Your House Church*, November 1-3, 1996, in Columbus, Ohio.

Rev. Kalmanek was a member of the missionaries of the precious Blood and was ordained in 1951 in the diocese of Cincinnati.

The late Dr. Kalmanek's prior publications included the *Christian Formation Program* designed to catechize Christian families through small group discussion on the Sunday Gospels. He also authored the *Mystery of Faith I and II* as an outflow of the *Christian Formation Program*. In addition to his writings, Dr. Kalmanek served as retreat master for numerous communities of religious sisters, taught both theology and psychology and gave theological lectures throughout the country.

Pastoral care of Divorced Catholics is explained in more detail on page 5 by married priest Tom Brooks who has had occasion to use it in his marriage ministry. LH

**CITI'S BLOGSPOT**

Read spiritual articles on CITI's Blogspot:  
[www.rentapriest.com](http://www.rentapriest.com). You can even post some yourself.  
 If interested in posting, write:  
 Rich Hasselbach: [sacables@mac.com](mailto:sacables@mac.com)

## ANNULMENT OPTION

### “I Could Have Been a Contender”

Rev. Tom Brooks



Tom and Nancy Brooks

A few months ago I was asked to assist a couple in the matter of the husband’s wish for an annulment of his first marriage. He had been married in the Catholic Church and had divorced his wife. He married a Catholic

widow a few years ago in a civil ceremony. When they called me they were attending a Catholic Church and receiving the sacraments.

They had approached the priest in the parish and begun to discuss the annulment process. However, there were obstacles to an annulment.

My first instinct was to confer with Louise Haggett as to what CITI members were doing in situations like this. After all, I had not worked with a couple for twenty years in this matter. Louise told me about a booklet CITI Ministries had published over ten years ago and said she would send me a copy. The title of this booklet is: “Pastoral Care of Divorced Catholics”. The booklet was written by Edward J. Kalmanek PhD, a married Catholic priest. Ed has died since writing the booklet.

When I received the booklet from Louise, I read it and took many notes. I had never met Ed but was thrilled to read a presentation that I could understand and pass on to the couple who had approached me. Allow me to present an outline of what Dr. Kalmanek presents in his booklet.

He starts out with several references to both Scripture and the Second Vatican Council. These references introduce the basic principle that is needed when dealing with divorced Catholics which is the love of Christ. Marriage is to be seen as a covenant of love rather than as a merely legal contract. Ed goes on to explain how this plays out in determining the value of any human law. He shows how there is both the letter of the law and the spirit of the law, and that the spirit of the law ought to always hold sway as Jesus had taught us. Ed carries this thought further as he teaches us about three important theological principles: equity, epikeia and oikonomia. All three of these principles assist in supporting the spiritual health of individual human persons when in conflict with human church law. He explains these principles thoroughly.

The highlight for me in all this is that there are many

ways to show how present church law needs to catch up with good theology.

Dr. Kalmanek next presents a history of how the church has viewed the idea of the indissolubility of marriage. He shows how present law may well be carrying on a certain world view of male dominance and subsequent ownership of women. He shows that the reality of a loving relationship is far more important than the idea of ownership. By reviewing all the important theology and scripture, Ed leads us to see how the option of the use the internal forum may be helpful in many cases.

When I saw the term “internal forum” in Ed’s booklet, a light went on in my head. I recalled that I had used this option while still a clerical priest (1971-1991). The

### “I Could Have Been a Contender”

*external* forum in regard to annulment would be the process in which the couple fills out the proper forms and submits them to the diocese for a decision, while the *internal* forum involves a decision based solely on a person’s conscience. Several examples are presented in Ed’s booklet of incidents where the internal forum would be used.

After studying Dr. Kalmanek’s booklet I spoke with his widow, Judy. She was able to answer some questions I had. I had the feeling they had written the booklet together because her answers were so clear and helpful. One thing I asked her was to comment on an idea I had long held that since we Catholics teach that the Sacrament of Matrimony is actually performed by the husband and wife, shouldn’t they have the primary position in deciding that the marriage is no longer viable? She said that she felt that Dr. Kalmanek would agree to that. I feel that this gives more weight to the value of the internal forum wherein the decision is made by the married person, not by a tribunal.

