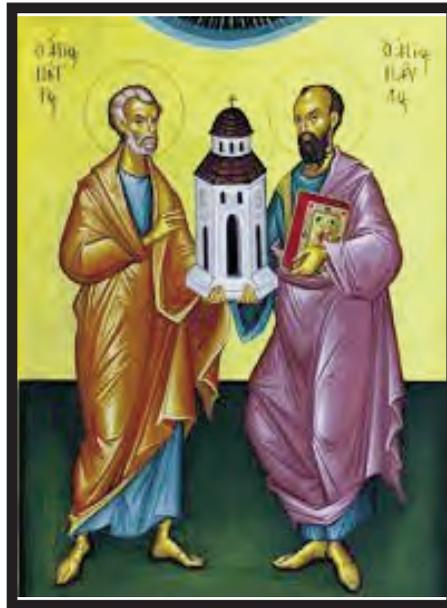
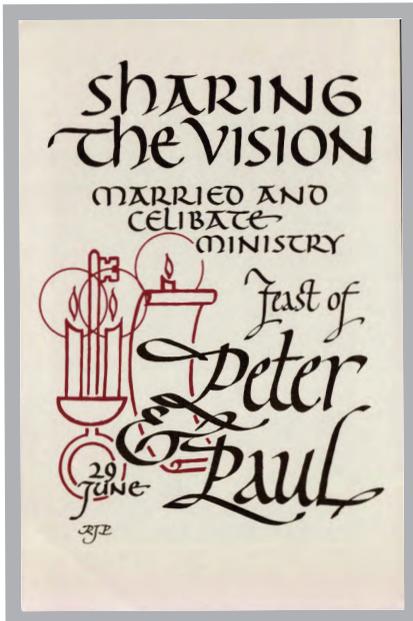


CORPUS Conference Conversation



God of gift and grace, help us to respond to the charisms of celibacy and marriage as we answer your call to ministry in the church. In Peter and Paul, you give us two models that celebrate the variety of your endless imagination.

May Peter and his wife inspire your church to include men and women equally in its ministry and to recognize the wealth of inspiration that springs from marriage and family life.

May the example of Paul enable us to honor celibacy as a charism freely given and a choice freely made for service in the Christian community.

Restore now to your Church the ability to call Christians to service not only in terms of marriage and celibacy, but as Christ calls us: to feed and house, to reconcile and liberate, to visit and heal God's People.

We offer this prayer through Jesus Christ. Amen.

On June 27, 2020, members of the CORPUS Community gathered to celebrate and reflect on the Feast of Sts. Peter and Paul, Patrons of a Married and Celibate Priesthood.

A prayer was reflectively delivered by John Wentland originally developed by the International Federation of Married Catholic Priests.

This was followed by a reflection by Anthony T. Padovano and a lively discussion.

CORPUS Ambassador

Celibate and Married Ministry



Anthony T. Padovano

is a

Priest,

Husband,

Father,

Grandfather,

Theologian,

Author,

Playwright,

Professor Emeritus

He currently serves as

CORPUS Ambassador.

When we approach God, we come as we are and we hope that God will lead us to become what God wishes.

One of the distinctive features of Corpus is the large number of those who have been both ordained celibate priests and also later, married.

Celibacy and priesthood are gifts that gave many of us our early, sharp sense of the nearness of God. Marriage for the majority of us led us into an even deeper sense of who God is and what God wishes for us.

We could not have become priests unless we felt the drum-beat of God's presence in our hearts and souls. We could not have imagined, then, but after some time as celibate priests, we felt God's presence moving us toward marital love.

In our earlier years, these two callings were said to be at odds with each other. Later, we learned that one led to the other and neither negated the other. Indeed in many cases, they fit together, fulfilled one another, completed each other.

For many of us, the first idea of priesthood involved single-ness. This was seen as a total devotion to God and priesthood.

We began as celibate priests and found God at every turn. So rich was the reality of God for us that it seemed to require single-minded love and devotion.

The idea of finding God with a life-time partner at our side seemed less complete, less profound, less devoted.

Ironically, the many of us who later married were overwhelmed by the rush of God's presence which marriage as well as priesthood gave us.

We found that a good biblical model to follow was Peter and Paul in the New Testament. Peter was married; Paul was celibate. Together, they summed up the remarkable range of a journey to God.

My first venture unto this arena was as a celibate priest. I assumed that a life partner would mean a lesser devotion to God, that God was not sufficient for us. In my case, and there were many who took this route, a life-long partner in love did not mean less devotion to God but deeper commitment.

Love is not something that requires no human partner. Otherwise, Scripture would make that clear. Indeed, the sense of Scripture for the Jewish community and for almost all Christian communities, is that a life-long partner is not an impediment but an asset in loving God more profoundly and even to love one another more fully.

Scripture tells us it is not good to be alone. God is portrayed as saying, "I will make a helper, a partner for the one who seeks me."

A Reflection

God does not see the partner as a competitor but as a companion for those who seek God. God is also portrayed as a maker of the earth, not seeing the earth as a distraction. We ourselves are often portrayed as wishing children in our lives and more than one child. The second or third child is desired to make the first child richer. The second child enhances to life of the single child.

Love, by its very nature, seeks abundance, as friends and family become part of the overwhelming abundance which love creates. One loves all those around us and even the earth itself.

God is not portrayed as putting aside all possible competitors but as adding to the number of those who make up our life.

Jesus, in the later testament, does not choose one but twelve apostles, asking us to make a harmony from the abundance of life around us. We are asked to love one another as we make our way in life, to be generous with one another, to take human life itself, in all its richness, to the side and heart of God.

Life then is a Peter and Paul story for us: celibate and married—filled with family, walking with companions on every side.

The horror of the cross is multiplied because Jesus on the cross is kept from us, nailed and broken into single-ness.

However, as we ponder the large range of diversity in human life and the very different ways we reach fulfillment, there are those among us who feel called to walk in single-ness and find God deeply without a life-time partner. Indeed such a state comes to all of us when a life-time partner dies and many choose to finish life without looking for or wishing a replacement.

As parents, we feel saddened when a child has no companion, when a child feels content only when it is alone.

