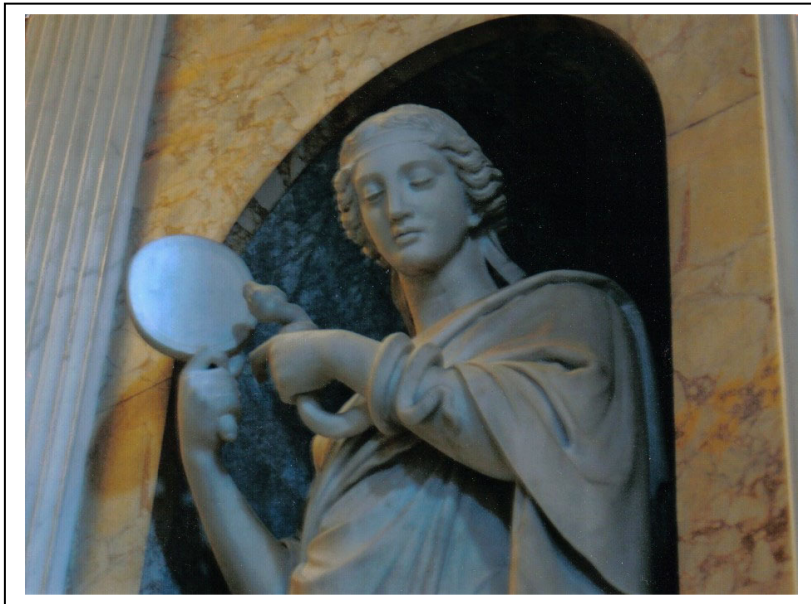


# Los Pequeños Pepper

*Publication of Los Pequeños de Cristo*

August 2007



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*Cover: From the Church of St. John  
Lateran, Rome  
Allegory of Truth, forcing Evil to see  
itself in a mirror.*

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*Newsletter of Los Pequeños de Cristo*

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*Volume 9, Number 8*

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Newsletter of Los Pequeños de Cristo  
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*We are an Archdiocesan-wide Catholic lay organization committed to a charitable defense of the Catholic Faith by means of education, communication, and prayer. We are devoted to the Roman Catholic Magisterium, the Holy Father, and to the bishops and clergy in union with him. Our members believe what the Church believes and we promote what the Church teaches. To this end, we believe that no individual, whether cleric or lay person, has the right to alter the substance of the gospel message or moral truths which have been inerrantly and infallibly held by the Catholic Church since Her founding.*

# Left and Right

*Barbarians in the City of God*

By Mary Ann Kreitzer

The devil isn't a little guy with horns wearing red pajamas and carrying a pitchfork. He's a chameleon who changes clothes to match the audience he's trying to pervert. He's a liberal in Birkenstocks or a conservative in an Armani suit, a priest in sandals or wearing cassock and biretta, His forked tongue can lie with the cultured voice of a PhD drinking Perrier or with the down home slang of a beer-packing redneck. We're all the same to him – leftist liberals, right wing conservatives, or moderates of any stripe. He wants us all and will use whatever he needs to seduce us. And he's very good at it.

This article will look at some of the barbarians attacking the faith on both sides of the political spectrum. It's a warning that evil always wears a mask of good and to fight it we need to be ever vigilant, ever prayerful, with eyes wide open and minds and hearts formed by the doctrine of the Church.

First let's look at an assault from the left. *Faith in Public Life* (FIPL) was formed after the 2004 election by a coalition of liberals including Jim Wallis of *Sojourners Magazine*, Robert Edgar head of the *National Council of Churches* and Sr. Catherine Pinkerton of NETWORK, a coalition of liberal nuns who lobby for leftwing causes. Obviously the red state/blue state phenomenon where people of faith overwhelmingly voted against the Democrats' agenda alarmed them. The founders worried that the "Religious Right continued to dominate public discourse on issues of faith – primarily targeting issues of abortion and homosexuality – and virtually ignoring issues of justice and the common good." FIPL wants to show that "those who use religion as a tool of division and exclusion do not dominate public debate." (1)

This statement reveals the not-so-hidden-agenda of FIPL and its founders, i.e. neutralizing pro-lifers who have been so effective at garnering grass-roots support of values voters to fight abortion, sodomy, and same-sex marriage. FIPL uses fine-sounding statements about justice and the common good but ignores the fact that the greatest injustice in our culture is the murder of the innocent and one of the greatest threats to the common good is the promotion of homosexual sodomy with all its deadly diseases.

I've had my own personal confrontation with one of FIPL's founders. After the 2004 election Alan Colmes' scheduler called and invited me to be a guest on Colmes' radio show because of an article I wrote on the rejection by voters of the party of abortion. The line that got Colmes' attention was "There's no reconciliation between good and evil.... Voters rejected the party of gay activists, radical feminists, lesbians, the Hollywood elite, pornographers, death-peddlers, anti-Christian bigots, and apostate Catholics." (2) The article was not pro-Republican, but criticized the Democrats' evil agenda. I agreed to participate in the show reluctantly knowing how brutal Colmes can be and how flustered I get when I'm attacked. But it was an opportunity, friends assured me, to proclaim the truth. The deck was stacked two to one with me on one side and Alan Colmes and Robert Edgar of the National Council of Churches (and a founder of FIPL) on the other. In true FIPL style Edgar played the "you're too divisive" card. Both men hardly let me finish a sentence from Colmes' opening aggressive salvo of, "Am I evil? Is Dr. Edgar evil?" I wish I'd had the presence of mind to respond, "I don't know. Do you beat your wives and kill babies?" But abortion was the issue we could not discuss. Whenever I brought it up, I was talked down.