Next, I called a long time friend of mine who has worked in a diocesan tribunal office on annulments for almost thirty years. I asked her how the internal forum was being used these days. There was a long silence broken by a question, “What is that?” She had never been told about the internal forum. I briefly explained it to her and she blurted out, “My heavens, if I had known about this, I could have helped a lot of people over the years!” Her response made me think of the words, “if only I had known this, learned this, done this, I could have been a contender!” She checked with a colleague in the tribunal who informed her that the internal forum solution is no longer taught in seminary and is seriously frowned upon. Two friends of mine still active as clerical priests confirmed this. They both said

(Cont’d. on page 9)

**RENT A PRIEST NEWS**

**CITI CONGRATULATES THE FOLLOWING NEWLY CERTIFIED PRIESTS**

David Maes, CO; Jacek Zebrowski, MI; James Roche, NJ; John Wentland, CT; Gary Ortiz, NM; George Bonus, OH; John King, OH; Andrew Santos III, IN; and John Bischoff, OR

**CITI SEEKS NEW OPERATIONS MANAGER**

An exciting vocation awaits that special person called by the Holy Spirit to continue the day-to-day operations of CITI. Perhaps you might know a lay person who would like to “feed” married priests and the public, and be fed in the process.

See our website for the job description.

**CITI VP JOHN SHUSTER INVITED TO SNAP'S BOARD OF DIRECTORS**

It is no small secret that married priests support the victims of clergy sexual abuse. Some have held picket signs, some have slept overnight in vigiling churches, some have provided spiritual services or Home Masses when asked. CITI’s Vice President Rev. John Shuster is now also serving on the Board of Directors of Survivors Network of those Abused by Priests (SNAP).

**NEW STORIES ON WEBSITE**

Check [www.rentapriest.com](http://www.rentapriest.com) for relevant news stories:

- Vatican RE-Ordains Czech Republic's first married Roman Catholic Priest. *Priest had been ordained once, used in JP II and Ronald Reagan's underground coup that resulted in bringing down the Berlin Wall. When discovered priest was married, he was later defrocked,*
- Martini Calls for Church Reform. *Outspoken Cardinal Martini of Milan, Italy, calls again for a married priesthood.*
- Nashville Priest Says Married Men Should Be Ordained. *Once silenced Fr. Joe Breen bravely calls for a married priesthood.*
- British Petition Calls for Married Priests, Ordination of Women. *The petition can also be signed by Americans..or a personal letter sent to the Vatican. (See our own petition and challenge next column)*
- Courageous Australian Bishop Tours U.S. Speaks on Clergy Sexual Abuse. *Plugging his controversial new book, Bishop Geoffrey Robinson says loneliness and the lifestyle of priests as well as their powerlessness need to be studied.*

**CITI PETITION FOR CATHOLICS**

CITI is a lay organization which calls back to ministry priests who have married. According to the ancient tradition of the Roman Catholic Church, in times of emergency a priest has full sacramental faculties (jurisdiction) to celebrate the Sacraments of the Catholic Church. In the past, an emergency has been explained or described as times of national tragedy, earthquakes, horrible storms, and national tragedies like 9/11. However, an emergency situation also occurs when the people are denied the Sacraments of the Church.

There are many very good priests serving our communities. Many of these priests now have multiple parishes to cover on weekends. These priests are stretched beyond reasonable limits for effective ministry. This, too, can be classified as an emergency situation.

As the People of God you have the right to receive the Sacraments of the Church. We have been taught that Eucharist is the central keystone of our faith. When Eucharist is not available the community is diminished. Some now feel that maintaining mandatory celibacy seems to be more important to the life of the Church than Eucharist.

If your community is without Eucharist, please log on to [www.rentapriest.com](http://www.rentapriest.com) to locate a priest ready and willing to serve you.

Also, Please sign the petition below, along with your friends, to request re-instatement of married priests. Let the Sacraments of the Church, once again, be available to you.

