

# Los Pequeños Pepper

*Publication of Los Pequeños de Cristo*

February 2007



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Cover: Jacopo Bassano,  
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*Newsletter of Los Pequeños de Cristo*

*February 2007*

*Volume 9, Number 2*

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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.*

# Sidewalk Counselors

*Whether or not they prevent an abortion, counselors witness to Christ.*

By Jim Fritz

Sidewalk counselors are an unusual lot. Some call them crazy, and I believe they are – a little bit anyway. They stand on the sidewalks outside abortion clinics trying to talk women (and girls) out of aborting their babies and they have only seconds to do this amazing task. The following is a story about an unusual day at one abortion center:

We try to have three sidewalk counselors at the abortion center. One stands near the front door, and the other two stand about 75 feet away. The object is to try to speak to a mother as soon as possible while she is walking to the abortuary. We try to give her literature and information about the help available if she keeps her baby and problems that can occur as a result of the abortion. We try to talk about the woman, not the baby.

We place two posters on each side of the abortion center about 40 feet from the door, indicating the number of women killed by legal abortion (the names of many are written on a tombstone). We cannot block or touch a person entering the abortuary. We can only talk and try to offer literature. We offer free help, pregnancy tests, adoption services, etc. We have the local crisis pregnancy center, *Birtright*, lined up before we start, and their information is on the flyers.

At this abortuary, we have learned the identity of the abortionist and have developed a flyer on him. We even have his picture and accounts of court cases where twice he allowed a woman to bleed to death because he did not know what to do after he punctured the woman's uterus. This flyer is a big help if we can get them to read it. Even if they won't take the flyer, we tell them about the abortionist.

Some of our sidewalk counselors are very good. My friend, Dick Retta, has dissuaded many from abortion even before they left their cars. He is fantastic! He counsels at several sites in Washington, D.C. and Montgomery County, Maryland. He has had as many as five "saves" in one day (more than once). Most of us are about one-tenth as good as he is.

The entire experience is humiliating as you fail, and fail, and fail, and fail, and frequently you are cursed by the woman and her friends. Sometimes you are threatened by the boyfriend as he does not want to pay child support. These men care not at all what happens to the woman. Ninety-five percent of them drop the girlfriend following the abortion. They don't want a girl friend that will likely get pregnant.

At this site, we have very few of those we call prayer warriors - people who pray the Rosary across the street from the center. I think the local people have become discouraged by their lack of success and simply gave up. We have only recently begun our activities at this center and have been successful, so now we are working on getting the prayer warriors to come back. A Catholic school and church are less than a block away; hopefully, we can get them motivated.

At a recent morning of sidewalk counseling, Dick approached a Hispanic couple coming to the clinic. They brought with them a 17-year-old girl who spoke both English and Spanish. The couple only spoke Spanish. While Dick tried to explain the flyer in his best Spanish, I talked to the girl. She had a child of her own and didn't want the woman to have an abortion. I gave her a flyer about the abortionist and quickly went through it, pointing out that the abortionist she would see had already killed two women.



**A Richmond, Virginia pro-lifer holds a baby rescued during sidewalk prayer and counseling outside an abortion center.**

I then told her the woman was a beautiful woman (she was) and her baby would be a beautiful child. I showed her a picture of my beautiful adopted granddaughter who I told them was saved from abortion. We spoke of other aspects such as the free help from *Birthright*, however they said they had an appointment and must go in. I gave them each a Rosary asked them to pray about this. Dick asked them to cancel the appointment and come back out. They went in, but did not come out.

About half an hour later two women in their 30s came down the sidewalk and looked at the tombstone sign. They asked questions, so I explained our mission and described the abortion center and the abortionist. I gave them flyers and even a 12-week-old, life-like fetal model we often give out. They couldn't believe women would go through with this as they had children of their own. They appeared sympathetic to our cause. Just then, the Hispanic couple came out with their friend and headed across the street to their car. I told the two women, "That is a save!" The women were so excited they ran across the street to tell the couple how happy they were for them. One of the women was crying with joy.

About 30 minutes later, Dick had another save. He talked to a couple before they got out of their car. The man had motioned to Dick to come over to his car to answer a question. The Holy Spirit was there for Dick on this one, and Dick did a good job. They never left the car but drove off, then drove around the block and gave us a big 'thumbs up'.