This is the strategy of FIPL. The "divisive" issues of abortion and homosexuality will not be addressed, only the "social justice" issues. It's a lie, of course, because many of the groups in the FIPL network have as their primary agenda promoting abortion and sodomy. However, FIPL claims, "We build bridges between faiths; provide common space for discussion; encourage collaboration and the formation of non-traditional alliances. [FIPL] aims to build a nationwide infrastructure designed to ensure faith communities are actively engaged and included in public discourse." What they mean is *selective* public discourse. Since 2004 FIPL



has enlisted thousands of organizations across the country in almost every state to promote their agenda. Go to the map on their webpage, click on a state, and you get a list of groups in that area belonging to FIPL. And that's where things get interesting.

Catholic writer, Stephanie Block, wrote three articles recently that are posted on the Catholic Media Coalition website. (3) Block reveals the strange bedfellows in FIPL:

There are at least 150 groups in the *Faith in Public Life* network concerned with 'gay rights'... there are also at least 27 *Dignity* chapters and 18 *Soulforce* chapters. *Dignity* specifically targets the Roman Catholic Church, seeking nothing less than a complete reversal of Church moral teaching about sexuality and sin. *Soulforce* has a broader mission and targets all organized religion. It seeks "freedom for lesbian, gay, bisexual, and transgender people from religious and political oppression through the practice of relentless nonviolent resistance" and that it is a misuse of religion, and spiritual violence, "to sanction the condemnation and rejection of any of God's children." Both *Dignity* and *Soulforce* seek full legal protection of same-sex marriages.

Nothing strange about those bedfellows. Radical dissenters like *Call to Action*, feminist groups, and environmental greens fit nicely at the table as well, along with many others who publicly support abortion and homosexual rights. So who are the strange bedfellows in the FIPL household? Catholic Conferences, dioceses, *Catholic Charities*, diocesan offices of peace and justice, *Catholic Relief* offices. The list of Catholic groups goes on and on.

In my own state of Virginia the network includes the *Virginia Catholic Conference*, the Peace and Justice offices of both Virginia dioceses, *Call to Action*, two gay advocacy groups, at least five *Catholic Worker* and *Pax Christi* branches and numerous other liberal groups.

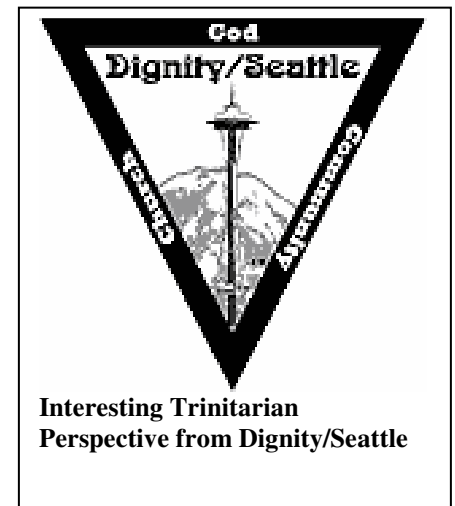
Block sums it up this way:

Looking state by state at the map of organizations affiliated with [FIPL], one observes the same uncomfortable networking taking place all over the country. *Call to Action* chapters, homosexual activist groups, ecumenical community organizations, *Catholic Relief Services*, *Catholic Charities*, and progressive political organizations are uniting to "fight the right"....There are 44 states in the *Faith in Public Life* network. In each, Catholic organizations – often directly related to diocesan offices – are engaged in political fellowship with groups that were created explicitly and deliberately to destroy Catholic moral teaching. (4)

Strange bedfellows indeed. It hearkens back to the *Catholic Common Ground Project* developed by Cardinal Joseph Bernardin that sought to engage diametrically opposed groups in "dialogue." During that misguided initiative Cardinal James Hickey of Washington, D.C. was a voice of reason when he said, "True 'common ground' is found in Scripture and Tradition as handed on through the teaching office of the Holy Father and the bishops." He described the *Catechism of the Catholic Church* as the most reliable expression of common ground.(5)

FIPL makes the *Common Ground Project* look like small potatoes, and judging from its "Voicing Faith Media Bureau" described on its website, the organizers aren't really interested in dialogue anyway. Rather, FIPL is clearly geared as a press resource to promote liberal causes.

Block examines a number of FIPL speakers who are the public face of the organization. Interestingly, while the group claims not to address abortion and homosexuality, many in its media bureau are known for exactly that – and NOT from a pro-life/pro-family perspective:



Kim Bobo...is a *Call to Action* speaker who founded the Chicago-based *Interfaith Worker Justice*. She also sees “conservative Christian forces monopolizing the morality-in-politics debate around such issues as abortion rights and same-sex marriage.” To counter this, Bobo helped write the manual *How to Win: A Practical Guide for Defeating the Radical Right in Your Community*. The manual *specifically* identifies pro-lifers as “radical right,” naming groups such as the *American Life League*, and provides materials in support of abortion and gay “rights” and a host of other issues.



**Sr. Simone Campbell, SSS**

A Sister of Social Service since 1964, Sister Campbell is the National Coordinator of NETWORK, a national Catholic social justice lobby.

Sr. Simone Campbell, SSS, current national coordinator for the “Catholic” social justice lobby NETWORK...also has *Call to Action* ties and a long, sordid history of connections to pro-abortion and homosexual activism.