The way of God is to love all those in our lives, indeed to love the other as much as we love and care for ourselves.

There is no healthy way to God which excludes all others. The way each of us settles this issue has no single answer. In the final analysis, we are dealing with a mystery. We connect with one another in a diversity that is literally without limits.



CORPUS Conference Conversation

Welcome everyone! What a gift and grace to be able to share with you on the Feast of Sts. Peter and Paul, representing a married and celibate priesthood in service to the community. Let's begin....

William (Bill) Manseau

Ordained: 1961

Married: 1969 to Mary Doherty



I was ordained for the Archdioceses of Boston on February 2, 1961. I live with my wife, Mary, in Tewksbury, Massachusetts, and we've been here for 45, maybe fifty years. Long time. I'm currently 84 years old and still working full-time every day at the Emmaus Institute as a pastoral psychotherapist, although I'm working with my board now to transition over the next 12 to 15 months. We've already identified my successor, and she's signed to work with us now as the clinical director.

Life is rich, and Anthony, I was just so thrilled to listen to you expound the Scripture for us in a new way, at least for me, at any rate. It was very rich. As always, you provide that special note for us—for me, anyways. Mary and I have been blessed with two sons and a daughter and two granddaughters and a grandson and a son-in-law and a daughter in-law all of whom we are very proud and grateful to share our lives in grace and hope. Thank you.

Hank Mascotte

Ordained: 1963

Married: 1993 to Nancy



Front row; Nancy's dad Tony, our Granddaughter Chiarra, her mom and Nancy's daughter Sara, Nancy Back row: Carl, Nancy's son and yours truly!

I was ordained for the Diocese of Fort Wayne - South Bend, IN in 1962-63, during the II Vatican Council. I was a pastor in suburban, inner city and rural parishes and the director of the Cursillo for 25 years. I left after thirty years in 1993 to marry my wife, Nancy, a friend for twenty years. We have been married 27 years. I have a lesbian sister and gay son and have been committed to civil and church rights for the LGBTQ community. Nancy established the local PFLAG Chapter. After some time, I became involved with founding a center that serves the Gay and Trans community in South Bend. I believe we're the only such center in the state of Indiana.

I began a degree in Art from the University of Notre Dame while still in the seminary and finished it in 1968. I was responsible for Art and Environment in the diocese for 17 years. When I left, I started a business doing Liturgical Consulting. Toward the end, I specialized in building immersible baptismal fonts. The last font, for the Neuman Center at Ball State Univ. in Muncie, IN, won a national award.

Sensus Fidelium

In my retirement, I continue to do artwork. We have been in isolation since we returned from a month in Florida, and I've been writing letters on all sorts of issues and things of concern in our area. A few include, a letter to Michael Bloomberg in the hope that he would support a local lesbian woman, Pat Hackett, who is running for the second district of Indiana. Pat is a terrific person, the kind we need in Washington. I wrote to Peter Daley commending him on leaving the Knights of Columbus because of their involvement in politics. I read a lot, and things go well here in the mid-west. Thank you.

Judy Andrews
(spouse of Andy)
Ordained: 1965
Married: 1969 to Judy



My name is Judy Andrews. I was married to Andy Andrews, who was a Servite priest. We got married in Belen, NM in 1969; we were married for 41 years. He died in 2011. But I've stayed interested in CORPUS because it is my people. And Anthony, you have been my teacher since I was a BVM novice reading Dawn Without Darkness. I appreciate you very, very much and always look forward to your writing. I started a little church here at my house about a year ago, and we are kind of feeling our way through and figuring out where to go next, because there was nothing in

Belen, New Mexico. It is not just a desert; it is also a liturgical desert.

We are looking for an energizing and relevant community, and we are working on that. But then the lockdown got us and so we are just kind of slowly getting back together again. Suggestions from you all are most welcome. I was a chemistry teacher for about fifty years, and then we ended up teaching online and I was teaching a lab class and that was very unsatisfactory, so I quit. I'm hoping to be able to do some math/science tutoring on zoom.

Jack Wentland
Ordained: 1963
Married: 1989, divorced 1999,
moved to Connecticut 2007
with Mary Misevech Mercer



My name is John P. Wentland. The 'P' stands for Paul, so it's special day this week-end for me, too. But I go by 'Jack,' for everyone who knows me, at any rate.

I was ordained in the Diocese of Rockford, Illinois, in 1963, after having attended seminary not only at St. Mary's of the Lake Seminary, Mundelein, but also with Hank (Mascotte), at Mount St. Mary's of the West, Cincinnati.

CORPUS Conference Conversation

I have two older brothers. I grew up in Rockford, Illinois. After ordination, I served in four parishes that were rural, urban, and suburban, and in one of them was active in migrant farm worker ministry. During that time I joined Cesar Chavez and the UFW going with other clergy to stand in solidarity with the farmworkers in the fields of California during the grape strike boycott.

After nine years of parish ministry, I was invited to Hispanic ministry. I was called to be the associate director of the Spanish-Speaking apostolate, as it was called, in those days. Over the eleven years during which we formed a team that was 90% Anglo, we built a team of twelve of us—90% Hispanic, eliminating the imbalance.

After those twenty years of canonical ministry, I was in the process of re-evaluating my service and was discerning a call to another way of doing this work. And I never felt myself called away from or to, but simply to continue ministry in another format, so beautifully described by Anthony (Padovano). Thank you, Anthony.

Because my petition for “laicization” in 1986 was never submitted to the Vatican, which it took twelve years to ascertain from the diocese, I continue as what might be called a “free agent priest.” In that capacity, all my employment was ministry, including as Project Manager of a federal job training and placement program and as director of service, justice and peace under Fr. Pat Brennan, former USCCB Director of Evangelization and later pastor at Holy Family, Inverness.

I was married in 1989 and after ten years of happy married life, my wife found a girlfriend and I couldn't compete with that, She divorced me. And after seven years I found myself reconnecting with someone I've known since I was in Rockford, Illinois. We went to the same grade school together. And my Mary's husband Carl had just died from cancer. She was cleaning through desk drawers and happened to find my email address. She reconnected with me, and that's the short story. So here I am now in Glastonbury, Connecticut.