We have reached the end of this day. Just before we started packing up our signs, a young man, obviously homosexual, came up to another sidewalk counselor, Chuck Edgar, and began telling him he disagreed with our signs. Then he turned to me and said, "How can the button on your jacket be true?" "It says, 'You can't be Christian and Pro-Choice?'" I asked him, "What part of *Thou shall not kill* don't you understand?"

He came up with the usual clichés which we quickly refuted. Having run out of clichés, he said, "I bet you hate me because I am homosexual." Chuck says, "No, we love you as much as anyone else. We just don't approve of your sin." I pointed out that a homosexual life style would probably shorten his life by 20 years.

I told him it is an illness with a 75 percent cure rate, the same as any other mental illness. He countered by saying the Psychiatric Association says it is not a mental illness. I told him this was political correctness that is killing millions of homosexuals. I also informed him about an organization called *Courage* that helps homosexuals. He seemed very interested and wanted more information. I told him that everything we had told him could be found on the internet. He thanked us and left. His name is David, and we told him we would pray for him. Please add him to your prayers!

Even when we don't have verifiable 'saves' we are witnesses for Christ. Our large sign "Abortion Kills Children and Harms Women" is seen by about 5,000 people a week as it is on the main route through town. Many people see us praying in front of the abortuary, and we get many 'thumbs up' and "Thanks for being there." Of course we get those gestures telling us we are number one, and we always respond by telling them we will pray for them. ☩

*Jim Fritz is editor of [The Defender](http://TheDefender.com) website and Executive Director of Defenders of the Faith Inc. and its radio station WDTF-LP [Relevant Radio](http://RelevantRadio.com)®, located in Berkeley Springs, West Virginia. He is a charter member of the Catholic Media Coalition.*

## Pro-life Work in Albuquerque



### Helpers of God's Precious Infants:

Monthly prayer vigils are held the third Saturday of each month, starting with Mass at San Ignacio Church. Check the PDL Online Calendar ([www.defendinglife.org](http://www.defendinglife.org)) each month to confirm the date, time and location.

**Pro-life Mass:** Each Thursday at noon, a Mass for the intention of protecting human life is celebrated at the Holy Innocents Chapel, located across from the Planned Parenthood abortion mill - 740 San Mateo, NE. Ph 505-266-4100.

**Sidewalk Counseling:** Daily, between 8 AM – 3 PM, counselors pray and assist women in front of the Planned Parenthood Abortuary at 701 San Mateo Blvd. Contact the Holy Innocents Chapel (505) 266-4100 for more information.

**Intercessors for Life:** To become a pro-life prayer warrior, contact Sally at 505-883-9766 or [sally@defendinglife.org](mailto:sally@defendinglife.org).

# *Voice of the Faithful and Call to Action*

By Joe Pritchard

At the National *Call to Action* [CTA] Conference, one speaker linked the dissenting CTA movement with the *Voice of the Faithful* [VOTF]:

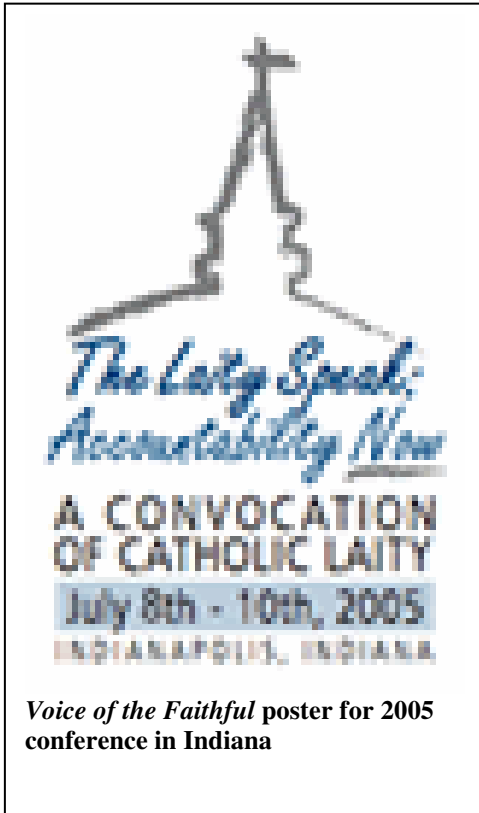
CTA, simply by being here, has been a crucial model for the *Voice of the Faithful*. That VOTF is self-consciously "moderate" in comparison to CTA is good, for a main function of a more liberal movement for change is precisely to empower the moderate effort. Together we bring about change....In this way the Catholic Church must affirm that democracy is the latest gift from a God who operates in history, and the only way for the Church to affirm democracy is by embracing it. The old dispute between popes and kings over who appoints bishops was resolved in favor of the pope, but bishops now should be chosen by the people they serve. The clerical caste, a vestige of the medieval court, should be eliminated.