You can either mail the petition with your signature, or write your own letter to the Pope and send it to:

Benedict XVI  
His Holiness The Pope  
Bishop of Rome and Vicar of Jesus Christ  
00120 Vatican City, Europe

Your signature

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**EMMAUS COMMUNITY**

Bridgewater, MA

Rev. Joseph and Mary Jane McCool

The Emmaus Community is a group of about thirty people who come together for worship in the Bridgewater, Massachusetts area. Many share a common bond of roots in the Roman Catholic community here, and a strong bond of friendship. We also have in common a firm commitment to an inclusive Eucharistic celebration in the manner of the Last Supper as Jesus and his early followers might have experienced.

Our community was formed in the local college Catholic Center many years ago, and blossomed as members made choices that separated them from their parish focus. This core group sought out local Married Priest Joe McCool to preside over a Christmas Mass for and with them in 2006. Soon thereafter we began our monthly liturgies. Our commitment to function as a community was enhanced when several of our members attended a CITI conference in Boston. Married Priest Ron Ingalls, who shared priestly duties in our original Framingham community, continues his involvement by rotating with Joe as presider at our monthly celebrations. The Emmaus Community now schedules a liturgy on the last Sunday of each month, in one or another of our homes. We always have a dialogue homily in which we are enriched by the reflections of all our members. A committee meets prior to the service to decide on readings and music, and to make note of concerns particular to our group at a given time. E-mail notices keep us updated on community activities or needs. One of our members, Catholic by adoption and Jewish by birth, who is steeped in Jewish tradition, offers Torah studies after liturgy occasionally. It is our good fortune to have been joined recently by an accomplished musician, who now graces our services with harp, guitar, and an occasional original composition.

People seem to want to donate money, so we have a small fund available to donate as the need arises, to a Haitian medical center, to a battered women's educational fund, to a local family in need, to a scholarship in memory of one of our members [CITI?]. We have no rules, no by-laws, just a strong bond of friendship and commitment to follow the example of Jesus in our Eucharistic celebrations.

We have found no need at present to formalize our structure, and we have no ambitions to grow or proselytize. Yet people are attracted to our services, and our living rooms are full at each Liturgy. Coffee hour can often stretch to two hours, as people truly enjoy our shared fellowship. Some members continue to attend services elsewhere during our "off" weeks, but all return to our community monthly, eager to again hear our simple message of Jesus' peace and love.

[jmcool227@aol.com](mailto:jmcool227@aol.com)



## THE MARRIED PRIEST AND THE IRON MASK

Rev. John Shuster

When a Roman Catholic priest leaves the all-male clerical lifestyle for married life, he departs wearing an iron mask. Some priests are aware of this mask, others are not since they have worn it for so long. A married priest must eventually deal with removing the mask if he is to be healthy and integral. To fully become the married Roman Catholic priest that he is, he must take off the iron mask. It restricts his view, and hides his true face from the Roman Catholic community that needs his ministry of priesthood.

The plates of the mask are messages that are meant to control him. Some messages are clear and public, others are subliminal, but all are crafted to contain the priest he is in his own eyes and to those he meets.

All of these messages are negative and manipulative. The iron mask is used to cripple the priest emotionally and spiritually. Its goal is to compel him to hide the light of his priesthood under the proverbial bushel basket for none to see.

What are the plates/messages, and what truths do they coerce the wearer to hide? Each iron mask is different. Here are just a few examples:

"You are no longer a priest." In reality, priesthood is a permanent charism guaranteed by history, tradition, and even by Canon Law 290: "Sacred Ordination, once validly received, never becomes invalid." Once a priest, always a priest.

"You never had a vocation to the priesthood." We married priests have been called by God and the community to priesthood, not to be clerics in an institution that has become predominantly gay. We are concerned with spirituality and service, not institutional position and privilege. We are truly ex-clerics, but never ex-priests.

"Your marriage is sinful." Marriage is key to salvation and a most important Sacrament. Our marriages, our wives and our children are beautiful.

