

WHAT WOULD JESUS DO?

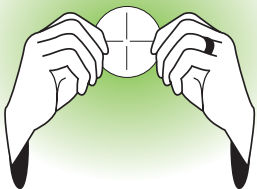
Rent A Priest News and Spiritual Journal



SUMMER | 2011



WHAT WOULD JESUS DO: Assess-Discern-Prayerfully Decide-Then Just Do It!.....	PG 2
CANON LAW & PARISHIONERS WITHOUT PRIESTS.....	PG 4
WHY MARRIED CLERGY AND WOMEN PRIESTS ARE COMING.....	PG 6
A HOME MASS IS MORE THAN WE ANTICIPATE.....	PG 10
ALTERNATIVE OR SUPPLEMENTAL WORSHIP	PG 11
MEET MARRIED PRIEST COUPLES	PG 12
BOOK REVIEWS.....	PG 17
PRIESTS' DIRECTORY.....	PG 18



**WHAT'S
INSIDE
THIS
ISSUE**



WHAT WOULD JESUS DO?

ASSESS-DISCERN-PRAYERFULLY DECIDE-THEN JUST DO IT....

INVITING A MARRIED PRIEST TO YOUR PARISH FOR MASS.

By Louise Haggett

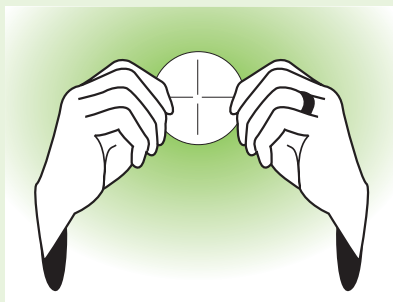
During the first month of my involvement with CITI Ministries, in February, 1992, I experienced my first Eucharistic celebration with married priests, while attending a regional married priest gathering. Fifteen or twenty of us were standing around the altar, spontaneously reciting the sacred words of the Eucharist—indeed consecrating it together—holding hands during the Lord's Prayer, feeding one another bread and wine. I remember most, discussing the Gospel like we were sitting around in a living room. The day left me so spiritually fed that I felt there could not possibly be anything wrong with what had happened.

Like most conservative Catholics, I wondered about the legitimacy of the Sacramental ministry of priests who married. I would later discover, how-

ever, that this was the model of the early church.

Several months went by when I had occasion to meet Canon Lawyer Delmar Smolinski, a married priest from Michigan who had spent 20 years studying specific Canons for his own personal ministry as a Catholic chaplain. He provided me with his research outlining 21 canons that validate the sacramental ministry of married priests. With it, Del wrote, "One plants, another waters, but God makes it grow" (1Cor. 3:7). His research and his encouragement was the foundation of CITI Ministries/rentapriest.com. One of these writings appears on page 4.

About the same time as I met Del, I was also made aware of an article by Fr. Thomas Sweetser, SJ, en-



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 in a pro-active way 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 & SERVICES

- Society of Christ's Priesthood-Religious society that certifies marriage & chaplain ministry in the Roman Catholic tradition
- God's Yellow Pages-Phone Directory & Internet Listing of Sacred Ministers.
www.rentapriest.com

- House Church Communities with married priests
- Healing Ministry to victims of clergy sexual abuse
- Seminars and workshops
- Speakers' Bureau
- Education and Research
- Quarterly Newsletter

CITI Ministries, Inc.

14 Middle Street, Suite 2
Brunswick, ME 04011
www.rentapriest.com
1-800-PRIEST 9 or
207-729-7673

The history of CITI/ Rent A Priest is being told at www.rentaprieststory.blogspot.com



titled “Why Married Clergy and Women Priests are Coming” in the April 1985 edition of St. Anthony’s Messenger. It talked about bishops, and the people, “just doing it”—calling married priests (and women) to ministry. I wrote Fr. Sweetser in order to obtain permission to reprint and distribute the article. The short response I received from Fr. Sweetser read, “One plants, another waters, but God makes it grow.” The article is also reprinted here on page 6.

Some of Fr. Sweetser’s predictions have begun happening. Bishops are quietly calling married priests back to work and a few brave parishioners who want the Eucharist, are beginning to do what it takes to get it. The above-referenced articles will provide answers as to the question of legitimacy of married priests, but there are additional Canons that compel bishops to take care of the flock. For instance, Canon 383.1, 2 and 3 imposes upon the diocesan bishop the obligation of providing for all those within his diocese, even those who cannot make use of ordinary pastoral care, those not in full communion, and those not even baptized. According to a Canonist, this along with Canon 528.1 on the provision for the message of the Gospel to reach all and Canon 769 on accommodating Christian doctrine to the condition of the listeners, suggests ways in which the ministry of married priests can be legitimized.

In terms of specific activity in this regard, two years ago, one of CITI’s certified priests was quietly hired by a bishop to run a diocesan facility. Recently, another has been approached to work as a Chaplain in a Catholic hospital.

In terms of parishioner activity, while some churches are still vigilling (24 -hour sit-ins) after 7 or 8 years, still begging the hierarchy to let them remain a parish community, still trying to negotiate with the Vatican, others have begun finding alternatives, successfully:

In a remote Maine community, a few years ago, one priest who was married was replaced by a married priest Catholic convert. On several occasions when the new priest became ill, the congregation began inviting their former pastor who was seated in the congregation, to celebrate Mass. Someone eventually told the bishop, but no harm was being done so he ignored it.

Recently, in Kansas, Ohio, a church was closed and parishioners were given a Polish Rite priest. After a few months, the community decided to discern their future as Roman Catholics. They rented worshipping space and hired a CITI-affiliated married Roman Catholic priest as their new pastor.

CITI received the following email a couple weeks ago from a parishioner in another State: “*Are your priests allowed to celebrate Mass in a Catholic Church and give Communion? How much is the charge for a one-hour Mass on Sunday morning? Our Church is in _____ and we are experiencing a shortage of priests.*”

Ironically, if people just do it, there are no repercussions. Only when permission is asked will there be stumbling blocks. Bishop Lucker once told me personally, that he “would look the other way if a married priest were to celebrate Mass in one of [his] priestless parishes.”