And my Mary sustains me very well, and not only in the joy of good cooking and eating all the good things she prepares, but also in spirited conversation.

She's an atheist and after her deep disenchantment with Catholic background, and we have great conversations. She really was turned off from Catholic school very early on, unfortunately, through high school, and ended up basically saying, “That's enough for me.” Anyway, so we have spirited conversations about what Catholic Church is, and of course, she doesn't have any idea what's happened since she left back in the '60s. She's in kind of a static form right now, and I don't attempt to bring her up to date because it really is a respectful situation to say, I love her where she is and she loves me where I am, and it's a beautiful relationship.

We live together without the benefit of clergy, since we've agreed that we're too old to be concerned about going through the legalities, and it all works out. So I've been married, divorced, and now living with someone as a Catholic priest. I continue marriage ministry and am very forthright with all the couples with whom I meet. They always seem to appreciate my story, and it's a beautiful sign of the value of this ministry, as well as the social justice ministry I carry out with the School of the Americas Watch, in which I represent FCM as well as CORPUS and CITI Ministries, which, along with ARCWP and CTA, are sponsoring organizations of the Progressive Catholic Coalition at SOAW gatherings.

It is such an honor to be with all of you and see you here, and recognize the names and put together faces with the names now. And Anthony, I thank you so much. I am happy that you appreciate my poetry for Salameno Spiritual Center at Ramapo College of New Jersey, that you have created on the campus, and it's a real honor to be with you.

Editor's Note: John sent the following post-commentary:

Our CORPUS Zoom Gathering created a bridge of friendship that overcomes the isolation of this unprecedented historic

Sensus Fidelium

moment. While analysts are commenting on the socio-psychological impacts of isolation, our meeting offered a respite from the lack of human interaction like hugs. Yet like a hug that prompts the release of oxytocin, our “meeting” brought me a sense of closeness.

The internet offers psychology’s take on “Zoom exhaustion.” But I like to think that we accomplished something like what NPR’s Ari Shapiro investigated with science journalist Lydia Denworth about the biological effects of friendship — and why friends are so important to well-being, especially during the pandemic.

Mary Ann Cejka



Well, my story’s a little bit different. I got kind of a “burr under my saddle” for church reform back in the ‘60s when I was still a kid, because my oldest sister was in the Immaculate Heart community in Los Angeles. And some of you know the story, some of you don’t, but they were the first community, really, to take Vatican II seriously and the reforms for religious life.

They started doing things like showing a little bit of hair. Remember that, when that was a big deal? Anyway, the cardinal archbishop at the time, Macintyre, was an arch conservative; he didn’t like it. He told them not to do that. They were joyful, a community full of very well educated professional, creative women.

And they said, you know, we’re a pontifical community. We don’t answer to you. We answer to Rome, and this was Rome’s idea. So, he said, fine, you’re fired.

Just like that, my beloved big sister (twelve years older than me, like a second mother) had the ground was taken out from under her and she had no job. She had no religious community, although there is a wonderful lay community now. And eight years of her life, those formative years from 18 to 26, when most of us are figuring out how to be grownups, she, on her own, had to start from scratch.

And it was awful for the family; it was really hard for her. And I just remember the sense of betrayal—that these bishops who we’d been told were really good, holy people and we should follow them would do such a thing to my sister.

I became sort of obsessed and I was also kind of a tiresomely idealistic young woman. But I majored in theology and then went on to divinity school, and went to the Second Conference on the Ordination of Women. And through that, I kind of became aware of Mary [Crease] and the fact that the lack of married priests and the lack of women priests are two sides of the same misogynistic coin.

And without going into a lot of detail, I suffered a lot from not being able to pursue a vocation as a priest. I kind of lost interest in that because now I’m interested more in changing it so that other women can be priests, and also, all the suffering of priests and women who could not marry, or chose to do so and suffered rejection. I experienced some of that suffering in my own life.

So, I started writing for CORPUS REPORTS with Dave Gawlik’s encouragement, and also served on the CORPUS Board for a while. Was out of the picture for a bit. I was working two jobs for a while. And I had cancer and then I lost my mom. So, I couldn’t be very involved, but now I’m back.

CORPUS Conference Conversation

Robert (Bob) Charpentier

Ordained: 1968

Married: 1975 to Mary Alice (Deceased 2010)



Hello. Bob Charpentier in Kensington, (Berkeley) California, where the fog is still thick and where my plum tree is catching the winds. As my daughter walked out there the other day, she said, “I don’t know, but it feels like I’m being plummed.” So, we’re enjoying lots of Santa Rosa plums, as well as all my neighbors around me. It’s good to be here.

It’s wonderful to see everyone, connecting faces and names and saying hello to old friends once again. I think back to when my spiritual director, Robert Hale, asked me some years ago (he now, of happy memory, a Benedictine Camaldolese priest, asked, “what is a widowed, married priest?” “That’s kind of how I identified after Mary Alice died in 2010. And that’s a question that I have been sort of playing around with and dancing around with for quite a few years.

Turns out I’m single, choosing to be, and still very much involved in ministry. After Mary Alice passed, I retooled. I had done graduate work, a Ph.D. at Berkeley and the Graduate Theological Union, counseling psychology and worked as a

counselor/therapist, almost all of my career with clergy and clergy families. After Mary Alice died, I retired from that ministry, which I had been involved with for 35 years and retooled as a palliative and hospice chaplain in an interdisciplinary palliative care fellowship at the Palo Alto VA hospital. That really has given a whole new thrust and direction to my life.

I had fantasies of working within the system, possibly functioning as a VA chaplain; that really did not work out. Having been blessed with a good retirement plan, I’m able to work as a volunteer.

I think of the ministry I’m currently involved in as my two-legged and my four-legged ministries. My two-legged ministry involves elder care work at a local Catholic parish. With the blessing of the pastor I keep the Eucharist and Holy Oils in my home ready for emergency calls. I’m on call sometimes having to deal with end of life issues. But for the most part, I do home/communion call visits with 80-, 90-, sometimes 100-year-olds. I do similar ministry in nursing homes. I have very interesting conversations ministering and being ministered to.