"You have been unfaithful to your promises." Married priests are faithful to the earliest traditions of our Roman Catholic Church - before the political suppression of the married priesthood in 1139 by a worldly pope. The laws demanding mandatory celibacy for priests were born of violence and greed – married priests who would not cooperate were imprisoned and their wives and children were sold into slavery. (Ranke-Heinemann, [Eunuchs For The Kingdom Of Heaven](#) p. 110 ISBN 0-385-26527-1) Because mandatory celibacy has coercion at its core, no binding contract is legally possible. Married priests have been unfaithful to oppression and manipulation. The

enforcement of mandatory celibacy has crippled the Church and created multiple sex and money problems that dog us to this day. For these reasons and many others, mandatory celibacy cannot be from Jesus.

"You have left the sacred company of men and have associated with women." Married priests prefer women. Married priests honor women and find their spiritual fulfillment in the Sacrament of Marriage. The married priesthood is restoring the balance of the masculine and the feminine to the institutional church that was lost so long ago.

"You have compromised your personal holiness with sex." Sexuality is not sinful. It is the way all peoples find intimacy, create family, and grow closer to God. The professed sex-less clerical priesthood is rife with clandestine homosexual and heterosexual activity that is abusive to all involved. How ironic that the bishops and priests who preach so much about sexual purity have been exposed for committing the worst sex crimes imaginable – those against trusting and vulnerable children. Our children.

"You are a scandal to the faithful." People love married priests and their wives. More than 70 percent of American Catholics want their married priests back at the parish and fully active in ministry and church leadership. *The reinstatement of married priests is among the first steps in cleaning up, renewing and rejuvenating our beloved Roman Catholic Church.*

"You don't believe in God or the Church, nor do you obey the Pope." We have not left the Church, in fact we have totally identified with the real Church according to Vatican II, the people in the pews. We have proven our faithfulness in the fire of exile. We look forward to an expression of papal authority that no longer fears the feminine while preferring the masculine, one that focuses on the spiritual well-being of its people above all else.

"You and your women are undermining our clerical authority. You are ruining the Church." True authority in the Church rests within the people. The people, not the hierarchy, are the true seat of authority. Servant leadership serves the needs of the people and takes direction from the Spirit of God that lives in the entire Church community. As married priests, we stand among the People.

There are more plates/messages. I'm sure you have your own to add to this short list, but we should not dwell here. **THE CHALLENGE IS NOT TO COUNT AND ANALYZE THE PLATES, BUT TO FREE ONE'S SELF FROM THE MASK!** Iron masks can be strong and difficult to open, but one key unlocks them all. That key is **MINISTRY**. (Cont'd. on p 11, col. 1)





## A REFLECTION ON AUSTRALIA BISHOP GEOFFRY ROBINSON'S U. S. VISIT

by Margaret Starbird

My husband and I attended Bishop Robinson's recent lecture in Seattle. We loved the man and his message, but are sad to think that the only hope

he could offer was "conversation"--dialog amongst ourselves mostly, since so few bishops would be willing to listen.

I believe that the "pen is more powerful than the sword"- but just talking to one another is not going to change the world. We need to vote with our feet-by withholding support for an institution that is unwilling to address its "cardinal sin"-the systematic denial and silencing of the "Feminine" and its inherent connection with the people, the earth, and the compassionate "wisdom" of God.

At the Seattle lecture, a point was made by a woman from the audience who suggested that the recent scandals might not have occurred if women had a significant voice in the Church.

During his lecture Bishop Robinson made an interesting point about Jerome's mistranslation of a word in "Hebrews"--a mistranslation that placed priests above and apart from the people--establishing a "pedestal" for the clergy that was not present in the original Greek.

Clearly most priests are not really connected with the people in the every day lives and struggles of families.