BOTTOM LINE:
Assess, Discern, Prayerfully
Decide, Then Just Do It!

Louise Haggett,
www.rentapriest.com



CANON LAW & PARISHIONERS WITHOUT PRIESTS

By Delmar S. Smolinski, JCL



November 7, 1992

On November 20, 1965, Pope Paul VI, in an address to the Pontifical Commission for the Revision of the Code of Canon Law stated that "Canon Law must be accommodated to the new manner of think-

ing (*novus habitus mentis*) in accord with Vatican II, which stresses very much pastoral ministry. Canon Law must, therefore, consider the new needs of the people of God." The celibate priest shortage has created "new needs."

Canon 292, which is concerned with restricting the right of a priest to exercise the power of orders (i.e. to administer the Sacraments), is a merely ecclesiastical law (a manmade disciplinary law) of the Roman Catholic Church. Canon 1037, which requires the obligation of celibacy of priests, likewise is a merely ecclesiastical law. Such laws are of human origin and can be altered or eliminated by human [anyone] initiative.

Canon 213, which expresses the right of the Christian faithful to receive assistance from the sacred pastors out of the spiritual goods of the Church, especially the word of God and the Sacraments, is of divine origin through Baptism in Jesus. Such a law is constitutive (essential) for the baptized and cannot be altered or eliminated by human initiative.

Under the circumstances caused by a shortage of celibate priests, Canon 213 has priority over Canons 292 and 1037. This is the logic and reasoning behind other canons which deal with the needs of Christ's faithful in emergency situations, such as Canon 976 which allows a priest without faculties to hear confessions in danger of death, even with an approved priest present.

This is the logic and reasoning likewise behind Canon 844:2 which allows reception of Penance, Eucharist, and Anointing of the Sick from any validly ordained minister (not just those of the Orthodox Church), whenever necessity requires or spiritual advantage suggests it.

This is the logic and reasoning also behind Canon 1335 which allows Sacramental ministry even by a censured/suspended priest who may have married without formal ecclesiastical permission, whenever the faithful make such requests out of necessity for any just cause [even inside their church building].

Finally, this is the logic and reasoning behind Canon 1323:4 whereby a person cannot be penalized when he/she has violated a merely ecclesiastical law or precept, who acted out of necessity or serious inconvenience in regard to matters that are not intrinsically evil or harmful to souls.

Regarding Canon 843:1 which is about sacred ministers not being able to refuse the Sacraments to the faithful, it seems logical and reasonable that asking for the Sacraments from a validly ordained married Roman Catholic priest out of spiritual need, when no celibate priest is available, is a request that is as opportune/appropriate as can be. After all, the Sacraments are the Christ-instituted, *sine qua non* means for accomplishing the sanctification of humankind (Canon 840) now, not in the afterlife!

A failure to fulfill the demands of Canon 213 re: the constitutive right of Christ's faithful to the spiritual goods of the Church, especially the word of God and the Sacraments is like offering your car to a friend so that he/she can get to the store for groceries, while simultaneously withholding the ignition key.



CITI Ministries/rentapriest.com's utilization of the canons therein is certainly in keeping with Canon 1752 which states that the supreme law in the Church must always be the salvation of souls. Sometimes we have to reply along with Peter and the Apostles: "Obedience to God comes before obedience to men." (Acts 5:29).

On November 20, 1965, Pope Paul VI in an address to the Pontifical Commission for the Revision of the Code of Canon Law stated that "Canon Law must be accommodated to the new manner of thinking (novus habitus mentis) in accord with Vatican II, which stresses very much pastoral ministry. Canon Law must, therefore, consider the new needs of the people of God." The celibate priest shortage has created "new needs" – Rent a Priest has responded.

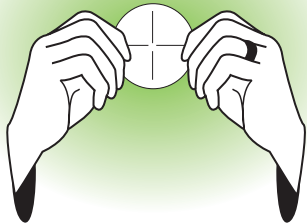
The Preface of the Latin Edition of the 1983 Code of Canon Law states that "To foster the pastoral care of

souls as much as possible, the new law, besides the virtue of justice, is to take cognizance of charity, temperance, humaneness and moderation, whereby equity is to be pursued not only in the application of the laws by pastors of souls but also in the legislation itself. Hence unduly rigid norms are to be set aside and rather recourse is to be taken to exhortations and persuasions where there is no need of a strict observance of the law on account of the public good and general ecclesiastical discipline." Jesus' word to John was: "Anyone who is not against us is with us" (Mk 9:39).

These principles and directives of Pope Paul VI and the Code Preface are precisely what Celibacy Is the Issue/Rentapriest.com is following and practicing. And in the Catholic Church, practice leads to custom and custom leads to law.

Delmar S. Smolinski, JCL

Support Memberships



Support memberships have been an important part of CITI/rentapriest.com. We thank you for appreciating our work in promoting the availability of married priests for those whose spiritual needs have been ignored or neglected. We can conservatively say that we have assisted well over three quarters of a million people who would have otherwise gone without such pastoral assistance simply because of the rules and regulations of the church.

You can now view on YouTube.com and Vimeo.com, many of the television interviews and documentaries featuring Rent A Priest that have been produced since as early as our 60 Minutes segment with Mike Wallace in January of 1995. Donations from support members have made this important archiving possible.

The Catholic hierarchy would love for us to disappear. Their typical attitude, "If we wait long enough, rentapriest.com will go away." We want to continue to be here for the people of God who need spiritual assistance. And we need to continue recruiting priests for Rentapriest.com.

We need your support, first as a friend of CITI—perhaps a volunteer—perhaps a board member. In addition, your \$50 or more membership donation will help sustain us and grow. CITI Ministries/rentapriest.com is a 501.c3 nonprofit organization. You can make a donation online at www.rentapriest.com or send to: CITI Ministries, P.O. Box 360577, Strongsville, OH 44136-0010. While you're at the website, you may want to leave your email address to be added to our spiritual newsletter list.

Thank you.