Then there’s Sr. Joan Chittister, who made headlines in 2001 for delivering the keynote address at the *Women’s Ordination Worldwide Conference* in direct defiance of a Vatican request....In addition to advocating a Catholic female priesthood and dissent against Church doctrine, Chittister is a *Call to Action* speaker and supports abortion as a woman’s “right.” (6)

The thought of Catholic organizations affiliating with FIPL reminds me of the children’s song about the smiling lady who rode the crocodile. “At the end of the ride the lady was inside, and the smile was on the crocodile.” Stephanie Block expresses it another way. “Misguided Catholic partners in the *Faith in Public Life* network say – and in some cases perhaps even mean – they don’t support abortion or homosexual marriage. It doesn’t matter that they say they’re just part of *Faith in Public Life* because progressive politics will send more government money to the poor. The sad fact is that as members of *Faith in Public Life* they are working for the very moral evils they claim to oppose.” (7)

The FIPL barbarians who have infiltrated the City of God through the left gate are worrisome, but, like Gulliver in the land of the Lilliputians, they’re pretty easy to spot and fight. But the barbarians coming in through the right gate often resemble orthodox Catholics, so they tend to blend in. It’s harder to fight an enemy who looks like you.

If I were to ask the average man in the street to name a Catholic in the major media who is pro-life what do you think they’d say? My guess is Sean Hannity. With his three-hour-a-day radio program he has a bully pulpit and often proclaims himself a devout Catholic. Another response I might hear is Bill O’Reilly. And if I asked serious Catholics what news station they prefer and the one they think gives the most unbiased reporting from a Catholic perspective I’d give you two to one odds they’d say FOX Cable News (FCN). If I’m right, that scares me. Because the “Catholics” on FOX are undermining the faith big time. Oh, the poison is delivered in a more palatable medium but that just means more gets swallowed.

It was instructive to watch the recent confrontation between Sean Hannity and Fr. Thomas Euteneuer of Human Life International over contraception. For anyone on Mars who missed the event, here is a brief review.

During Lent, Hannity mentioned on the air forgetting it was Friday and taking a bite of a chicken salad sandwich. He publicly apologized, although it was apology as entertainment. (Filling up three hours every day takes some creativity.) Fr. Euteneuer wrote a column about the incident saying Sean didn’t need to apologize for his accidental violation of Church law, but for his public dissent from Church teaching on contraception. A few years earlier Father wrote and asked to meet with Sean privately; but he never got an answer. Father’s public statement, however, earned him an invite to FCN’s Hannity and Colmes Show where an enraged Hannity went into a tirade. Father maintained his cool though he was barely able to get a word in edgewise. He defended Church teaching calmly and with dignity. He did not attack Hannity (although he’s been accused of it). He simply stated the truth. The show ended this way: Hannity: “Wait, would you deny me Communion?” Fr. Euteneuer: “I would.” Hannity: “Wow, wow.” (8) For Hannity being speechless was no doubt a new experience.

The aftermath has been interesting. It was a teaching moment and Fr. Euteneuer took advantage of it to produce a series of short videos clarifying Church doctrine on contraception. They’re excellent and available at HLL.org. Father received over a thousand emails, letters, and phone calls, most of them positive. But the negative emails from practicing Catholics are extremely troubling. ME wrote, “[Hannity] is a MAN OF GOD and there should be more of him willing to speak the truth...HE IS A CONVICTED MAN OF FAITH.” (Caps in original) Another email from someone signing himself “Fr. CC” is truly baffling if it was really written by a priest: “I hope you will send this letter to Sean Hannity and ask him for an apology....I believe, like millions of other Catholics today, that

contraception is no ‘big deal.’” He goes on to claim that he teaches the Church’s doctrine.

Carmen in San Diego wrote, “While I disagree with Hannity on birth control, I think he is a fine example of a good Catholic. I listen to him every day.” Someone named Kent said, “I am a conservative Catholic. I thought you were way off mark in this interview with Sean Hannity.” One of the most ridiculous comments came from GI: “The assault against conservative Sean Hannity was motivated by liberal Democrat Thomas Euteneuer.” This type of knee-jerk response identifying any critic of Hannity as a liberal was not uncommon. Another comment put things in perspective. “You must know that Sean Hannity supports pro-family and pro-life causes *more than anyone I can think of on television*” (emphasis added).

And that’s the rub. Hannity (and Bill O’Reilly for that matter) can masquerade as serious Catholics because what we have for comparison are public scandals like Teddy Kennedy, John Kerry, and Nancy Pelosi. Catholics whose opinions stem from an authentically Catholic perspective like Joe Sobran and Pat Buchanan have been so demonized and marginalized they hardly make the radar screen. So who pass for Catholics? Hannity and O’Reilly who, between them, support contraception, gay marriage, torture of prisoners, a preemptive military strike against Iran by Israel, etc. All the positions mentioned violate Church doctrine – on sexuality, just war, and human rights. Hannity and O’Reilly do not think as Catholics with the mind of the Church. And yet, many orthodox, well-meaning people are calling them “good Catholics.”

In my opinion, the barbarians invading the City of God through the right gate are equally as dangerous (perhaps more so) than those on the left because their poisonous error is more easy to swallow. I know many solid orthodox Catholics who will make excuses for a Sean Hannity who wouldn’t give one inch to a pro-abortion Democrat. And yet chemical birth control kills millions more babies than clinical abortion. It is not a trivial issue.

Going back to the Hannity – Fr. Euteneuer affair, I found one event most likely to create confusion. It was an open letter from Legionaries of Christ priest Fr. Jonathan Morris apologizing to Hannity for Fr. Euteneuer’s criticism while castigating Fr. Euteneuer. Fr. Morris is employed by FOX to comment on ordinary news events, as well as religion. His letter was not only sanctimonious, but in view of his being employed by FOX seemed like a conflict of interest as well. But what troubles me most about Fr. Morris is the implied connection of the Church with a “conservative” network that often spins the news as effectively as the liberal media. In the mind of the viewer, isn’t a roman collar on a FOX commentator likely to make him think the network stands with the Church?