In 1977 one of my sisters in the Emmanuel prayer community, called me to talk about a really strange synchronicity that had occurred. In three separate incidents the right hand of Jesus had broken off: her rosary's crucifix, her family's statue of the Infant of Prague, and a crucifix her husband had had shipped from a store in Korea. She wondered what the missing "right hand of Jesus" might mean. Remembering the book by A.J. Cronin called "The Left Hand of God"--(about a layman pilot who assumed the robes and role of a priest in China to evade arrest), I suggested to her that the "right hand of God" was the priesthood, since the "left" seemed to refer to the layman pilot. Our community later prayed about the image and was shown that the "right hand"/priesthood was not connected to the "body"--and that this was a cause of great distress and harm to the entire Church. One

memorable day a year or so later, another of our prayer community's "founding mothers" was horrified when she went into the chapel at the US army base in Puerto Rico where they were living and found that the right arm of Jesus on the cross above the altar had fallen off during the night and tipped over the tabernacle, scattering consecrated hosts all over the altar and floor. Our Emmanuel prayer community felt we were being shown that the "right hand" (priesthood) was defiling and desecrating the "body of Christ" (i.e. --the people).

A short time later the base commanders had to close the chapel and totally renovate it because they discovered an infestation of bats in the belfry!

At the time, we had never heard of pedophilia--- but in 1979 we felt moved to consecrate our "Emmanuel" community to the intention of the "purification of the Roman Catholic Church and its priesthood." We were led to include a line from the Song of Songs in our consecration prayer:

"Set me as a seal on your heart, a seal on your arm." We were not aware at the time that the line was part of the liturgy for the Feast of Mary Magdalene--a line spoken by the Bride about her commitment to the Beloved.

Just talking about pedophilia (the consequence) without addressing the root cause (institutional denial of the "flesh"--the emotional and physical well-being of human persons as integral to their spiritual health and "wholeness") will not affect the changes we hope for.

"In the cities shall yet be heard--the voice of the Bridegroom, the voice of the Bride." (Jeremiah 33: 10b -11a). [www.margaretstarbird.net](http://www.margaretstarbird.net)

(Annulment Option-Brooks-Cont'd. from page 5) it was all about control by the hierarchy. I have subsequently sent a copy of Dr. Kalmanek's booklet to my friend who works at the chancery tribunal.

I then presented the man wanting an annulment from his first marriage with the idea of the internal forum and it appeared that this option would apply to his life and that he could use it. He seemed to understand the fact that, by using the internal forum, there would be no paper handed to him by a chancery official saying his first marriage was annulled. He seemed to understand that it was his conscience making the decision. To help him further, I gave him a copy of Dr. Ed Kalmanek's booklet. So, I want to send a thank you out to Dr. Ed as his booklet was so instrumental in allowing the love of Christ to reach out to a divorced Catholic once again. [brooksnevius@msn.com](mailto:brooksnevius@msn.com)

## CELIBACY? Andrew Asks Jesus

*A Scenario*

by Bill Cleary

One day long ago in Galilee, Simon Peter – who was never the brightest of Jesus’ apostles – sent his brother and fellow fisherman Andrew to Jesus for advice.

Andrew, it turns out, was no more of a deep thinker than Peter, though good with words. “Get it off your chest,” he said to Andrew. Andrew had just told Peter of a great new idea of his and felt hesitant to broach the theoretical subject with their gifted rabbinic teacher and leader. You may have guessed the idea. Celibacy.

Andrew complied. He encountered Jesus alone by the campfire one night. After a friendly introductory greeting, he soon found himself describing in detail his hopes that those who would guide the new beloved worldwide community Jesus sometimes spoke of -- should have to first vow lifelong celibacy, and then be able to live that commitment honestly.

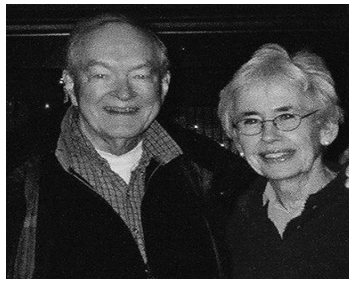
"We leaders wouldn't need women companions," Andrew said. "Or sex or feminized sentimentalities or children around our feet. We'd be tough-minded theologians and students of religious history, not inclined to fall into the mistakes that religions have always made. We'd build our leadership authority on the insights of all of us early disciples and on the solid Scriptures, trusting that if this is to be God's church, the Holy Spirit would not allow us to lose our way or depend on new religious experiences not built on the old proven doctrine. With celibate vows, we would not have divided hearts."