Why Married Clergy and Women Priests are Coming

By Thomas Sweetser, SJ

25 years ago and still relevant today This article, which first appeared in St. Anthony's Messenger in 1985, began with sociological statistics regarding shortages in the priesthood in 1985 with a prediction that the problem would be exacerbated in the new millennium. It was later reprinted in Corpus Reports. CITI received permission from Fr. Sweetser for its further distribution. For purposes of this newsletter, we have eliminated outdated 1985 sociological data and are presenting Fr. Sweetser's conclusions and predictions only. Fr. Sweetser is the founder of the Parish Evaluation Project, which surveys Catholic attitudes and presents them to parish and Church leaders to use. Along with an M.A. in theology and sociology, he has a Th.D combining theology, sociology and group process.

The question he would be asked was, "Will we have married clergy and women priests, and if so, how soon?" Here are his comments:

The Myth That Catholics Resist Change

In working with lay leaders and Catholic parishioners we keep hearing, "Give us more priests so we don't have to close our parishes. Tell the Pope to allow priests to marry. Ordain woman and married men to fill the ranks. We have many good leaders right here in our diocese who could do the job." [Imagine, this was 1985.]

The Church leaders respond, "Don't plan on a change. Make do with the number of priests you now have. It is too uncertain to expect a sudden change, certainly not by the year 2000. You will have to survive by appointing lay administrators, by sharing priests with other parishes and combining services. In the meantime, keep praying for more priestly vocations."

And how do the People of God react? Patiently, as always. But I sense a change is closer than Church leaders realize. The myth is that Catholics resist change. Not so. Catholics, like any other group, change all the time. In fact, they welcome change if certain conditions are present:

1. *If the change is inevitable, like growing older, people adapt and change in order to meet the challenge. It is to their advantage to do so because the conditions won't go away.*

2. *If people can perceive some immediate reward or advantage for changing, say within the next 18 months, they are more likely to take the risk of changing. A shift in investments now will reap a benefit soon enough to be useful to them.*
3. *If people have the tools or equipment necessary for change, they'll take the plunge more easily. They will risk a change of occupation or career, for instance, if they have the skills or can easily acquire the training for a new job.*
4. *People change if they believe that change occurs in a supportive, friendly environment.*
"Everyone is doing it. Come on in, the water's fine."

So people do change, and often. In fact, people – yes, even Catholics – thrive on change. The opposite alternative is death. Why, then, the concern about people not being able to adapt to the changes in the Church following Vatican II? For one thing, the above four ingredients were not present. Many thought the change might be a passing fancy and not inevitable. It held out no rewards that they could see, only pain. They didn't have the tools or training to deal with the change, which happened in a non-supportive environment. Small wonder the transition was painful.



But far more importantly, the institutional Church has had difficulty adapting to the changes since Vatican II. This was to be expected because it is institutions that find change difficult, more so than people served by those institutions. For an institution such as the Catholic Church to change, the people who comprise it (especially those in top levels of leadership) must agree with the change. But that takes time. It makes the Second Vatican Council and the change it produced all the more a miracle of grace.

So back to the original question, “Will we have married clergy and women priests, and, if so, how soon?” Yes, I believe the Church will ordain women and married men to the priesthood. The Church has had married clergy in the past. Presently there are many in the Eastern Rites and a few in the Roman Rite [we of course are aware of the married Anglican priests converting to our religion and priesthood]. As for the ordination of women, the early Church had female as well as male deacons. St. Paul’s Letters attest to the important leadership role women played. The fact that Jesus chose men as his apostles appears to be more culturally based than a divine mandate that women priests are not to be ordained to the priesthood. In other words, there does not appear to be any prohibition to women priests in Scriptures. Rather, it is a matter of Church tradition. A look at the Church’s history shows that many traditions have been changed as the need arose.

How soon the change will take place depends on how soon parishioners demand it. This will happen when people experience the shortage of priests directly, when they can no longer have Mass every weekend, or when their parish is closed or combined with others because there are not enough priests to go around. Referring back to the conditions for change, people will feel the need for a change in the tradition when they feel it is inevitable, when it provides them with immediate rewards, when the resources are available for it, and when they feel support and encouragement from other parishioners for this change. These conditions are just around the corner.

The pressure for change is already building in other parts of the globe, especially in Africa, Central and South America. But the American Catholic Church has a special role to play. Americans have the propensity of pointing out the obvious and then making news out of it.

What happens could go unnoticed for years in another country becomes a cause célèbre in the United States.

Change Pushed For by Parishioners

What follows are two possible scenarios effecting change, one in spite of the institutional Church and the other affirmed and celebrated by it.

The first one projects a bishop strapped with a chronic shortage of priests. The few priests that are active are growing older, are worn out before their time, are getting bored making the rounds saying Mass and administering the sacraments. The thriving parishes in the diocese are those which have adapted well to the loss of a resident priest. They may not have Mass every week, but they do have a vibrant worship service each week, along with good lay leadership and active involvement by the parishioners.

But the people want Mass more often. They realize that the bishop can’t help them, what do they do? Perhaps a resigned priest and his wife are active members of the parish. Some of the parishioners approach him and ask why he couldn’t say Mass for them occasionally. Or perhaps the parish administrator is a woman who has a ministry degree from a Catholic theological seminary and has all the qualifications for priesthood, save that she happens to be a woman instead of a man. Some of the parishioners wonder why she couldn’t do the entire Mass instead of just a Communion service. She has such a good liturgical presence.

The resigned priest or the woman administrator resists the overture for a while. But then, on one special occasion, when the visiting priest becomes sick and cannot get to the Easter liturgy which has been prepared for over many months, the married priest or the woman administrator makes a decision. Upon the urging of the congregation, he or she presides at the liturgy. But it is only for this one, very unique and special occasion.

The celebration is both risky and a moving experience. Is this particular service a Mass or not? Some might take it to be; for the “Eucharist” happened. For others, at least it was a prayer experience. Living with this uncertainty is better than no Easter worship at all.



But what will happen next? It's inevitable that someone tells the bishop. After much soul-searching, the bishop decides to ignore it, hoping it won't amount to anything. But then a second "emergency" happens and the non-legitimate person fills in again. A change of attitude begins to take place, both within the "priest" and among the people. "Well, why not?" they ask themselves. "We know the bishop knows what's happened. He's said nothing. We won't say anything either but we'll continue to have our liturgies because we feel we have a right to them."