To sum up, we’re living in very confusing times and the devil loves confusion. It gives him the perfect venue for ensnaring people and tripping them up. The only antidote is to study the doctrine of the Church and pray unceasingly. Many orthodox Catholics know with clarity what the Church teaches about abortion and contraception. They may be less familiar with teachings on the just war, labor and capitalism, etc. Serious Catholics need to study the Faith in its entirety to protect the City of God from the barbarians, no matter which gate they use for the invasion. ☸

#### Notes

1. See Faith in Public Life website:  
<http://www.faithinpubliclife.org/about/background.html>
2. Press Release, *The Election’s Over, Our Work is Just Beginning*, Les Femmes website: [http://www.lesfemmes-thetruth.org/pr11\\_04\\_04.htm](http://www.lesfemmes-thetruth.org/pr11_04_04.htm)
3. [www.catholicmediacoalition.org](http://www.catholicmediacoalition.org)
4. Ibid
5. Thomas J. Reese, S.J., Digging into ‘Common Ground’, America Magazine, September 21, 1996.
6. Block
7. Ibid.
8. See [www.HLI.org](http://www.HLI.org) to view the video and all other materials discussed relating to Fr. Euteneuer’s appearance on FCN.

*Mary Ann Kreitzer is editor of The Truth, a publication of Les Femmes, The Women of Truth. This article first appeared in the Spring 2007 issue.*



**Father Thomas Euteneuer, president of Human Life International**



**Sean Hannity**

# The Martyrdom of Father Ganni

*Priest of the Chaldean Church in Iraq*

(Extrapolated from various news sources)

The Sunday after Pentecost 2007, after he had celebrated Mass in his parish church, Father Ragheed Ganni, a 35-year-old Chaldean Catholic priest, and his three subdeacons were brutally killed in Mosul by Muslim jihadists.

Father Ganni chose to remain with his parishioners at Holy Spirit parish in Mosul, despite the dangers there. "Christ", Father would say, "challenges evil with his infinite love, he keeps us united and through the Eucharist he gifts us life, which the terrorists are trying to take away."

"The young people," he said, days earlier, "organized surveillance after the recent attacks against the parish, the kidnappings, the threats to religious; priests celebrate Mass amidst the bombed out ruins; mothers worry as they see their children face danger to attend catechism with enthusiasm; the elderly come to entrust their fleeing families to God's protection, they alone remain in their country where they have their roots and built their homes, refusing to flee. Exile for them is unimaginable."

Father's life was full of hope. He organized theology courses for the lay faithful of Mosul; he worked with the young; he consoled disadvantaged families; the month of his death he had been helping a small child with serious eye problems undergo surgery in Rome.

After an attack on his parish, on Palm Sunday last April 1<sup>st</sup>, he said: "We empathize with Christ, who entered Jerusalem in full knowledge that the consequence of His love for mankind was the cross. Thus while bullets smashed our church windows, we offered up our suffering as a sign of love for Christ."

"Each day we wait for the decisive attack, but we will not stop celebrating Mass; we will do it underground, where we are safer. I am encouraged in this decision by the strength of my parishioners. This is war, real war, but we hope to carry our cross to the very end with the help of Divine Grace."

As bombings multiplied and kidnappings of priests in Baghdad and Mosul became more frequent, as the Sunnis began to demand taxes from Christians to remain in their homes, or face their requisition by militants, as water and electricity grew scarce, Father told *AsiaNews* [the international news agency of the Pontifical Institute for Foreign Missions, for which Father Ragheed was a correspondent] in May that Iraq is "on the verge of collapse." And he told of a bomb exploding in his parish church, on the feast of Pentecost May 27; of the "war" which broke out a week before, 7 car bombings, 10 explosions in swift succession, the three-day curfew, of Christians being prisoners in their own homes," and of not being able to celebrate the feast of the Ascension.

He wondered: "In a sectarian and confessional Iraq, will there be any space for Christians? We have no support, no group who fights for our cause; we are abandoned in the midst of this disaster. Iraq has already been divided; it will never be the same. What is the future of our Church?"

At the time of Father Ganni's funeral Mass, the guards of St John the Baptist church in Dora section of Baghdad were executed. The church of St Jacob was seized and converted into a mosque. Dora has been the Christian section for over 1,000 years but Christians are being driven out with violence and pressure or else forced to pay the traditional Muslim protection tax, *jizya*. And a Catholic priest was kidnapped in Baghdad with five boys who were thinking of entering the minor seminary to become priests.

A Muslim colleague, a professor at the Pontifical Gregorian University, released the following letter, "In the Name of What God of Death Have They Killed You?" to his dead priest-friend:



**Father Ragheed Ganni**

In the name of the compassionate and merciful God,

Ragheed, my brother,

I ask your forgiveness for not being with you when those criminals opened fire against you and your brothers. The bullets that have gone through your pure and innocent body have also gone through my heart and soul.

You were one of the first people I met when I arrived to Rome. We met in the halls of the Angelicum and we would drink our cappuccino in the university's cafeteria. You impressed me with your innocence, joy, your pure and tender smile that never left you.

I always picture you smiling, joyful and full of zest for life. Ragheed is to me innocence personified; a wise innocence that carries in its heart the sorrows of his unhappy people. I remember the time, in the university's dining room, when Iraq was under embargo and you told me that the price of a single cappuccino would have satisfied the needs of an Iraqi family for a whole day.

You told me this as if you were feeling guilty for being far away from your persecuted people and unable to share in their sufferings.