Oh. My four-legged ministry—what’s that? For the last five years I’ve been doing foster care for Guide Dogs ForThe Blind, San Rafael CA. I currently don’t have a dog under care, but I did have a sweet 2 year old yellow lab up to about ten days ago who had been with me a little over three months. Dogs I foster are typically in training and need time away from the kennels to recover from medical issues. Great fun for me! (Check out “Pick of the Litter,” Netflix. Make sure your tissue box is handy.)

With all that, life is good. My youngest daughter, Catherine, is with me from L.A. She works in Hollywood as a Costumer; the industry is completely shut down. So, she came up north to take care of dear old dad, who had been having some lower back problems, but even that is coming along just fine.

All in all, life is good and I’m grateful. It’s wonderful to see everybody.

Sensus Fidelium

John Sheehan

Ordained: 1966

Married: 1972 to Maureen



From L-R: Jeanie (spouse of), Sean, Maureen, John and Meaghan

Thank you for putting this whole thing together. It's really fine to see familiar faces and to have members of CORPUS sharing. That's the one thing I really enjoyed when we had the face-to-face national conferences, but this is great, especially in light of the virus.

My name is John Sheehan. I was ordained for the diocese of Boston in 1966. Worked for a few years in Boston. And then I volunteered in the St. James Society to work in Peru and Ecuador in South America. And it was there that I realized I had fallen in love with a coworker when I was in Boston. She was a Notre Dame nun. We had a team ministry with a group of the nuns and a group of priests.

I came back and went through the process of laicization, which took a long time. It was a real ordeal. Had worked with the cardinal and so forth in Boston, but we won't go into that.

We married and had three children, and my son John is now working in the state of Vermont. Helped to implement Obamacare for the State of Vermont, and is now working in the state budget office, and he has a wife and two children. We have two grandsons. And my daughter, Meghan, is married and lives in Ithaca, New York, and is in charge of food for the hungry in

Ithaca. They have a program where they have two groups of volunteers. One group collects food from the colleges, universities, and grocery stores. Rather than throw it out, they recycle it. And she supplies all the food for the shelters up in Ithaca in the food shelters. And it's all through volunteers. She's a half-time paid person. All the rest are volunteers.

My third children, Tara, sadly died from an eating disorder at the age of 25. The most painful thing we have ever gone through. If any of you have lost a child, you know what I'm talking about. Anyhow, she's with us in spirit.

I have a current thing that Maureen and I have been involved in. The two viruses afflicting our country, COVID-19, and the second one, racism. And we were just really taken aback when Cardinal Dolan went on Fox and Friends campaigning for Trump, and also him virtually inviting him to St. Patrick's Cathedral to a mass. We have written Letters to the Editor to the Boston Globe, New York Times. Cardinal Dolan, the Maureen and I have been writing letters to the Editor to the Boston Globe, NY Times, Springfield Republican warning people that Cardinal Dolan is an avid supporter of President Trump and is trying to influence Catholics to vote for him. He has been on Fox and Friends praising Trump.

You'll recall that Trump had peaceful protesters tear gassed so that he could take a photo-op holding up a Bible in front of St. John's Church near the White House. There was some backlash, especially from the Episcopal bishop down there, who was very well spoken, going on national TV, criticizing Trump for using religion as a campaign tool. He then, the following week, went to the St. John Paul Shrine run by the Knights of Columbus down in Washington, and Archbishop Gregory went on national TV and national media criticizing the president again for using religion as a campaign tool for his reelection.

What we were hoping when we wrote to the newspapers in Springfield, Boston, New York, and other places, that the local bishops would also have the courage to speak out the way Archbishop Gregory did and the episcopal bishop.

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We don't know if our bishop here in Springfield will do anything. Some of you may have heard—he has been assigned to the St. Louis diocese. He will be leaving our community in a few weeks to go to St. Louis, but at least he saw his name in print. One local newspaper printed his name, saying, we hope that our bishop has the courage to speak out as he saw the bishops have.

So, just a couple other things we're doing. Got into oil painting since I retired from full-time work. I do some of that. I'm also studying spoken Irish, and we have ongoing classes and discussions in learning Irish. And I'm involved with local groups here in our area. It's nice to see you all again.

Joe and Mary Cece

Ordained: 1974

Married: 1976 to Mary Jane



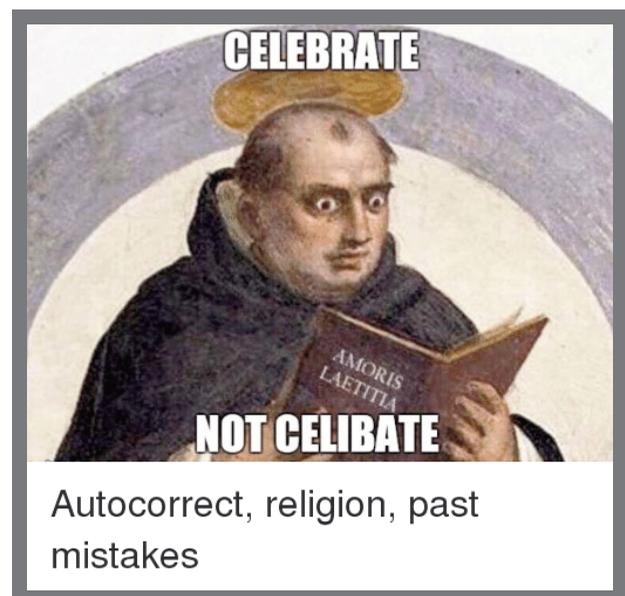
I was ordained in 1974 for the diocese of Paterson. Mary Jane and I married in 1976. She is a former Filippini sister. We have two sons—Justin, who works for NBC in New York City, and Matt, who has taken over my computer consulting company. I retired two years ago and now I work part-time for him.

When I listened to Anthony reflect earlier, I recalled that on the holy card that I had for my ordination day, I had a little stick figure of a priest with his arms up, and underneath I had written a

line from Leonard Bernstein's Mass, which said, "Sing God a simple song." When I told my pastor I was leaving, he said, "Well, what about your simple song?" and I said, "Now, Mary Jane and I can sing it together in harmony." And that's exactly what has happened over the years.