It won't take long, however, before it's out in the open. After all, Mass is a public event and can't remain hidden. The bishop will have to clamp down. Rome will be shocked. And so the fire is put out. But a new fire will flare up in another place, and then another. More and more stringent statements are made by the bishops and the Vatican, but all to no avail. The people have changed. They demand their Mass, their full celebration of Eucharist. Accepting a married person or a woman as the priest is a secondary issue. The needs of the faith community must be met.

Eventually, perhaps, a progressive bishop decides to legitimate what is already happening in his diocese. He "appoints" a married priest as the official pastor in a parish where the priest has been celebrating Mass already, or he ordains a woman to the priesthood in order to reduce the scandal caused by her presiding at these celebrations in her parish. The news will leak out. The bishop will be censured and relieved of his post. But the damage is done. The Church on the local level has married clergy and women priests.

This is not the best scenario, as it's filled with so much hardship, strife and conflict. But it is possible. In fact, it could happen within the next 20 years as the dwindling supply of priests forces the issue.

But then remember what happened at the Second Vatican Council. It is a miracle of institutional change. The Spirit who inspired that Council is still alive and well. Who

“Living with this uncertainty is better than no Easter worship at all.”

knows, it could happen again. The institutional Church could respond to the challenge and change.

Change Pushed For by Bishops

Allow me a second scenario. A group of American bishops, most of whom reside in small, rural dioceses, meet to discuss a common crisis: more and more Catholics, and fewer and fewer priests. Something must be done—and done quickly. Already their priests are overworked and are becoming sacramental machines. Morale is low and burnout high. Vocations are slipping because young men find nothing about the priesthood that attracts them. Some parishes now have Mass only once a month.

At the same time a large pool of talented ministers now exists, people with experience and training. These include deacons, resigned priests, men and women ministers.

The bishops talk long into the night about their concerns. They finally decide to write a private "White Paper," which outlines the extent of the crisis and urges a special meeting of their fellow American Bishops to address the issue. The paper also asks the bishops as a group to urge the Pope to call an ecumenical council within five years for the purpose of allowing married clergy and women priests in the Roman Rite.

After preparing the White Paper and sending it out to the other bishops, the instigators of this plan begin to wonder if they have gone too far. But each day they have to confront the problems of priestless parish communities, they feel more confident they have made the right choice. The reaction from their fellow bishops is more positive than they expected. A special bishops' meeting is scheduled for the following May and, as always, the "private" paper gets into the news. Reactions from the nation's Catholics are mixed, but the majority favor the plan. Most feel that at last the bishops are listening and are preparing to do something about the lack of priests.

And "do something" they do. The White Paper becomes the basis of a joint statement, signed by over four-fifths of the bishops, asking the Pope to call into session an ecumenical council.



menical council in order to discuss and permit married clergy and women priests.

Catholic bishops from around the world welcome the statement and send ones of their own in support. In short, a groundswell takes place which the Pope, although not sure he is in agreement, cannot ignore. He struggles within himself to discover what might be best for the Church. The image that keeps coming back to him is of a woman, a religious sister who confronted him during his visit to the United States, a woman who demanded that women be given their rightful place as co-ministers in the Roman Catholic Church. It is this recurring recollection that serves as the turning point in his decision to call the world's bishops together to discuss the future of ordained ministry.

The rest is history. The council, the first ever to be held in the United States, goes far beyond settling the ordi-

nation issue. It serves as the focal point for a new birth of the Church, a symbol of religious renewal in the world at large.

Our Prayers Will Make a Difference

So which way will it be? Will it be from the bottom up, struggle all the way—or from within the ranks, leaders and people together responding to the urges of the Spirit for new life in the Church? Our prayers will make a difference, as will our demands for change.

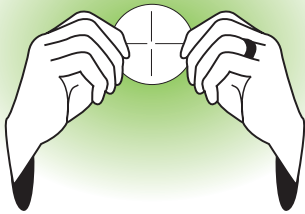
When will this happen? I'm not sure, but it might not be far off. The Spirit has a marvelous way of shaking up our neat and tidy Church, or throwing up the pieces and letting them fall in new and challenging patterns.

Thomas P. Sweetser, SJ

Parish Evaluation Project

www.pepparish.org

“One plants, another waters, but God makes it grow.” (1Cor. 3:7)



Special Ordination Anniversaries

CITI takes this opportunity to acknowledge special ordination anniversaries of priests affiliated with the organization:

10 Year: Joseph McLaughlin • Gerard Murphy

15 Year: Michael Flynn • Gregorio Huerta

25 Year: Scott Hendricks • Jeffrey Johnson
Peter Marinkovich

30 Year: Philip Cerrato • Eric Guthrie,
Randall LaFond • Thomas McCormick
Peter McGuinness • Jesus Rivera

35 Year: Anthony Testa

40 Year: Allen Alexander • Thomas Brooks
Ronald Burkard • David Kerrigan
Raymond Manak

45 Year: Carroll Mrowicki • John Ryan

50 Year: George Tellez

55 Year: James Lovejoy

60 Year: Thomas Kinkaid

*Congratulations
to our Rent A Priests!*



A HOME MASS IS MORE THAN WE ANTICIPATE

BY FRAN SALONE-PELLETIER

I remember the halcyon days immediately following the advent of Vatican II in my neck of the woods. We found avant garde priests who would celebrate Mass—the word Eucharist had not yet caught on—in our homes. Likeminded friends gathered to sing, to pray joyfully and participate in shared homilies. Lots of good food and conversation followed liturgy. We thought we were in heaven.

Our celestial senses were heightened with time. Some of us began to write our own liturgies, start to finish. The novelty of actually doing something new with ancient words, of making them relevant to our modern world, was more than breathtaking. It was phenomenal, miraculous to minds and hearts trained in Tridentine ways. Years have passed. Home masses are less frequent. Novelty has been honed into a newness that does not negate venerable traditions. We are back to a different future. This time it more closely mirrors the ways of the infant church, the gathering of people committed to following the Way while maintaining the liturgy of their ancestry. This time we are beginning to understand that it is not solely about celebrating a Mass, participating in a Eucharist, around a family table. It is about forming a faith community, a house church

that does not necessarily mean abandoning a parish family.