The Catholic reform movement must establish equal rights for women in every sphere. A system of checks and balances, true due process, legislative norms designed to assure equality for all instead of superiority for some, freedom of expression, and above all freedom of conscience must be established within the Church--not because the time of liberalism has arrived, but because the long and sorry story of Church hatred of Jews, Church triumphalism in relation to other religions, Church rigidity in relation to dissent from within and the fresh outrage of child rape all lay bare the structures of oppression that must be dismantled once and for all. [James Carroll, an ex-priest and columnist for the *Boston Globe* whose positions include support for contraception, abortion and women's ordination, all part of the CTA agenda.]

Today's *Call to Action* is a loose coalition of several hundred small faith communities and *Church Organizations for Renewal*. Members are excommunicated (a decision upheld by the Vatican) by the American bishop Fabian Bruskewitz of the Lincoln, Nebraska diocese for adhering to goals that include:

- 1 The ordination of women to the ministerial priesthood.
2. A lifting of the priestly discipline of celibacy.
3. Democratic or popular selection of bishops and priests.
4. Admission that active, homosexual behavior is not necessarily or intrinsically sinful.
5. Change of moral law against artificial birth control and intentional abortions
7. A new understanding that the Kingdom of God is a temporal achievement humanly accomplished.
8. Freedom of speech for Catholic educators and theologians

*Continued on page 7...*



*Voice of the Faithful* poster for 2005 conference in Indiana

*Continued from p 6*

This dissident organization is “causing damage to the Church of Christ,” according to Cardinal Battista Re, the prefect of the Congregation for Bishops, in a letter to Bishop Bruskewitz, who described CTA as “totally incompatible with the Catholic faith.” The Vatican’s judgment against CTA in Lincoln raises clear questions about the status of the group’s members in other dioceses.

In having the same essential goal as the “liberal” CTA, namely a democratized - and therefore politicized - Church in which bishops and dogma serve at the tyranny of the masses, *Voice of the Faithful* is equally problematic. The majority of theologians, ex-priests, sisters and assorted PhDs listed on the VOTF home page, not to mention VOTF’s conference speakers - such as Fr. Richard McBrien, S.J. and Sister Joan Chittister - do not represent or promulgate Catholic thought. (For a description of many of their dissenters, go to [www.ourladyswarriors.org](http://www.ourladyswarriors.org).)

We pray for Catholics who have innocently joined these groups without understanding their agenda. For our part, we need to follow the basics of our faith, using the gifts we have as members of the Church: frequent confession, Adoration of the True Presence, the Holy Sacrifice of the Mass, recitation of the Holy Rosary, and a firm resolve to pray for the end of the culture of death, particularly abortion. Fortified with sanctifying grace, we can go into the world carrying Christ’s hope. Now, that is a *heavenly* call to action!

Jesus said: “Seek first the Kingdom of God and His righteousness and all things will be added to you.” (St. Matt 6:33) *His* is the Faithful Voice to which we should listen for true peace on earth. *Semper Fidelis* &

## ASC and You Will Receive...

By Marie P. Loehr

*But as for you, the very hairs of your head are all numbered.* -Matthew 10:30-31

Modern science has verified and quantified how exactly and accurately Christ speaks, when he says that the very hairs of our heads are numbered. DNA, our genetic material, is a code. It uses four amino acids to build a unique code for each person. We are each so unique that genetic testing can take a person’s DNA and break that code. This enables police to match murderers to crime scenes. It enables genealogists to trace distant relatives, and connect the family dots. It enables archeo-anthropologists to trace the movements and inter-mingling of different races and tribes through space and time. The very hairs of our heads, and our saliva, and so much more, really are numbered. How is this related to stem-cell research, especially adult stem-cell research and its applications?

ASC stands for “adult stem cells.” It refers to research on the nature and use of adult stem cells for medical therapy to ameliorate or cure disease. The use of adult stem cells for medical applications is not only permitted by the Church, it is actively encouraged by the Church. Archbishop Michael J. Sheehan says, in his op-ed article in *The Albuquerque Journal* for November 12, 2006:

The Catholic Church opposes embryonic stem cell research but strongly supports adult stem-cell research. Opponents of the Church have branded us as being opposed to science and indifferent to those who suffer from illnesses. But we support ethically responsible scientific research and are very committed to searching for cures, as long as it doesn’t kill human life.