I have been blessed, as we all have. God has touched our lives in a way that He has not touched the lives of an ordinary celibate priest. We have seen His face in a totally different way. And on the other hand, we have seen another side of God's face that the average lay person doesn't see, that of a priest. I don't consider myself a married priest; I consider myself a priest who just happens to be married.

And as I said, I occupy myself now by working part-time for my son, Matt. I have taken up the classical guitar again, which I played when I was younger. And, as always, it's really very good to see all of you as well, and I thank God for all of you. I think I'm one of the youngest members now of CORPUS, and I look to you guys as examples, and I'm really grateful to all of you.



Sensus Fidelium

Joe and Mary Jane McCool

Ordained: 1965

Married: 1971 to Mary Jane



Yes. Well, I was ordained in Rome in 1965, having been in the Holy City for the Second Vatican Council. Our class arrived there in October of 1962, one week before the Council opened. We were all present for the opening procession, and we were present for December 8, 1965, when it was closed. And it was a very wonderful time to be in Rome. All of the great theologians of our time convened and produced documents the depth of which we are still trying to plumb. It was truly inspirational. I look back on those years with a tremendous amount of fondness. And I look forward to the 55th anniversary of our ordination, which was supposed to take place in New Orleans in October, but it has been postponed to the following year in October.

My career is that I left the active ministry, or entered into the active ministry, depending upon which way you consider it, in 1970, and taught school for a couple of years, and then went to Boston University and got my doctorate in counseling psychology, and have been a licensed psychologist, and a licensed marriage and family therapist since 1978. I have a small practice and I am still working probably 12 to 15 hours a week.

We're doing teletherapy. And I am very reluctant to return to face-to-face therapy because I consider it dangerous for all involved. There are advantages to facetime, though, and I would prefer seeing someone's face and see their lips move rather than to do lip reading through a mask, because I haven't developed that skill yet, and there aren't too many who have. But nonetheless, that is the way it's going. And I have five other licensed psychologists who are part of my practice. So I just stop into the office once every couple of weeks.

I got married to Mary Jane in 1971 and we 'll be married 49 years in August. And we have two wonderful sons, both of whom have Ph.Ds.

My youngest son Dan has a Ph.D. in Political Science and founded an organization called Blue Revolution out of Facebook. He's got over 60,000 members throughout the country, and his group works to get out the vote and they've raised money for Democratic and progressive candidates. They contributed over a quarter million dollars to the mid-term elections in 2018, and have sent a check to Biden for his campaign needs of almost \$200,000 a couple of weeks ago. So he's very busy doing that and keeping us on our toes as far as what's going on politically. My older son, Jason just completed his doctorate at Boston University. He got his doctorate in Musicology. And he is now teaching both at Boston University and at Boston College, and loving his work as much as he always has. And he's doing a little acting work on the side.

And I'll hand the baton to Mary Jane, who will tell us about the wonderful organization that she started in terms of ministry here in our town of Bridgewater.

Mary Jane McCool

Well, the most important ministry is our sons. And just to tell you that when Jason interviewed for BC, he pulled out the "I'm the son of a priest" card and it was very helpful. He also claimed friendship with James Martin and familiarity with the Jesuit tradition, and had a wonderful interview, all thanks to being the

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son of a priest and being in that milieu, not least of which is our CORPUS membership and the influence of all our CORPUS Rhode Island friends. We've had a CORPUS Rhode Island monthly meeting for twenty years or more now. We still do, but we are running into age and infirmity and inability to travel and that sort of thing, so we are down from probably an original of forty members to probably two dozen, with a dozen active. So, there are a dozen wonderful friends who continue to share the married priesthood and strong friendships ties.

Joe made reference to a little group that started here in Bridgewater, Massachusetts. I happened to be in the post office a couple of years ago when a bizarre woman started verbally accosting a Muslim couple who were at the passport window. And I was so disconcerted by it that I wrote about it on the town Facebook page that night.

People responded, and, long story short, we now have a very active group called Bridgewater Citizens for Civility and Respect, which now numbers 60 or 70 members. In recent weeks, it has blossomed with the addition of two like-minded groups. We now have as many as 300 people a weekend showing up on our Town Common to state their opinion about the state of affairs, with signs and in the rain and the heat.

People are activated at last. We have an anti-racism pledge going out throughout the town, and we hope to get a thousand signatories. We distributed a proclamation of civility and respect to the town fathers and mothers, and it's become a thing. So, not my work, but people who picked up on the initial letter I wrote, and it's just been wonderful.

I should also mention that Joe has been at the helm of a small home parish group called Emmaus for 20 years or so. We started with four priests, traveled from one rented location to another, finally settled on doing home liturgies in our living rooms.

We lost the other priests over time, and now there are about a dozen or more people who gather once a month for a liturgy, which is essentially designed and implemented by a lay group. The Emmaus group forms the core of our spiritual life.

I have to say that this activity took over some of my CORPUS mission. I so enjoyed doing CORPUS conferences and things, but as that faded from us, I picked up these other mantles. It's all one ball of wax; we're trying to handle it all. So, it's nice to see you all and happy to be still involved with CORPUS.

Ralph Pinto

Ordained: 1968

Married: 1975 to Linda



I'm recuperating from four days of the grandchildren being at our house and camping in the background, and me pretending to be a bear at eleven o'clock at night. I hope I will make sense.

I was ordained in 1968 for the Archdiocese of Newark, New Jersey, and Anthony taught me most of the theology I knew. Of course, he can tell any stories about me falling asleep in his class!

Sensus Fidelium

My clerical priesthood evolved in the inner city where I labored to bring people together. I joined a Pastoral Team where no one was labeled pastor. I worked alongside a wonderful priest whose talent lie in administration. I used my gifts for liturgy and community building.

After marrying, I thought that aspect of my life was over. But, God had different plans. CORPUS played a vital role in resurrecting my priesthood and I will be eternally grateful.