This time we are looking intently and intensely at the Acts of the Apostles, not to mimic their process but to integrate its value in our twenty-first century world. We read astoundingly good news in Acts 2: 42-47. “They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread, and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to everyone as they had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.”

When I let those words seep deeply into my spirit, I am both heartened and challenged. There is such comfort in knowing that community is not only possible, but commanded. There is great challenge, as well. Awe at the marvel of authentic community is followed immediately by com-

mon action, specifically the action of selling possessions and giving to those in need.

Too often, we hear those words applied only to material goods. I submit that we might look more carefully at our psychological, philosophical, religious, spiritual possessions—opinions, biases and prejudices we hold dear. I suggest that we find ways to rid ourselves of them so that we can give freely to those in need. This can be accomplished within the framework of a rooted home church, as well as a faith-filled parish community. We can continue to meet in our “temple courts.” We can also break bread in our homes. The common denominator is that we do so with glad and sincere hearts, praising God.

It is obvious that we cannot all be together in one place. Geographically, we are scattered across this nation, across the planet. However, we can be in one place spiritually. We can be of one heart and mind regarding our faith, hope, and love in Christ. If we experience that personal and communal belief in a local church, we must share it—both in that community and everywhere we go. If we don’t experience it there, we need to seek and find it elsewhere. The “elsewhere” could well be a house



church. It's not an either/or situation. It is a both/and reality. We are both people of God in an institutional setting and in a less formal, less structured equally liturgical gathering.

It wasn't long, in the early church, before the price for discipleship became more than some would choose to bear. Testing happened. Jealousy was expressed in persecution. The followers scattered, but continued to preach the gospel message. All the while there were conversions. Those changes of heart and mind were not limited to those who were outside the realm of institution or home communities. They happened within any gathering of believers. They happened because God's word cannot be denied. It will not return empty to the divinity who speaks it to us, in us, and through us.

Sustained by our faith, upheld by the faith communities of our choice, we will stand toe-to-toe with those who would exclude rather than include, those who would put unnecessary burdens on believers. Criticism will be replaced with compassion. Judgment will be softened with mercy. Peace will follow on the heels of justice.

It won't be an easy or a swift journey. It will be a pilgrimage into a faith that trusts in God's providence and believes in kairos moments that elude time and space. It will be made real and true in communities that have integrated Peter's ultimate understanding, "I now realize how true it is that God does not show favoritism, but accepts everyone, from every nation, who fears God and does what is right."

That's the core message. It can be spoken, heard and heeded at a Home Mass, in a House Church, at a local parish. Let's just make sure that we do not remain silently stuck in our own opinions, biases, or prejudices for or against any of those entities.

Fran Salone-Pelletier has a Master's degree in Theology and is the author of *Awakening to God: The Sunday Readings in Our Lives* [a trilogy of Scriptural meditations], Lead Chaplain at Brunswick Community Hospital, Religious educator, retreat leader, lecturer and grandmother of four. She can be reached at grammistfran@gmail.com
© f.s.salone-pelletier 12-25-10

Alternative or Supplemental Worship

By Louise Haggett

Married priests have grown theologically beyond their years because of the widespread creative ways in which ministry has been requested of them...especially worship. They have celebrated Mass on cruise ships, people's living rooms, inside Catholic Church buildings when invited by liberal pastors or brave parishioners, in other denominational church buildings and even outdoors in the snow.

The Liturgies have included readings from various denominations, attended by very diversified groups of from various religions to no religion at all. Married priests have even celebrated Seders during Passover. The people have stretched them and they have stretched themselves. It's no longer just what some call a "vanilla" Mass, though they can do that too.

When a group invites a married priest to preside, it doesn't mean "he" is running things. The Liturgies are usually planned by the people and everyone joins in the worship and especially the shared homily—a spiritual discussion. And these gatherings can take the place of Sunday Mass, be a supplement to Sunday Mass, (i.e., evening service in the middle of the week); or there can be gatherings for discussions that do not include the Eucharist. Sometimes, married priests are simply invited as participants because they are so well educated in theology and can add a lot to the discussion. They are also available for Bible Study as well as retreats.

Several back issues of our newsletter feature stories and reports from various alternate and supplemental worship communities. Several appear on our website www.rentapriest.com.

Louise Haggett



MEET MARRIED PRIEST COUPLES



John & Ann Gallagher



Bill & Donna Podobinski



The Flynn Family



Vince & Chris Corso

MARRIED PRIEST COUPLE ANN & JOHN

John Gallagher and I were married on April 27, 1974 and the decision to marry was a very serious one to make, but all big decisions have their built-in joys as well as an occasional sorrow. However the joy and emotional fulfillment I now share is something I needed and did not find in religious life.

John was ordained in 1954 for the Diocese of Philadelphia and left the active ministry in 1973. ...I was a member of the Missionary Servants of the Most Blessed Trinity and I left in 1972 and we met at a Cur-sillo meeting.

After we married John became a hospital administrator, which he enjoyed despite its challenges. Initially he had no desire to continue his priestly ministry until he attended a Corpus Conference in New York ... he soon began a wedding ministry with couples contacting him through Rentapriest.

Initially those who were divorced, or non church goers, were hesitant in meeting "Father", but always left their meeting smiling and ready to prepare their wedding ceremony.

Over the years he has married over 300 couples mostly on the beach in Cape May,

where we live. We have attended many of the wedding celebrations where we had the opportunity to explain the married priesthood to the guests.

One of John's priestly functions was celebrating Mass on the cruise ships. Those who attended accepted his story of the married priest and often spoke with us as a couple. A priest from the diocese of Malta asked to concelebrate with John at our ship-board Mass. Before the first cruise, a close friend wrote to him "I know how much that means to you to stand at the altar of God and once again proclaim your love for Him to all his people. It is only the scribes and the pharisees of our Church that keep you from doing this every day".

In 2006 John was in a coma for several days from unforeseen surgery complications. We had to rearrange 23 summer weddings and his fellow clergy rose to the occasion. It reflected the strong eternal bond of ordination.

As we celebrate our 37th wedding anniversary, we thank the Lord for all those persons who have influenced our lives and for all those we have ministered to.