In fact, you returned to Iraq, not only to share the suffering and destiny of your people but also to join your blood to the blood of thousands of Iraqis killed each day. I will never forget the day of your ordination [Oct. 13, 2001] in the [Pontifical] Urbanian University. With tears in your eyes, you told me: "Today, I have died to self," a hard thing to say. I didn't understand it right away, or maybe I didn't take it as seriously as I should have, but today, through your martyrdom, I have understood that phrase. You have died in your soul and body to be raised up in your beloved, in your teacher, and so that Christ would be raised up in you, despite the sufferings, sorrows, despite the chaos and madness.

In the name of what god of death have they killed you? In the name of which paganism have they crucified you? Did they truly know what they were doing?

O God, we don't ask you for revenge or retaliation. We ask you for victory, a victory of justice over falsehood, life over death, innocence over treachery, blood over the sword. . Your blood will not have been shed in vain, dear Ragheed, because with it you have blessed the soil of your country. And from heaven, your tender smile will continue to light the darkness of our nights and announce to us a better tomorrow.

I ask your forgiveness, brother, for when the living get together they think they have all the time in the world to talk, visit, and share feelings and thoughts. You had invited me to Iraq. I dreamed of that visit, of visiting your house, your parents, your office. . It never occurred to me that it would be your tomb that one day I would visit or that it would be verses from my Quran that I would recite for the repose of your soul.

One day, before your first trip to Iraq after a prolonged absence, I went with you to buy souvenirs and presents for your family. You spoke with me of your future work: "I would like to preside over the people on the base of charity before justice" - you said.

It was difficult for me to imagine you a "canonical judge." And today your blood and your martyrdom have spoken for you, a verdict of fidelity and patience, of hope against all suffering, of survival, in spite of death, in spite of everything.

Brother, your blood hasn't been shed in vain, and your church's altar wasn't a masquerade. . You assumed your role with deep seriousness until the end, with a smile that would never be extinguished ever.

Your loving brother,

Adnam Mokrani

Rome, June 4, 2007

Professor of Islamic Studies in the Institute for the Study of Religion and Culture,  
Pontifical Gregorian University ☪



# SHHHHHH!

By Dr. Timothy Brady

Once again, one marvels at a priest's inability, or perhaps unwillingness to connect the dots. Or, I suppose it is possible that this priest does not really mean what he is saying, but says it because it is the sort of thing a priest is supposed to say.

I refer to my godson's recent first communion in a diocesan Mexican church.

I think this is the sort of thing that creates a certain schizophrenia on the part of the faithful, and causes them, over time, to simply not take the Church seriously.

Throughout what can only be supposed to be the sermon portion of the event, the priest would intersperse his talk with a call for more reverence and respect. This, of course, is good, and those of us marginalized Catholics are always glad to hear such admonitions. His repeated plea to the faithful to turn off their cell phones, which continued to ring with catchy tunes throughout the event, was ignored, obviously.

Frankly I can understand why, given the atmosphere at such an event, a reasonable person would wonder why a cell phone should be turned off. Is it inappropriate to have your cell phone on at a basketball game?

But one wonders. If showmanship works (and this is what "creative" liturgy is all about), why would a priest not try to lead by the example of reverence, if he really desires reverence on the part of the faithful?

If you wish for people to remain silent, along with their cell phones, how do you reconcile this plea with the occasional shout from the priest, "No se oiga! Una vez mas!" ("I can't hear you! Once more!") in pep rally fashion?

How do people know what to do when you ask them to "keep silence" one moment and then the next lead them in clapping and singing along to a *corrida* tune where the words have been substituted by some banal reference to a non-denominational higher power?

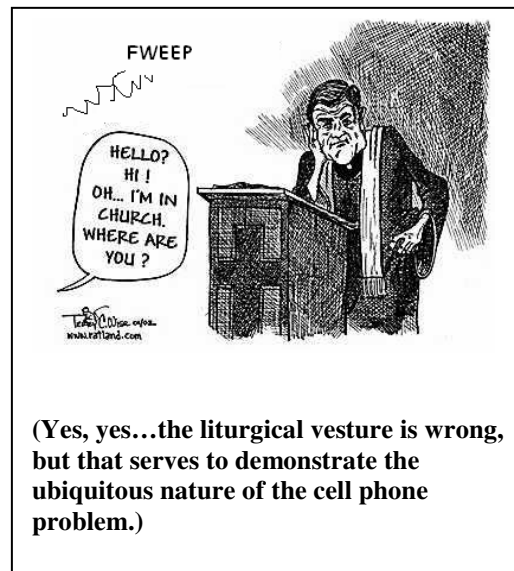
If you allow parishioners to show up at events such as this, where children, freshly catechized, are to first receive the Body, Blood, Soul and Divinity of Our Lord, dressed, in the case of the mothers, sisters and aunts, in seductive, revealing dress, better suited for private venues, how is it then that you rue from the pulpit the shame of Our Blessed Mother of Guadalupe at legalized abortion in Mexico? How do you find the words to express the treasure of chastity?

How do you pine publicly for the destruction of the Church when you foster an inclusive, horizontal liturgy in front of a cast of a thousand?

Why spend five minutes explaining to everyone, just prior to the elevation of the host, trying desperately to convince them that, yes, this round wafer really is Our Lord, when you have spent the other 55 minutes behaving as though it is a little round wafer and trivializing the Sacrifice?

This is the same priest who ordered four little children praying the rosary out of the Church and who prays at each of his masses for more vocations.