I don't do as much formal ministry as I used to. I am asked to perform weddings, baptisms and funerals on occasion. With each instance, I ask why the individual would not ask their local priest? The answers are discouraging and disheartening. The response of couples and families to the services I facilitate convince me that I am still being called to be the Vatican II rooted priest for which I was called and formed.

Linda and I both actively volunteer at local charities. We manage a community garden staffed by volunteers who grow over 500 pounds of fresh produce (and flowers) for an Ecumenical Food Pantry. So, my ministry has transformed from hearing confessions to mainly shoveling a lot of cow manure.

We joined an Episcopalian community just recently, because within the eighty or a hundred squares miles of where we live, it's the only religious community that actually speaks our language. It's a great experience to be part of it.

I participate weekly in a book group which explores contemporary thought (Richard Rohr, Joan Chittister, and even Meister Eckhart!). Most of us are "graduated" Catholics. The group sharing is rich and therapeutic.

I feel blessed to have found love and even more so, CORPUS.

David Gawlik

Ordained: 1963

Married: 1971 to Cathy



Well, anyhow, to begin with, Joe (Cece), and Stu (O'Brien) and Linda, I just want to say, thank you for what you are doing for CORPUS Reports. And Joe, people don't always know all the good work that you have done and are continuing to do with the web page. And Stu is just like the local newspaper.

And we are really, really grateful for that. And Linda, day after day, night after night, out comes CORPUS REPORTS, so thank you for that.

I was ordained in 1963 for the archdiocese of Milwaukee. Met my lovely bride....Kathy. And we have been married for 47 years. And she's a psychotherapist and that provides me with free therapy on a daily basis. And I'm really happy about that, seriously.

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One of the things that I have really been doing of late is snooping. I'm a great snooper of the small churches that have gone online. And one of them you may or may not know, and it's the Spirit of Life. And that's Jean Marchant and her husband, Ron Hindelang (www.spiritoflife.org). It's interesting to see what people do with the liturgy, how they try to take the Roman liturgy and keep the same elements as they were in a church and make that part of a Zoom church. It is almost impossible. People drift after a while. They really do.

However, Jean Marchant has done a great job with Ron of opening up the rooms. You can join rooms. And after the homily, they break out into different rooms and Zoom, providing people with an opportunity to share the homily, and I found that very, very helpful.

The other thing we are doing—you may not have heard of Father Reggie Foster, who was the translator for Benedict. And he is part of our breakfast Zoom. Our breakfast Zoom is exopera operato. We used to be the El Greco, a restaurant. And Reggie has been teaching Latin to the capuchins in voice only. Can you wrap your head around something like that? But anyway, he is part of our group.

So, what we try to do with some teachers and with our people, as I say, our brothers and sisters, is that we try to have a Zoom meeting every other week. And that's just a really great way to bring people together, let them know that we're alive and well. And if someone needs help, we are able to do that. And that's true for teachers, but also for the guys from CORPUS and from FCMRO, part of that group. Typically, we are about 25 people when we meet for breakfast.

Now, because I'm sure you have all felt this—remember when we used to talk about a pdf file? Do you remember those days? Well, now, people say Zoom. And I don't Zoom. How do you Zoom? I don't have that software. And it is just a hoot to take a person and call them individually and work through this, but once they get through that, they see the opportunity to stay in contact.

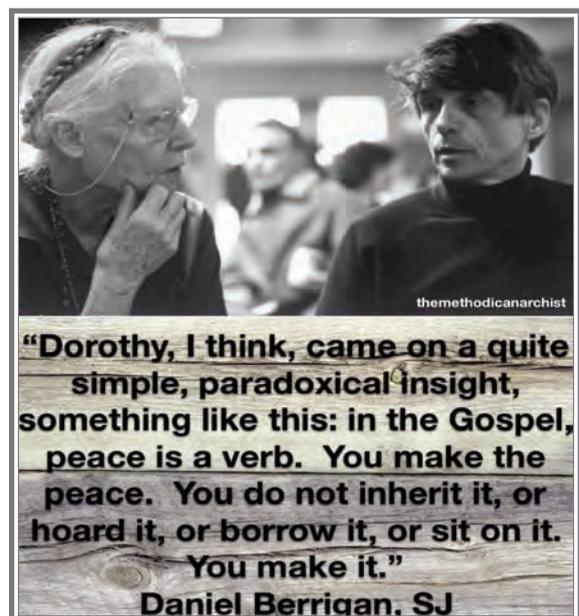
My personal little ministry right now is that I'm running medication to Alexian Village, because those people cannot get out. They are required to stay in place. And medication is very difficult to come by when you need it the next day.

So, the people at Alexian Village, (an Assisted Living facility where I used to help out and now we can't anymore), are really scared. The word I have is that they're scared to death that they are going to get COVID.

And the anxiety in any senior home is more than you can possibly imagine. So, why can't they contact us? They don't Zoom. You talk to anyone in senior living and you say "Zoom"? They don't know what we're talking about.

I just wish that we would have an opportunity of bringing this technology to people that are alone, widow and widowers. You cannot imagine the tension that is in the senior home right now. That count keeps going up and up and up.

So, that's my story and I'm sticking to it.



Sensus Fidelium

Charles Kelliher
Ordained: 1959
Married: 1971 to Jeanine



Well, it's good to see all of you and hear your stories and get in touch.

I was ordained in 1959 for the Diocese of Lincoln, Nebraska, and the first four years I was an associate pastor and taught in a Catholic high school. Then, after that, they asked if I would go back to graduate school at Catholic University in Adolescent Counseling and School Administration. I came back and was superintendent of a school system in the diocese of Lincoln.

After that, I was moved to the cathedral and put on the adult education program for the diocese and spent some years traveling from parish to parish helping adult education for those parishes. I was then assigned as a pastor in the head of Religion Department in a 15-parish central school.

It was at that time that I started struggling. I always felt called to marriage as well as to ministry. And at that time, my sister was a Benedictine nun. She came out to teach summer school in this small parish that my folks and I lived in and she had at one time. And with her was a young nun who I was very impressed with. She was musical; she was poetic; she could talk theology, philosophy; she was well educated. Anyway, she left a real deep impression, to say the least.