-Ann Gallagher

*“to stand
at the altar
of God and
once again
proclaim
your love
for Him”*



John & Roberta Hydar

MARRIED PRIEST COUPLE ROBERTA & JOHN |

It never entered my mind that someday I would marry a priest. My husband and I were raised in traditional Catholic homes. Our parents supported our vocations, mine to the religious life and John's to the priesthood. Our paths crossed in 1965 when I was assigned to the parish where he served.. It was there that we discussed the changes of Vatican II.

In 1968, after careful deliberation, I decided to take a year's leave from my Holy Cross community. John had been reassigned to another parish in 1967. I sent him my new address and we exchanged Christmas cards. We decided to meet for dinner. We admitted that we had feel-

ings for each other. Over time, we grew to know and love each other. We applied for dispensations from our vows and in 1971 were married in a simple Church wedding.

We turned our thoughts to earning a living. I had a 30 year career with a major bank. John began a career in a sheltered workshop for the disabled and earned a Masters in Rehabilitation Administration. For awhile, our only involvement with the church was Sunday Mass. Then John introduced himself to the Franciscan pastor as a married priest. The pastor asked him, "What would you like to do?" John trained lectors for the par-

“Our 40
years
together
have been
among
the best
years of our
lives”

ish. But the turning point was joining CORPUS , an organization seeking Church recognition for married priests. Over time, we learned that there was a ministry for us. You don't need permission but simply a call from those who, for whatever reason, are calling us to provide spirituality in their lives. Then we learned of "Rentapriest" a non-profit religious society which calls and legitimizes ministry for married priests. John began a full time ministry of weddings, funerals and baptisms. It is a joy to be at those weddings, so meaningful not just for the bride and groom but also their guests.

On his 50th anniversary of ordination John presided at the Sunday liturgy with a retiring Franciscan priest and three other married priests and their wives. John continues to minister to that community.

Our 40 years together have been among the best years of our lives, being part of a movement to bring about change in the Roman Catholic Church.

- Roberta Hydar from California



MEET MARRIED PRIEST COUPLE CHRIS & VINCE

In 1988, I was a young professional with a steady boyfriend, volunteering at Covenant House, a shelter for runaway youths in Manhattan. When I joined the choir I met Fr. Vince, a Franciscan priest who was the dynamic leader of the choir. We became good friends and when I returned to choir the following Easter and Christmas, our friendship deepened. When Vince took a sabbatical to consider an offer from his Superior that he become the director of the Order's seminary, his close friends—myself included—gave him our support.

I remember saying to a friend that I imagined Fr. Vince officiating at my marriage ... then I burst into tears telling her, "I always thought I would marry my best friend, but how can I do that since Vince is my best friend?"

Vince did not complete his year's sabbatical. Instead he requested permanent release from the clerical priesthood. His kindly provincial understood that this was a decision

“Maybe we should start dating”

between Vince and God. At 37, Vince returned home and some time later asked me to marry him. I joked, "Maybe we should start dating."

It wasn't all easy. Some friends felt that he couldn't have had a true calling if he was now leaving. When Vince went to buy a car, the salesman whispered, "You have no credit record ... were you in prison?" "No," Vince replied, "I was a priest." After 20 years of marriage, Vince and I and our two school-age children live in New Jersey. Vince has earned a Masters in Social Work and is the manager of bereavement and spiritual care at a large hospice in Manhattan.

In 2003, we learned of Rent-a-Priest Ministries, which calls married priests and their wives to ministry. Vince heard about ministers of other faiths being welcomed along with their families into Catholic ministry. This compelled him to pursue a more active ministry for those who called upon his services as a priest.

Now Vince's work with couples as they prepare for marriage provides a wonderful balance to the work he does with families at the end of life, and an integral part of our relationship and family life.

- Chris from New Jersey



Please consider becoming a pro-active and/or support member of CITI Ministries so that we can continue doing the work of Jesus: locating and recruiting married priests and serving those who have been turned away by the church.

COUPON:

Enclosed is my tax deductible contribution of ____\$50 ____\$100 ____\$250 ____\$500 ____\$1000 ____ (other)

- I'm interested in ____membership ____joining or starting a local faith community ____volunteering
- I am a ____lay person ____ordained/religious

Please make your check payable to CITI Ministries, Inc., and mail to: CITI, P.O. Box 360577, Strongsville, OH 44136-0010.

You may also donate on our website, www.rentapriest.com Thank you.

Name _____ Address _____
City _____ State _____ Zip _____
Tel. _____ Email _____

CITI Ministries, Inc. is a 501.c3 nonprofit organization. Please remember us in your Will.

www.rentapriest.com



MEET MARRIED PRIEST COUPLE LINDA & MICHAEL

“Who can understand more than a married person how to grieve the loss of a spouse or the difficulties of raising a family?”

My husband, Michael, and I are celebrating our 10th wedding anniversary this summer. The best way I can describe our journey with God, beginning from his leaving the Society of Jesus (Jesuits) to where we are today, would be to quote a line from "Hello, Goodbye" by the Beatles..."I don't know why you say goodbye? I say hello!" Why we thought we were saying goodbye to an active ministry back then, I'll never know. There has been SO much more to harvest outside the institution, with laborers few, and we happily followed our inspired hearts to where God needed his love and compassion shared the most.

Catholics have found refuge and comfort in his pastoral care, drawn from unconditional acceptance and empathy (I mean, who can understand more than a married person how to grieve the loss of a spouse or the difficulties of raising a family?) He is extremely supportive of my active ministry outside of the home which includes spiritual direction, leading retreats and facilitating a women's prayer group.

We also belong to a small faith community within our church appropriately called "the fringe dwellers", not only because we each find ourselves somewhat at odds with the current structure of the institutional church but also because we all serve people the church culture has lost, forgotten or forsaken.

Michael and I have a wonderful marriage built on the strength of deep, spiritual companionship. To some within the Church, we are a scandal. To MOST within the Church, we are just another part of the Body, living out each and every day the best we can to love and serve the Lord and one another. What is church if it's not that?