It is not the priest himself I criticize, because he is simply doing, in his own way, what we see done almost universally today: calling for one thing, on the one hand, from the faithful, and then proceeding, on the other hand, to set an example that is guaranteed to extinguish the Faith. ☸



# The Dawkins Delusion: Does Dawkins Exist?

By Marie P. Loehr

*Yesterday upon the stair  
I met a God who wasn't there.  
He wasn't there again today;  
I wish by gosh He'd go away.*

The Atheist's Paradox, courtesy of George Loehr

As anyone who follows the media even casually knows by now, *The God Delusion* by Richard Dawkins is a non-fictional work purporting to challenge religion and prove the “strength through joy” of atheism. In fact, this text is actually in the same genre as Dan Brown's *Da Vinci Code*.

It retails the same worn-out arguments against the existence of God, the opposition of science to theology, the rationality of science and the superstition of religion. In other words, it details all the myths against religion popular at least since Voltaire through the Victorian progressivists and Nietzsche right into the “God is dead” movement of the 1960s. Atheists, like the poor, we have always with us, since the Enlightenment. However, aristocracies and intellectual elites in every era of every millennium have given up belief in gods or a God. This fact can be tracked through comparative religion and literature, as well as history.

This conclusion, that there is no God, is always a particular temptation for those protected by power, wealth, technology or over-education. It has never been more prevalent at any time than it is in this era. It is especially so in the First World, Europe, Britain, the U.S. for all of the reasons cited above. Nevertheless, that assertion of human hubris neither proves nor disproves the existence of God.

Dawkins' particular views *might* disprove his existence as a man of the enlightened 21st century, as well as his claims to be a scientist. A reading of Victorian science and literature will reveal that by the mid-19th century the Oxbridge elites had embraced the scientific progressivism of the era. This embrace of science, distorted as scientism, generated first, skepticism, then agnosticism, and at last atheism. The end product of this progression led to the rationalism, totalitarianism, existentialism, and finally nihilism by the end of the 20th century.

Yet the scientific method itself should play a role in any such inquiry – whether it's the existence of God, or neutrinos, which we can't see either. Why use a form of scientific method in the approach to God? As grace builds on nature, so faith builds on reason. Moreover, even in science some ideas and phenomena are not amenable to testing or laboratory conditions, astronomy for one. In such cases, observation and meticulous records of the phenomena observed are essential. This approach can be applied to the study of God, and religion.

The scientific method starts with an open mind. It presents hypotheses for examining a given phenomenon. It tests these, as best it can--either in the lab or with thought experiments in Einstein's mode. Even when a test is impossible or inconclusive, the scientist does not simply toss out the hypothesis. It is left for future research and evaluation in an era when the methods and tools for research have improved. Is this a viable approach to the examination of religious or spiritual issues?

It is simple reality that much of what we claim to know in many areas of scientific research and application is invisible to most of us, except with the use of



**Richard Dawkins, author of *The God Delusion***

increasingly high-powered technology, or observation of the visible effects of that which is not visible. Thus, it would seem that even religion and spirituality should be examined with an open mind, testing everything [as St. Paul says] and holding fast what is good, recording the visible effects of a reality not visible to us in the temporal present as meticulously as we can. At the same time, we must accept in all humility that the human being is fallible, considerably less than omniscient, and either reserve judgment or accept our limitations before the mysteries of God's revelation.

Dawkins claims to do this. He does not succeed. The ideas, arguments and assertions he presents are in fact straight from the Victorian progressivist era. His clique is particularly insular and provincial in both time and space, still caught up in the peculiarly Oxbridge phenomenon of self-congratulatory elitism and intellectual self-enclosure. For a man who sneers at "faith-heads" for "resistance built up over years of childhood indoctrination" by "methods that took centuries to mature" [NB the snide, self-regarding joke here "whether by evolution or design"], Dawkins has no qualms about indoctrination and brain-washing of the atheist sort. More than a few parents and educators would find this assertion hilarious. Children are far more tough-minded and far less susceptible to brain-washing than Dawkins presumes. But atheists, individuals or governments, are oddly blind to human nature and its capacity to resist brain-washing.

Dawkins demonstrably violates what should presumably be his own scientific principles and method. Real science and real religion are neither sloppy nor fatuous nor prejudiced.

That Dawkins can deride religion as prejudice and irrationality proves he's a Victorian fossil who never came out of his velvet-upholstered parlor. Religion is as insistent on hard truth as science. Furthermore, scientific method owes its form and substance to medieval scholastic quodlibets, ridiculed as quibbles. Whether scholastics really debated how many angels danced on the head of a pin isn't important. If they did, they anticipated particle physics by centuries. Angels and particles do have a great deal in common, even though angels are pure spirit and particles are pure matter.

The ultimate scientific method is seen in the work of Thomas Aquinas. He takes each opponent's argument, summarizes it more clearly than the opponent can, lists the various objections to both the heresy and the orthodoxy, then explicates each to show error or truth, finally concluding with some corroboration from an expert such as Aristotle or Augustine.

Dawkins, despite his claim to scientific fame and rigor, ignores this foundational objectivity and rationality. He relies on unsupported assertions, sentimental observations--negative and positive, *ad hominem* attacks, red herrings and straw men to deride religion and promote atheism.

The most amusing portions of his book are those where he attacks the Church, and states her position, when he obviously hasn't a clue to what the Church really teaches or practices. All the religious attitudes that he decries, a true Christian must also decry, because such attitudes are the antithesis of what true religion teaches and practices.

In the June issue of *First Things* magazine, Michael Novak comments on the shrill defensiveness apparent in Dawkins' *The God Delusion* and other current paeans to atheism, "as though they are a sign not of victory but of desperation." Citing this in the *Albuquerque Journal*, 31 May 2007, Bishop Michael J. Sheehan also notes that "these atheistic authors are kind of like men spitting against the wind. Each trots out his arguments for atheism, it might seem, to convince himself. . . . There will always be the village atheists, but those who believe in God, the vast majority, will continue to experience joy and strength in their belief in God."