So, I went back as a pastor. At that same time, other things that happened was that my parents had left a farming ranch that we had to me and other things to my sister. I wanted to do something with that ranch, so, with some other people, we established a youth ranch for disadvantaged people while I was still a pastor. And so that went on.

But then I took a leave of absence and went back to the youth ranch full time. I left it in the hands of other people. But on the Board of Directors were a couple of judges, and they really felt a need for a group home for disadvantaged—well, for girls who are not serious enough to be incarcerated, but their home situation, they needed help. We changed the youth ranch to what is called a campus house and moved that up here to Kearney, NE, because of advantages locally and such here.

And—later on I can tell you about it—I helped started a homeless shelter here that we have going now for about forty people here.

But at that time, after I took a leave of absence, Jeanine took a leave and also went back to graduate school in Sociology. She worked in one of the places here in town. So, we applied and got a dispensation and we were married. Fortunately, one of the associates here put me in touch with the Society of Free Priests (now Federation of Christian Ministries) that preceded even CORPUS. I belonged to that. And the associate was a representative for the Grand Island diocese and I was for the Lincoln diocese.

So, anyway, we had a real good celebration here at St. James when we were married. Jeanine and I have been married now almost fifty years. We have two sons. Both are farmers. One lives on our farm north of town, and the other lives on the farm and ranch south of town. And we have six grandchildren and Jeanine gives music lessons to all of them, so we get to see them quite frequently.

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As far as the church is concerned, we were fortunate that about all except one pastor had been very welcoming. We've been able to participate in terms of marriage enrichment programs. I should say that I went back and worked here for a while in the trust department of a Bank and then went back and got my updated Master's in Counseling Psychology and then a Doctorate in Sociology with an emphasis on family relationships. I ran the marriage and family counseling center here for a number of years, and Jeanine also got an advanced degree and was one of the counselors together with some other people.

But as far as the church is concerned, the normal things of helping out with marriage enrichment programs and programs for—right now, the pastor is very welcome and has me working on the Be My Witness program. It's been a good relationship for us. Even when we first came, Bishop Sullivan was very progressive, and he came out and had supper with us in our home. And we were able to do a lot of things that wasn't permissible, I know, in many other dioceses.

So, that's kind of where we've been. Right now, we live in town and the boys live out on the farms and the ranches. I go out there about every day, you might say, to help them out—not to do too much but to give them my opinion that they sometimes listen to and sometimes don't. But anyway, life has been very good. Jeanine has been a wonderful sweetheart to me. I really look upon her as my guardian angel, because I'm not sure where I would have ended up had I not met someone who was as loving and caring.

We used to celebrate the eucharist together here at homes sometimes. I frequently, and especially during this virus time, we have celebrated it a lot in our domestic church, for sure. It's been a real good experience.

I really have appreciated CORPUS over the years. Jeanine and I went to the first CORPUS meeting there at the American University of Washington, D.C. Afterwards, we went to a lot or most of the meetings either in Chicago or in Milwaukee. But I realize that many of you are on the East Coast, so we haven't

been able to go to the east coast meetings. But we really appreciate the CORPUS publications and all that you have done. And we still write articles. I write one for the CORPUS magazine, but likewise for the Diocesan paper, for the local paper for the National Catholic Reporter. That's kind of a ministry I feel I can reach out and still works toward that goal.

Anyway, it's great to be with you, and thank you very much again and look forward to being able to stay in touch with all of you. We love you all.

Stu O'Brien

Ordained: 1964

Married: 1974 to Marie (deceased 2005)

with Olivia McLaughlin



I'm Stu O'Brien. Many of you recognize the name from e-CORPUS and the CORPUS blog. It's always great to see these faces. Since we don't have the national meetings anymore, you're always trying to catch up and see where everyone's at and it's just wonderful to be able to do this.

I was an oblate at Mary of Immaculate. I was ordained in 1964, and I left in 1974 and married Marie O'Brien, who many of you know from our conferences. Unfortunately, she passed away in 2005. And at the time, I had known another CORPUS member

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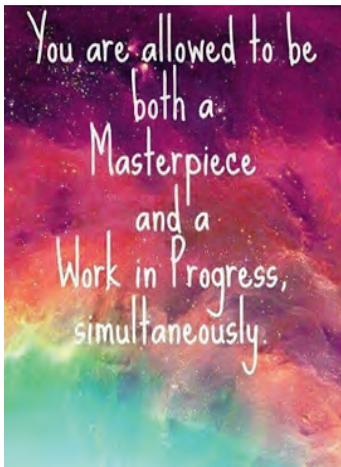
and a longtime friend from the same town that I lived in in Reading, Massachusetts, John McLoughlin, who was a Columbian missionary. He had married Olivia and came back and they lived about a mile from me.

We were good friends. Unfortunately, John passed away in 1998. And Marie and Olivia were very close friends. And so, after Marie died, we became companions and we're still going along the road of life.

I have been involved with CORPUS since the beginning, 1974, and became more active when I retired from school psychology in the Middleboro Public Schools in Massachusetts, and have been on the Board and involved in membership. And it's been a great part of my life.

Currently what I'm doing is—and many of you probably know this in the e-CORPUS—I've been looking at the CORPUS directory that was printed in 1998 and going through that directory. Because of Google and the Internet, I have been able to go in and find obituaries for many of our members. Many people have sent me obituaries of our members and priests who have died.

I've been trying to honor those people by putting those obituaries—and you'll see some of them died ten years ago, but they go on to the CORPUS website and into our memorials. And again, great to see everyone.



Phil and Linda Marcin
Ordained: 1963
Married: 1982 to Linda



Our stories are fascinating and how far we've come since the very beginning. I'm on the board of Future Church and we were on a Zoom call this morning. I was with them from the beginning, and how far they, too, have come, as both of our groups parallel one another. Now, the big difference is, FutureChurch has many young people on their board and we don't. But we do have the wisdom of the elders.

It really is important to realize where CORPUS is at this time and how we have changed over the years. We began by trying to work with the institutional church and, having been ignored and rebuffed, our work is now guided by the Holy Spirit.