- Linda Flynn from North Carolina

The first place we minister is within our family — sharing the love of Christ with our five beautiful children. Michael continues to serve the local community with his gifts and talents as a hospice chaplain while celebrating weddings, baptisms and funerals. So many





MEET MARRIED PRIEST COUPLE DONNA & BILL

Bill, a Spiritan Priest, and I, a cloistered Carmelite Nun, met in 1980. I was on retreat seeking guidance for the development of a support community for Christ's Priesthood. Our hearts united in this one mission. In 1984 we married and embraced the essential meaning of our 3 religious vows as a universal Call for Freedom-Unity-Integrity.

Our first ministry was fulltime care for Bill's parents. Then, in 1995 we recognized in CITI Ministries the foundation of this support community for priests. In a discipleship of equals through the Laity's call for married priesthood to serve with clerical priests, Bill's ministry has included the celebration of the Eucharist; Weddings, Baptisms, Funerals, Anointing of the sick, and Reconciliation.

We begin and conclude each day with a kiss, a blessing, and embrace:

- **Three kisses to remember our creating-redeeming-sanctifying Indwelling Love Source and our dedication to Love's universal three-fold Call.**
- **A blessing on our foreheads and hearts to align our thoughts and feelings with Christ's mind and heart.**
- **An embrace to mutually affirm and confirm our intrinsic, Spirit-given gift of married priesthood in Christ's Body.**

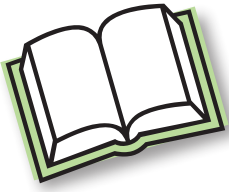
“We begin and conclude each day with a kiss, a blessing, and an embrace.”

For us, the 'kiss' of married priesthood reflects Christ's presence as Incarnate self-gifting familial Love. The 'blessing' of married priesthood enables others through Love-Centered words and actions. The 'embrace' of married priesthood gives supportive base for fulfilling each other's purposeful mission and ministry possibilities.

Refrains from two songs accompanied the challenging journey of our union, "Just the two of us; we can make it if we try . . .", and "Somewhere there's a place for us . . ." Louise Haggett's mission to re-call married priests enabled the "two of us" to become members of a supportive spiritual community, The Society of Christ's Priesthood, providing "a place for us" from which to minister.

- Donna from Pennsylvania





“Catholics and Their Right to Married Priests”

BY HEINZ-J. VOGELS AUTHORHOUSE, CENTRAL MILTON KEYNES, UK, 2011.
(ISBN 976-1-4567-7363-2). Reviewed by Rev. James Koerber

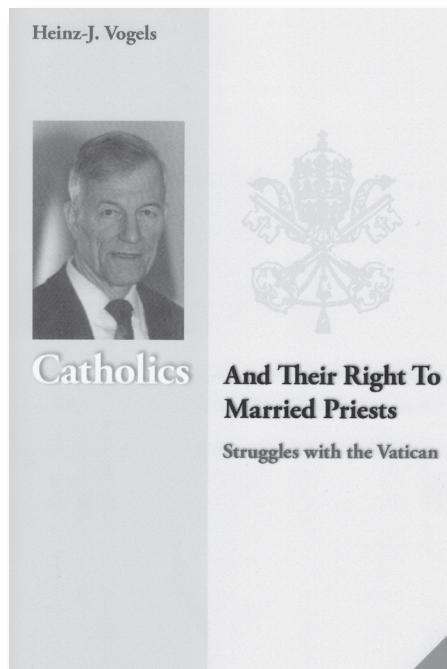
Reverend Vogels presents compelling arguments from Scripture and theology, liberally laced with logical reasoning, about why ALL Catholic priests, who desire, should be allowed to marry. His pervasive grasp of relevant facts makes his approach irrefutable and, in the final analysis, the Vatican was not able to counter the arguments which he brought forward. To no one's surprise the Vatican has not officially changed its stone on this subject, but no one really expected it to. If power corrupts, ecclesiastical power corrupts ecclesiastically.

Whenever an executive of an organization discovers a scandalous problem, the only two approaches to be followed are to solve the problem or to conceal it. Unfortunately whichever approach is followed jeopardizes the other. We have seen the results of this in the clergy sex abuse in this country and elsewhere, where the major attempt to conceal only led to unfathomable stupidity and criminality. The current approach to mandate a celibate clergy for the Western Church but to allow marriage for the clergy of the Eastern Church has led to the astounding reality where one third of Catholic parishes has no pastor of their own, one in five Latin priests has married, and for every one person who joins the Western church today, four have decided to leave. Their decision to leave is shown not by any formal declaration, but merely by failing to show up at Church anymore. The demise of the Catholic school system in the United States is so paramount that perhaps 15% of Catholic children are now able to attend a Catholic school. Tuition is so expensive that very few can find the money to afford it even when a school is available.

The Enron Corporation imploded a few years ago and most of the blame was laid at the feet of top level management who knowingly covered up unjust behavior. By the time the prison doors had banged shut on a few of the major culprits, many valuable customers and vulnerable employees found out too late they had been sold a fake bill of goods. Customers lost availability of a product, employees lost their jobs, their paychecks, and their pensions.

Reverend Vogels shows how the divine right alluded to in 1 Corinthians 9:3 gives all priests the right to marry. He then delineates how Vatican Officials have in effect nullified this fight for the Western Church by ecclesiastical mandate. In the final analysis the Vatican could not counter the arguments which he brought forward.

Let me quote a recent news item as my summary. A senator from Arizona recently gave a talk in which he stated that Planned Parenthood spent 90% of its budget on abortions. (The actual figure is about 3%.) When the senator's office was questioned about this, it replied, “The Senator's comment was not intended to be a statement of fact.” If its mind is already made up, the Vatican does not want to be confused by a fact.



The book is available through Authorhouse.com. You should enter <Heinz-J. Vogels> only when searching the book. Price for the hard cover: \$21, for the soft cover \$12



Need A Priest for Mass, Discussion, Discernment?

The following married Roman Catholic priests are available for Mass in your home or church, or other sacramental and 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).