Amen. ☸



"The Grey Man Dances" by George Grosz, 1949, Grosz Collection

# The Enemy Within

## In a Nutshell

1. *Faith in Public Life* is a national coalition with member organizations in every state.
2. *Faith in Public Life* exists to fight any political attempt on the part of religious bodies (particularly the Catholic Church) to oppose abortion or homosexual “rights.”
3. Many *Faith in Public Life* member organizations are abortion - or homosexual - “rights” advocates, that is, their sole political effort is to sustain legal abortion or obtain homosexual “equality.”
4. Many *Faith in Public Life* member organizations exist specifically to change Catholic moral teaching about abortion and homosexuality.
5. Catholic charitable donations raised through the annual *Catholic Campaign for Human Development* (CCHD) fund many *Faith in Public Life* member organizations. Some of these CCHD-funded organizations exist to direct religious bodies – such as Catholic congregations – to support progressive politics that sustain legal abortion or obtain homosexual “equality.”
6. *Albuquerque Interfaith* is one of these CCHD-funded organizations that exist to direct religious bodies – such as Catholic congregations – to support progressive politics that sustain legal abortion or obtain homosexual “equality.”

**There are a shocking number of Catholic organizations also part of the *Faith in Public Life* coalition.**

Therefore, even as Catholics are standing outside abortion clinics, attempting to save lives, even as Catholics are appealing to their legislators to not support embryonic stem cell research, euthanasia, or same-sex marriage, “official” Catholic bodies – through their *Faith in Public Life* membership – are fighting political efforts to curtail abortion or homosexual activism.

Tell Archbishop Michael Sheehan to get out of *Faith in Public Life*.

Tell Archbishop Michael Sheehan to get out of *Albuquerque Interfaith*.

Tell Archbishop Michael Sheehan to stop funding pro-abortion, pro-homosexual political activism.

## August Calendar

### Los Pequeños Monthly Meeting

August 24, 2007

Call (505) 293-8006 for information.

#### Pro-life Prayer:

Planned Parenthood Abortuary

701 San Mateo Blvd.

Holy Innocents Chapel:

(505) 266-4100

Times: Daily 8 AM – 3 PM

Tuesdays at Noon

### Mass at the Holy Innocents Chapel

Fr. Stephen Imbarrato

For more information, call

(505) 266-4100

### Helpers of God's Precious Infants

\* Planned Parenthood Abortuary

701 San Mateo Blvd.

Tuesdays, Thursdays, Fridays: 8 AM –  
11:30 AM

Wednesdays: 12 Noon – 3:00 PM  
&

\* Medical Arts (801 Encino Place)

Saturdays: 8AM-11:30AM

For more information call Phil Leahy:

(505) 440-3040



## A

**Los Pequeños Pepper  
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**Back issues of *The Pepper*  
are archived at:**

[www.lospequenos.org](http://www.lospequenos.org)

## Around the Archdiocese

**Good News:** Sr. Joan Brown, OFM no longer works for the Archdiocese of Santa Fe "Ecology Ministry." Although Sister's organization, *Partnership for Earth Spirituality*, continues to identify her as "...a Franciscan sister who works in Ecology Ministry through the Social Justice Office of the Catholic Archdiocese of Santa Fe..." and Anne Avellone, the current direction for the Archdiocese's Office of Social Justice, serves on the *Partnership for Earth Spirituality* board, Sr. Brown is no longer directly associated with the Archdiocese. This is great news. As a participant in the anti-Catholic *Call to Action New Mexico* and its affiliate, *Pax Christi*, and as a promoter of highly dubious ecological "theology," she was a confusing presence in the chancery.

Of course, her influence in the Archdiocese persists. Brown is a board member of the National Catholic Rural Life Conference, to which the Archdiocese, through its Office of Social Justice, links. So it isn't as though she's *entirely* disassociated.

**Some REAL Ecological Action:** Want to save trees? Or, even better, how about saving *Los Pequeños* some work and stamps? Send your email address to [webmaster@lospequenos.org](mailto:webmaster@lospequenos.org) and asked to be placed on LPC's e-letter list. *The Pequeños Pepper* will then be delivered each month to your computer. Now, how cool is that!

## Around the World

**Summorum Pontificum:** Pope Benedict XVI published a *motu proprio* on July 7, 2007, titled *Summorum Pontificum* ("Of the Supreme Pontiffs"). The document eases restrictions against the Traditional form of the Roman Rite Mass and provides guidelines for its broader implementation.

In an accompanying letter, Pope Benedict pointedly defends the Missal published by Paul VI and then republished in two subsequent editions by John Paul II as "the normal Form – the *Forma ordinaria* – of the Eucharistic Liturgy." The version of the *Missale Romanum* prior to the Council, which was published with the authority of Pope John XXIII in 1962 and used during the Council, the Holy Father terms "a *Forma extraordinaria* of the liturgical celebration" and cautions that it is inappropriate "to speak of these two versions of the Roman Missal as if they were 'two Rites'." Rather, it is a matter of a twofold use of one and the same rite." He also points out that the older "Missal was never juridically abrogated and, consequently, in principle, was always permitted."

In practice, however, it has been cruelly suppressed by local bishops and "in many places celebrations were not faithful to the prescriptions of the new Missal, but the latter actually was understood as authorizing or even requiring creativity, which frequently led to deformations of the liturgy which were hard to bear."