Personally, I was ordained in 1963 for the diocese of Cleveland and, when I arrived at my third parish, there was a very lovely lady who was a parishioner. Her name is Linda and she's sitting next to me as we speak. We fell in love and married.

We have two sons. Phillip is a professor of political science at the University of Akron. And these days, in the United States,

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he walks a thin line, because he has a number of “red hats” in his classes, and he’s not a red hat. Our other son, Joshua, just completed a job working with men and women who are on death row preparing their final appeal before they’re killed. And now he’s going to be working in a program at Georgetown University advocating for immigrants and folks unable to pay attorney fees. Growing up as “CORPUS Kids” contributed to their sense of integrity and justice. We are leaving a fine legacy.

As far as our ministries, we generally minister together. We have a wedding ministry and, in addition, we minister at our local airport, Cleveland Hopkins Airport, and celebrate an ecumenical service on Sundays. These days, with COVID-19, our ministry has been temporarily stopped. So few people are flying these days.

Linda has a Facebook ministry and addresses significant church and political issues. We are blessed to be Dominican Associates and we belong to a discussion/action group of Christians called the Wilderness Group. We’re involved in our local politics and we participate in demonstrations when possible, although recently we haven’t been able to march because of the pandemic.

When there is an ordination in our diocese, our family witnesses for an inclusive priesthood at our cathedral. We have been doing this for 25 years. It began with our family of four and now our daughter-in-law and two-year old granddaughter have joined us.

But it’s amazing how far CORPUS has come and, guided by the Holy Spirit, we have moved well beyond the institutional church. And for this, we are both grateful.

But it’s amazing how far we’ve come with CORPUS, and guided by the spirit, we’re well beyond institutional church. And for this, we are both grateful.

Lee Kaspari

Ordained: 1965

**Married: 1970 to Jean
1998 to Nancy**



Thank you. I grew up in Mount Vernon, New York. Went to high school in White Plains, New York. Long story, I wasn’t ordained in New York. My mother died when I was a year old. My dad didn’t have anyone to raise me and he couldn’t get married in the church, So, anyway, Spellman wouldn’t accept me.

In 1958, I transferred to St. Thomas Seminary in Denver. I was ordained in 1965. Had a wonderful pastor, wonderful four years as a priest, ‘65 to ‘69. Left in September, 1969, and spent thirty years as a probation officer. Was also realtor for the same time.

I’m impressed with everyone talking about their children. Jean and I were married 27 years. It was a struggle. I met Nancy, my wife now, in 1998, in a divorce seminar, and it’s been a wonderful 22 years for us.

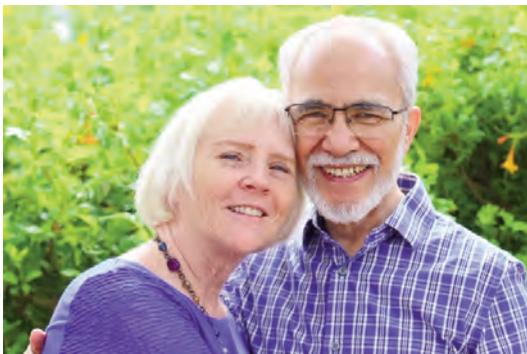
As I notice, many mention their children. I have two daughters—Laura, who’s with the State Department. And she and her husband Neil, have a daughter Kate who was born in Rome in 2010, and then she was, well before that in Poland and Rome, and then Mexico, and right now she’s in Brazil. And actually, her son, Elliott, was born in Mexico, and Trump can’t keep him out of the country since he was born there.

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And my youngest daughter, Susan, got her doctorate from University of Maine in Orono, and is a climate scientist. She teaches here in town at CWU. She has two children, Cedar (9) and Hyla (6) who are the delights of our lives.

At any rate, I just want to say that one thing I'm very grateful for is everything everyone has said, all of you in CORPUS. Anthony, you've been a tremendous inspiration to me for many years. David, to you I owe the fact that I ended up getting the book, *The Long Journey of a Cradle Catholic*, published.

Nick De Los Reyes
Ordained: 1973
Married: 1979



Thank you, everyone. I really appreciate everyone sharing. Each and every one of you are today an inspiration for me, but you have been for many, many years.

I was ordained for the Oblates of Mary Immaculate, like Stu. Was ordained in 1973. Met my wife, Mary. We've been married for 41 years now. Have six children, seven grandchildren, and hopefully counting.

I lived and worked in the L.A. area for a whole lot of years. Continued to be involved with the church in various ways. After I left, I got licensed as a Marriage and Family Counselor and then later as a psychologist, ending up with a Doctorate. Because of that, I did a lot of work with the marriage tribunals

of L.A. and Orange County (California). Got involved doing evaluations for prospective seminarians for the archdiocese of L.A., Diocese of Orange County, and a number of religious communities.

I also did evaluations for the Lay Mission-Helper Association and the Medical Missionaries of L.A. They send lay missionaries all around the world. Through the House of Prayer for priests in L.A., I was a psychologist for a number of the clergy in that area

I maintained a private practice and did part-time work for an organization of abused and neglected children, and also did Workers Compensation evaluations and treatment. About four years ago, my wife and I moved to Tucson, Arizona, where I semi-retired and had time to pursue some of my own interests. I enrolled at the Catholic Bible Institute and got refresher courses in both Old and New Testament.

I also went to the Redemptorist Renewal Center here in Tucson and took their program for spiritual direction. After I was through with that program, I was invited to join the staff, and have been helping to prepare spiritual directors for the future.

In my local Catholic parish, I've been doing spiritual direction for a number of years now, and also have been facilitating a *Lectio Divina* group that meets every Thursday morning for an hour and a half. Since the pandemic we have been meeting by Zoom. Because most of us fall into the senior category, meeting by Zoom proves that every once in a while, an old dog can learn a new trick. *Lectio Divina* has been a real blessing for my own spiritual life. I've been experiencing what the joy of this online community.

I am currently on the Board of Directors of the Roman Catholic Womenpriests Association. I'm really happy to see that so many women who have felt God calling them to ordained ministry for such a long time finally have a way to respond and to be servant-ministers. That's about it in Tucson, where, once again, since it's summer here in the Sonoran desert.