Benedict XVI himself endorses ASC research.

Research into somatic stem cells merits approval and encouragement when it brings together scientific knowledge, the most advanced technology in the field of biology, and the ethic that postulates respect for human beings at every age of their existence...

Benedict states these truths in addressing a congress sponsored by the Pontifical Academy for Life, and the International Federation of Catholic Medical Associations, in September 2006. Benedict refers to adult stem cells as somatic stem cells. Adult stem cells are more accurately called “somatic” stem cells because they can be taken from adults, children or umbilical cords. They require no destruction of embryonic human life. Further, they are being used right now in the immediate present to provide relief and even cures for certain diseases and medical conditions.

There are a number of myths regarding stem cells. All of the following statements are false. We need to be alert to present the truth against these myths, whenever we encounter them.

1] **The Catholic Church is against stem cell research.** The proof against that particular myth is in both Benedict XVI’s and Archbishop Sheehan’s remarks, quoted above.

2] **Stem cells can only come from embryos.** Stem cells can be taken from umbilical cords, the placenta, amniotic fluid, adult tissues, and organs such as bone marrow, fat from liposuction, regions of the nose, even from cadavers up to 20 hours after death. Somatic, aka adult, stem cells are in abundant supply for our immediate use.

3] **Embryonic stem-cell research holds the greatest promise.** In fact, not one medical cure has been effected by the use of embryonic stem cells. So far, embryonic stem cell research has cannibalized and killed innumerable helpless embryos for their stem cells, and succeeded primarily in causing tumors in their living test subjects, or in their being rejected like any other organ transplant from a foreign donor. ASC research and use, on the other hand, is almost three decades beyond embryonic stem cell research in its results and applications. ASC are already being used to cure a variety of conditions, without any of the destructive effects associated with embryonic stem cell research: death of the sacrificed embryos and tumors or tissue rejection in recipients of such undifferentiated cells.

4] **Frozen embryos are fair game for stem cell removal and research.** Embryonic stem cell research proponents argue that frozen embryos will eventually be discarded and destroyed anyway. Why waste all that available tissue? What a charming endorsement of Nazi medical ethics and research! Did Hitler lose the battle, aka WWII, and win the war after all?! Sounds like it sometimes - but a good end can never justify a bad means, no matter how good it may appear as an end, or how humanly pragmatic and utilitarian the means appear to be. Frozen embryos are simply infinitesimal living human beings in a cryogenic state of suspended animation. They remain human, and alive, in a real-time limbo of our own making.

5] **Therapeutic cloning and reproductive cloning are two different processes entirely.** Given that premise, some support “therapeutic” cloning - making *in vitro*-fertilized embryos to harvest their stem cells for medical research, but claim to reject “reproductive” cloning - making *in vitro*-fertilized embryos to insert into flesh-and-blood wombs for gestation and delivery of live infants. Yet both “types” of cloning differ only in the final use of the embryo thus *man*-ufactured, as it seems. One will be murdered for stem cell harvest. One will be carried to term and brought to live birth. The *process* of making the clone is exactly the same in either case.

Adult stem cells, on the other hand, have proved remarkably useful. Adult stem cells grown from healthy heart tissues have been effective in repairing tissue damage caused by heart attacks. This research was conducted in pigs. Pigs’ hearts resemble human hearts in many ways, as those who’ve had heart valve replacement, using pig valves, know well.

Blood vessels have been successfully grown and implanted, using the patient’s own skin cells.


A treatment using umbilical cord cells has been effective in rebuilding the immune system of an infant threatened by an inherited immune-system disease. The cord blood of another newborn, closely matched to the infant at risk for immune-system disease, was used to build a new immune system. She is still healthy at two years of age, although a previous, deceased sibling with the same condition only lived to the age of four months.

In fact, there are at least seventy current therapeutic human applications that use adult stem cells. This astonishing list includes a variety of blood conditions, auto-immune diseases, bladder disease, cancers, cardiovascular conditions, neural degenerative diseases and injuries, corneal regeneration, wounds and injuries including limb gangrene and jawbone repair, and at least six metabolic disorders.