Here Jesus wanted to get a word in, but Andrew went on a bit. "We unmarried, celibate leaders will give our hearts completely to God, and not need to waste energy cooking food for children or listening to uninformed input from back-talking youth or from the non-theists or impractical mystical types. Without sex to seduce and misguide us, we will set a new high standard for purity and virtue."

"Hold on now, Andrew," Jesus finally said. "What would you think of your plan for celibacy if you were told of its negative side?"

Andrew blinked a few times and said: "Negative side?"

"We know a tree by its fruit," Jesus said. "Here's a secret, Andrew. An angel from the future visited me in a dream, believe it or not, to help plan this new Israel, this Church. In the fourth century the church will actually begin to honor celibacy, and then gradually impose it on most leaders. The end result of celibacy



will be worse than ambiguous; it will be poisonous. A tree with poisonous fruit is itself a poisonous tree. In the next 20 centuries, the angel has informed me – along with many positive results -- also a mountain of shame, cruelty, hypocrisy and violence will result, the major fruit of the tree of celibacy.

"By about the year 2000 for instance," Jesus went on, "the leadership of what was supposed to be a communion of spiritualities and a energy for full humanity, love and cooperative wisdom had finally accumulated an unmistakable record of atrocities against children heretofore unknown to the human race. The priests of your church built on celibacy and privilege had become – alas, right in the middle of a community of holy men of God – some of the worst and most heartless of humans. Even in monasteries where beauty, community and melodic prayer were achieved, there was a constant negative side.

"Think about it, Andrew. This celibate leadership plan instantly puts down the ordinary path of ecstatic love and fruitfulness (so highly praised in the Torah) to second place, and gives unwarranted authority to men who find sexuality too un-holy a way of life. Celibates will dress up in costumes of superiority, call themselves by names implying virtue and power – your eminence, your holiness, your excellency, your grace – while the real men and women of holiness and grace are keeping quiet and feeling inferior.

"You see, Andrew, what is worst, according to the angel," Jesus went on, "little ones are sexually exploited by deprived and isolated leaders who in thousands of cruel events molest children sexually, and destroy the world of the holy for those young people who often never get their beautiful innocence back."

"Let me explain," Jesus went on. "Where do kids learn of the holy? Firstly from the kisses and songs of their beloved mothers and fathers, and through their joy in closeness and communication skin to skin. Parents, will naturally bring their kids to worship events where the children are often entrusted to the care of these celibate church leaders, transferring all their holy at-home experiences to the church scene. And then – it really happened all through the centuries but in more than 5000 proven cases in the 21st century, these priests in their depravity, heartlessness and brutality tore from many of the children's hearts all that sweet sense of holiness in the world around them.

"The criminal testimony," Jesus continued, "is nearly beyond belief: sexual abuse of youngsters is a grotesque event where nothing remains sacred or (Cont'd. on page 11)

untouchable: and this sometimes occurs daily, or weekly, for years and years. Thousands of such grotesque episodes occur (100,000-plus in one country in just 50 years), and disclosure by the child to parents and other adults is often forbidden by the priest perpetrator under threat of eternal hellfire, for telling secrets about a 'holy' priest of God. In the dream, Andrew, the tears of children dampen the bedtime pillows, nightmares come almost every sleep time, and the child's entire unfolding life can be disfigured of its promise into traumatic mind states: deep self-doubt, guilt and confusion, for the holy is defiled forever, the damage often permanent.

"In the end words failed the angel, Andrew," Jesus concluded. "Even in my own heart, when thinking of this kind of thing, violent thoughts arose spontaneously, and I uttered my most violent involuntary feeling, that any perpetrator like that, who would hurt the little ones, would have a millstone tied to his neck and be thrown into the depths of the sea. I do not mean it literally, but I do not take it back either, Andrew: for sexual abuse of a child or young adult is the absolute height of evil in the world and visits it on mere children who have no defenses."