*Liturgiam Authenticam* addressed some of the more flagrant of these deformations; *Summorum Pontificum* restores the ability of priests and laity who wish to celebrate Mass according to the Missal of Bl. John XXIII to freely do so. The Holy Father writes: "Let us generously open our hearts and make room for everything that the faith itself allows." ☪

The unofficial English translation of the *Motu Proprio* may be read at Pope Benedict's accompanying letter is available at:

[212.77.1.245/news\\_services/press/vis/dinamiche/d0\\_en.htm](http://212.77.1.245/news_services/press/vis/dinamiche/d0_en.htm)

[www.vatican.va/holy\\_father/benedict\\_xvi/letters/2007/documents/hf\\_ben-xvi\\_let\\_20070707\\_lettera-vescovi\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/letters/2007/documents/hf_ben-xvi_let_20070707_lettera-vescovi_en.html)

# Reaping the Whirlwind of Abortion

By Bishop Thomas G. Doran

*Reprinted with permission from The Observer, the Official Newspaper of the Catholic Diocese of Rockford, where it appeared in the August 11th issue.*

I want to touch on this matter before we get too close to the November madness. As human beings, as citizens of a “first world country,” as Americans, and as Catholics, most importantly, we have to take count of the circumstances in which we live. We know that the only creatures of God that outlast time are those created having intellect and will. All other things, with the passage of time, break up or break down.

Many of the issues that confront us are serious, and we know by now that the political parties in our country are at loggerheads as to how to solve them. We know, for instance, that adherents of one political party would place us squarely on the road to suicide as a people.

The seven “sacraments” of their secular culture are abortion, buggery, contraception, divorce, euthanasia, feminism of the radical type, and genetic experimentation and mutilation. These things they unabashedly espouse, profess and promote. Their continuance in public office is a clear and present danger to our survival as a nation.

Since the mid-1940s we have been accustomed to look askance at Germans. They were protagonists of the Second World War and so responsible for fifty million deaths. We say, “How awful,” and yet in our country we have, for the most part, allowed the party of death and the court system it has produced to eliminate, since 1973, upwards of forty million of our fellow citizens without allowing them to see the light of day.

They have done their best to make ours a true culture of death. No doubt, we shall soon outstrip the Nazis in doing human beings to death.

I do not think that we should spend a great deal of time in lamentation over the children whose lives have been snuffed out by the barbaric practice of therapeutic abortion. They passed from their lives quickly in this world and have gone into the hands of the Lord of Life and Mercy for all eternity. We must make it clear too, that many who have sought to have practiced on themselves therapeutic abortion are in many instances driven to it by persons heedless of their welfare, or by well-meaning but inept parents or guardians who regard abortion as a solution and not as what it is — an immense problem. There are some, I think few, largely given over to immoral lives who regard abortion as a good, but their number is not great.

What we have to remember is that violence breeds violence. When we tolerate unjust attacks upon the tiniest innocents among us, we habituate ourselves to violence. And so we have allowed these barbaric practices to corrupt our laws, our medical practice, and even our ordinary lives. How accustomed we have become to the immense loss of life in our wars throughout the world! Those who have killed millions under their mother’s hearts cannot be expected to balk at a mere few thousand killed in Afghanistan, in Iraq, in Somalia, in Darfur, in Bosnia, in Madrid, in London, in Baghdad, in Beirut, in Washington, in New York. The violence of abortion coarsens the lives of all of us.

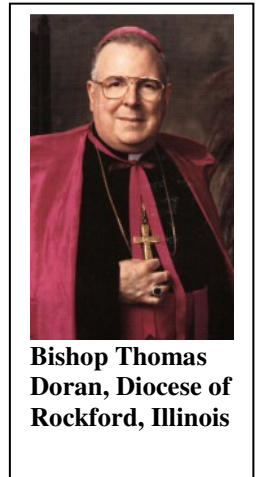
Once it was said, “... for all who take the sword will perish by the sword.” (Matthew 26:52) So we see the rise in the number of predations among youth, even among the youngest, the rise of domestic violence. We speak of road rage as a common thing. It is true what the theologians have said, that sin darkens the intellect, and weakens the will. Having sown the wind of abortion we now reap the whirlwind. This appears in every quarter of our culture and on every day. And that just from the first of the “sacraments of death” of our secular human culture.

The toleration of sexual perversions among inverts, widespread contraception, easy access to “no fault” divorce, the killing of the elderly, radical feminism, embryonic stem cell research — all of these things defile and debase our human nature and our human destiny. Should we cry out with the prophet “To the mountains, ‘Cover us,’ and to the hills, ‘Fall on us’” (Hosea: 10:8), lest other peoples see and, God forbid, imitate us?

I ran across, in one parish, prayers of the faithful with the intention that “we pray for those who work and demonstrate for the cause of life and the unborn, the aged and the defected, that they may persevere in spite of the ridicule they receive sometimes, even from pastors and priests.” I shudder to think that might be true. We know from the sad experience of recent years that some Catholics (even among priests) are so warped and perverted from their Catholic vocation, that they are capable of enormities. But, they should know that it was no prelate or bishop or pope that said, “Suffer the little children to come to me and do not hinder them” (Matthew 19:14). The Invisible Head of the Church will one day come to judge the living and the dead and the world by fire, particularly those who have either by acts of omission or commission, destroyed innocent human life.

It is the duty of every Catholic to support the work of the parish Pro-Life directors and commissions and to work for the extirpation from our society of all those who in any way foster or promote these things. I wholeheartedly endorse the activities of our Pro-Life Office in the sure and certain knowledge that divine justice will not allow those who act against human life to prosper. These unholy sacraments of our secular culture are the seeds of the destruction of our nation.

Think for yourself: what nation that kills its young, perverts marriage, prevents new life, and destroys the family, kills those deemed useless, makes the war of the sexes into a real war, and manipulates the genetic basis of human nature, can long endure? ☹



**Bishop Thomas Doran, Diocese of Rockford, Illinois**