The most exciting factor in the use of ASC applications is that such therapies can be derived from the patient’s own stem cells, from whatever part of the body these cells are taken. They are not alien or foreign. They do not trigger immune-system rejection in the course of treatment, or after it. Autologous ASC applications are a valuable source of therapies for a wide variety of illnesses.

Cosmetic packaging and over-the-counter health care products have fine print that often informs us that “no animals were killed or injured in the making of this product.” Embryonic stem cell research affords the human person less concern than is given to animals; death is always the inevitable result for the embryo and tumors and almost certain death for the test subjects! ASC research, on the other hand, can echo the claim: No babies are destroyed in the making of its products and patients are actually cured.

The hairs of our heads are numbered. ASC simply brings this reality into stark relief. Current research and ASC use, autologous and otherwise, simply prove that in medicine, it is now true: ASC, and you *will* receive . . . medical hope and help, not ten, twenty, thirty years or never, but *now*. And you can do this without participating in the murder and cannibalization of utterly helpless little fellow humans - infinitesimal beings of infinite worth. The hairs on their heads and the exuberant bubbling upwelling cells in their bodies are numbered, too.

If God marks the fall of a single sparrow, how much more will he mark, and remark, what we do with his embryonic humans, their stolen stem cells worth nothing medically, and the vast treasury of our own cells, numbered and legitimately available to help and to heal? ASC and you will receive. . . we should rejoice at that, and spread the good news of this gospel of life - as a lady in an Old Town boutique did September 2005, rejoicing in the cure she had received, using her own body’s easily available source of stem cells. That is joy, a new revelation of Providence and God’s care for us. As the Psalmist says, “It is marvelous in our eyes. . .” It should be. It should make the killing and use of embryos for their stem cells even more abhorrent and depraved in our eyes. 

# *Bought With a Price*

*A Pastoral Letter by Bishop Paul S. Loverde concerning Pornography*

This past December, Bishop Paul S. Loverde of the Arlington, Virginia diocese promulgated a pastoral letter on the dangers of pornography, clearly explaining its destructive nature. He begins by defining this plague of contemporary society, distinguishing it from artistic efforts:

Pornography depicts the body solely in an exploitative way, and pornographic images are created and viewed only for the purpose of arousing sexual impurity. Hence the production, viewing and spread of pornography is an offense against the dignity of persons, is objectively evil, and must be condemned....

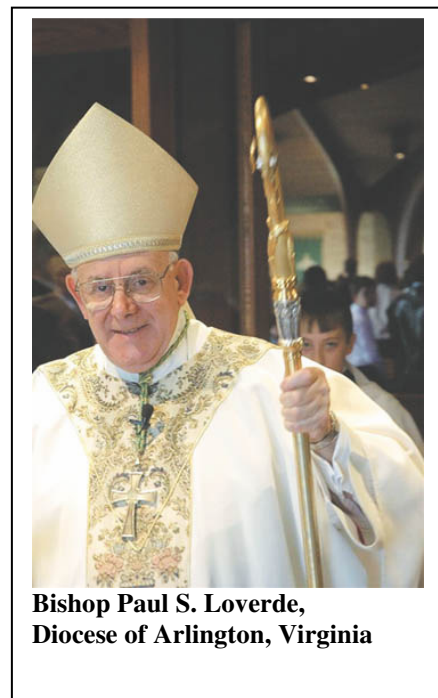
Rather than being the expression of a married couple's intimate union of life and love, sex is reduced to a demeaning source of entertainment and even profit for others. Pornography violates chastity also because it introduces impure thoughts into the viewer's mind and often leads to unchaste acts, such as masturbation or adultery....

Since it immerses all who are involved in the illusion of a fantasy world (CCC 2354), a man's use of pornography turns his attention and affection away from his wife. It creates in his mind unrealistic and often immoral expectations for their intimate life. He begins to approach her only as a means to his own gratification and no longer as his "suitable partner." Priests and counselors know very well how grave threat pornography poses to marriage and how many families have already suffered sad division due to its effects. [II. The Nature of the Current Threat: A Grave Offense]

Loverde then counters some of the arguments frequently used to justify pornography. It is, for example, illusory that viewing men and women in intimate relations is "harmless." By its nature, pornography "commits violence against the dignity of the human person. By taking an essential aspect of the person - human sexuality - and making it a commodity to be bartered and sold, to be used and discarded by unknown others, the pornography industry commits a most violent attack on the dignity of these victims."