Arizona

Rev. Jim Hushek

California

Rev. Charles Sinatra
Rev. Michael Bishop
Rev. Edward Donaghy
Rev. Gregorio Huerta
Rev. Gail James Robinson
Rev. William Murphy
Rev. John Hydar
Rev. Salvatore Genuardi

Colorado

Rev. James McLellan
Rev. Martin Hunckler
Rev. David Maes

Connecticut

Deacon Michael Aparo
Rev. John Wentland
Rev. James Francek
Rev. George Hintz
Rev. Rich Hasselbach

Delaware

Rev. Robert Haggett
Rev. James Roche

District of Columbia

Rev. Christopher Bisett
Rev. Donald C. Horrigan

Florida

Rev. Charles Fiandaca
Rev. Oliver Kerr
Rev. Patrick Wenrick
Rev. Paul Veliyathil
Rev. Christopher Repp
Rev. Joseph Reilly
Rev. James Henry

Rev. Lee Breyer
Rev. Charles Obie
Rev. Lee Ganim
Rev. Frank McGrath
Rev. Scott Hendricks
Rev. Thomas Koester
Rev. Thomas Brooks
Rev. Joseph Wadas

Georgia

Rev. Joseph Barta
Rev. James Lovejoy
Rev. Joseph Wadas

Illinois

Rev. Robert Backis
Rev. Jef Johnson
Rev. Robert Motycka
Rev. Daniel Siebert
Rev. Gregory Zimmerman
Rev. Robert Andorka
Rev. Philip Kennedy
Rev. Terrance McNicholas
Rev. Dennis Condon
Rev. Robert Ferret
Rev. Robert Scanlan
Rev. Andrew J. Santos III

Indiana

Rev. Roger Fecher
Rev. Doug Klukken
Rev. Ted Stanley
Rev. Andrew J. Santos III

Kentucky

Rev. David Roeding

Maine

Rev. Edward Minderlein
Rev. Paul Roma

Maryland

Rev. John Mollish
Rev. William Mies
Rev. Charles Schmitt
Rev. Jesus Rivera
Rev. Robert Fagan
Rev. Donald C. Horrigan
Rev. Christopher Bisett
Rev. Steve Stahley

Massachusetts

Rev. Ronald Ingalls
Rev. John Kennedy
Rev. Joseph McCool
Rev. Mark Szymcik
Rev. Terence McDonough

Michigan

Rev. Lawrence Vidovic
Rev. F. Peter Szafran
Rev. Michael Koss

Minnesota

Rev. Patrick Scanlan

Missouri

Rev. Paul Vincent Reithmaier

North Carolina

Rev. Jean Wilfred Pelletier
Rev. Tom Velivil
Rev. Michael Flynn
Rev. Clement Handron
Rev. Eric Guthrie
Rev. Joseph Rapp
Rev. Donald Wright



New Hampshire

Rev. Paul Roma
Rev. Ed Minderlein

New Jersey

Rev. John Ryan
Rev. William Gavin
Rev. Joseph Cece
Rev. Vincent Corso
Rev. James Belzer
Rev. Charles Costello
Rev. Anthony Testa
Rev. Matthew Martin
Rev. Carroll J. Mrowicki
Rev. John Wagenhofer
Rev. Paul Mayer
Rev. Richard U. Odoemela
Rev. James Roche
Rev. Ted J. Roman
Rev. John Gallagher
Rev. Michael McGinn

New York

Rev. George Shreck
Rev. George Hintz
Rev. Anthony Tosti
Rev. Richard Hasselbach
Rev. John Lind
Rev. Jay Pinkerton
Rev. Salvatore Umana
Rev. David Grainson
Rev. Noel Clarke
Rev. Vincent Corso
Rev. Paul Mayer
Rev. Thomas McCormick
Rev. James Rooney
Rev. Jim Francek

Ohio

Rev. Edgar Velez
Rev. Philip Marcin
Rev. Gregory Bishop
Rev. Allen Alexander
Rev. Randall LaFond
Rev. Richard Young

Rev. Stephen Sabanos
Rev. William Proud
Rev. Raymond Manak
Rev. George Adusei-Bonsu
Rev. Lawrence Vidovic

Oregon

Rev. Frederick VanSlyke
Rev. Denis Denehy

Pennsylvania

Rev. Charles Magee
Rev. William Podobinski
Rev. John Hank
Rev. Robert T. Devine
Rev. William McDonough
Rev. Joseph McLaughlin
Rev. John Ryan

Rhode Island

Rev. Ronald Ingalls
Rev. David Kerrigan
Rev. Terence McDonough

South Carolina

Rev. James Koerber
Rev. Joseph Wadas

Texas

Rev. John Kosinski
Rev. Fred Ruof

U.S. Virgin Islands

Rev. Christopher Repp, STL

Virginia

Rev. William Cannon
Rev. Philip Cerrato
Rev. Wayne Swatowski
Rev. Gerard Murphy

Washington

Rev. Robert Riler
Rev. Ralph Bastian
Rev. John Shuster
Rev. Donald Zanon

Wisconsin

Rev. Donald Wright
Rev. James Ryan
Rev. Robert Weiss

Wyoming

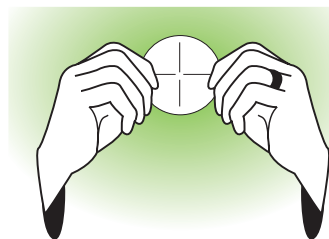
Rev. George Tellez

Canada

Rev. Cornelio Parado (MB)

Germany

Rev. Robert Weiss



Becoming Certified

Certification: CITI is affiliated as a Roman Catholic Ministry Center with the International Council of Community Churches, member of the World Council of Churches and the Pentagon for military chaplaincy. Further information on certification, or Rent A Priest organizations in other countries, contact: info@rentapriest.com.



CITI Ministries, Inc.
14 Middle Street, Suite 2
Brunswick, ME 04011 USA

Rent A Priest News and Spiritual Journal



WHAT WOULD JESUS DO?

ASSESS • DISCERN • PRAYERFULLY DECIDE
– *THEN JUST DO IT!*

Become a Volunteer!

- Start a Home Mass Community
- Invite a married priest to celebrate Mass in your priestless parish
- Encourage a local married priest to return to ministry
- Support pro-active changes in the church with your \$50 support membership in CITI

Thank you.

CITI is a 501.c3 nonprofit organization.