The discussion was obviously over. Jesus, Andrew reported later, turned away and hid his face in his hands, covered the front of his robe with tears, and sobbed for an hour into the quiet of that dark night. [bcleary412@aol.com](mailto:bcleary412@aol.com)

#### **IRON MASK** (cont'd from p8)

A study by the Center for Applied Research in the Apostolate (CARA, 1996) at Georgetown University cites that more than 70 percent of Catholics love their faith, but no longer practice it within the institutional church. These are alienated and discovering Catholics who want priests to walk with them in their spiritual journeys, not the pedantic litany of rules or the approbation of clerics. It is not the law, but the Spirit that gives life. These are the Roman Catholics who will help you remove the iron mask in the hospitality of their homes.

The final proof that a priest has discarded his iron mask lies in his successful re-entry into sacramental ministry. When a married priest tells others he is a priest and welcomes all to Eucharist, he is no longer contained by the political iron mask. He has rededicated himself to the ideals he professed on the day of his ordination. Until the politics of the institutional church change to accept priests who enter into sacred marriage, married priests will use the same house church setting that was the hallmark of the Early Church - the church that was closest to the person of Jesus - to be the priests that they truly are. [frjshuster@aol.com](mailto:frjshuster@aol.com)

## **BOOK REVIEW**

by James P. Koerber

*Illicit Celibacy and the Deposit of Faith* by Edgar Davie is an excellent treatise on the topic of celibacy from before Christ was born until the present day. The facts of history, the different theories associated with it, and the early teaching of the Church are clearly delineated, with many references provided for the inquisitive reader who wishes to personally investigate the resources quoted. This accounts for a good two thirds of the book, and is absolutely essential if one is to logically arrive at rational conclusions. The last third of the book to me was the most compelling because it uses theological reasoning to who and how the magisterium of the Church, the doctrine of infallibility, and Deposit of Faith lead to inescapable conclusions about the mandatory celibacy imposed on some priests. To have an intelligent disagreement about the conclusions arrived at by the author, some of the facts, or some of the reasonings, individually or collectively, must be shown to be wrong.

There is well established precedent that Church teaching has done a 360 degree about face concerning the morality of slavery, collecting interest on the use of money, and eating meat on Friday. It is also interesting to note that the 1968 papal ruling on contraception was not an infallible proclamation. If the Vatican in particular, and the world wide Catholic hierarchy in general, were to be compared to the top management team of Enron Corporation before it imploded in 2001, the major differentiation between the two groups might be the way they wore their collars. In both situations the major damage was imposed on the lowest level of constituents who could least afford to lose paychecks, pensions, and security while top managers remained for all practical purposes unaffected by the chaos around them.

This problem is exemplified by the decreasing number of priests coming forward to provide Sacraments to an increasing number of Catholics. If an unnatural barrier, mandatory celibacy, is responsible for this, and if this barrier is not theologically necessary, it is time for a change.

In this closing quote from Frederick Douglas (date unknown) I interpret his word "slavery" to mean the "personal slavery of mandatory celibacy": "What, then remains to be argued? is it that slavery is not divine - that God did not establish it - that our doctors of divinity are mistaken? There is blasphemy in the thought. Who can reason on such a proposition? They that can, may: I cannot. The time for such argument is past."

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**A POEM**

Rev. James Koerber, South Carolina

**1960**

A found penny from 47 years ago  
The first year of 24/7 priesthood  
An idealist in an ideal world  
Living a mother's 26 year old dream  
Propping up an already strong facade of  
Masquerade, The Wizard of Oz, and other fairy tales  
Little knowing what was happening  
Behind the secrecy, cover ups, and "no comment"  
Of a monarchy that spoke by silences  
And made laws to be kept by other people  
Where blind obedience was commanded  
And seeing could not interfere with believing.

**2006**

The first full year of intermittent ministry.  
On again, off again.  
A realist in a real world.  
Weddings, funerals, confessions, last rites.  
Filling real needs with real ministry.  
"Where two or three of you are gathered together  
in my name.  
There am I in the midst of you."  
Big buildings are not needed.  
Big hearts are absolutely essential,  
To see with the mind's eye  
And not be blinded by clerical oversight.  
2006 was a far better

Return Service Requested

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14 Middle Street, Suite 2  
Brunswick, ME 04011