Furthermore, the "industry preys on the most vulnerable: the poor, the abused and marginalized, and even children. This exploitation of the weak is gravely sinful. Whether need, confusion, or alienation leads men and women to become pornographic objects, their choice to do so certainly cannot be seen as free. Those who produce and distribute pornography leave a wide path of broken and devalued men and women in their wake." Some of those exploited are children.

The viewer is also dehumanized. "The human person, the only creature with a moral sense, progressively builds or destroys his or her character by each and every moral choice. Thus one becomes virtuous by the very act of practicing virtue, and one becomes depraved by practicing acts of vice. When one chooses to view pornography, even if at first reluctantly, one becomes the kind of person who is willing to use



others as mere objects of pleasure, disregarding their inherent dignity as a man or woman created in God's image. As the habit of pornography becomes more fixed, the characteristics of a person who debases and objectifies others and wills violence against their dignity become more pronounced."

Here is a situation where the punishment fits the crime. "Spouses begin to gauge their partner on a scale of what they receive from the relationship rather than to self-giving marital fidelity. Young adults approach marriage as merely a non-binding contract that may be abrogated if the benefits of the married state no longer meet their increasingly unrealistic or even perverse desires and expectations. Priests and religious judge their ministry on personal satisfaction and advancement rather than sacrifice. The widespread use of pornography naturally leads to a degradation of human society because it degrades the persons who submit to it." The ability to discover truly intimate human contact is destroyed. Instead, "the user of pornography, while longing for intimacy, turns ever more surely back into himself, becoming ever more isolated and alone."

Nothing therapeutic, sensitizing, or maturing is to be found in this vice. One is schooled in succumbing to temptation; fantasy is indistinguishable from reality; moderate indulgence grows into addiction.

After exploring prevalent misconceptions about human sexuality, the pastoral encourages Catholics to combat pornography in the public sphere. "[D]emand laws which place reasonable restrictions on the depiction of the human body and human intimacy." This is not censorship, "but rather the demand for an end to the exploitation of persons and the degradation of public morality."

Lastly, the pastoral recognizes the responsibility of the individual: "Culture is formed by the choices of free people. It is important that we choose morally uplifting and life-affirming pursuits that contribute to the common good and the flourishing of all persons. Within one's capabilities, each person should make every effort to contribute healthy and chaste entertainments that can be shared by all. In the fields of art, literature and music, we must never compromise our own Christian dignity to suit the expectations of a decadent culture."

The faithful are exhorted to prayer, efforts at self-mastery, frequent use of the sacraments, and great vigilance. "A free people can combat the tremendous moral, social and spiritual danger of pornography with great courage. My fervent prayer is that Catholics, other Christians, and all people of good will understand this threat, confront it, facilitate true healing, and ever more fully live out our God-given use of human sight." ❧

The complete text of *Bought with a Price* can be read at the Arlington Diocese's website:  
<http://www.arlingtondiocese.org/offices/communications/boughtprice.html>.



**Marriage of Adam and Eve**

Excerpts from...

## Language in the Roman Rite Liturgy: Latin and Vernacular

Cardinal Arinze's Keynote Address to the Gateway Liturgical Conference

ST LOUIS, MISSOURI, 11-11-06:....Most [Catholic] rites have an original language which also gives each rite its historical identity. The Roman Rite has Latin as its official language. The typical editions of its liturgical books are to this day issued in Latin.

It is a remarkable phenomenon that many religions of the world, or major branches of them, hold on to a language as dear to them. We cannot think of the Jewish religion without Hebrew. Islam holds Arabic as sacred to the Qur'an. Classical Hinduism considers Sanskrit its official language. Buddhism has its sacred texts in Pali.

It would be superficial to dismiss this tendency as esoteric, or strange, or outmoded, old or medieval. That would be to ignore a fine element of human psychology. In religious matters, people tend to hold on to what they received from the beginning, how their earliest predecessors articulated their religion and prayed. Words and formulae used by earlier generations are dear to those who today inherit from them. While a religion is, of course, not identified with a language, how it understands itself can have an affective link with a particular linguistic expression in its classical period of growth.

....The Popes and the Roman Church have found Latin very suitable for many reasons. It fits a Church which is universal, a Church in which all peoples, languages and cultures should feel at home and no one is regarded as a stranger. Moreover, the Latin language has a certain stability which daily spoken languages, where words change often in shades of meaning, cannot have.

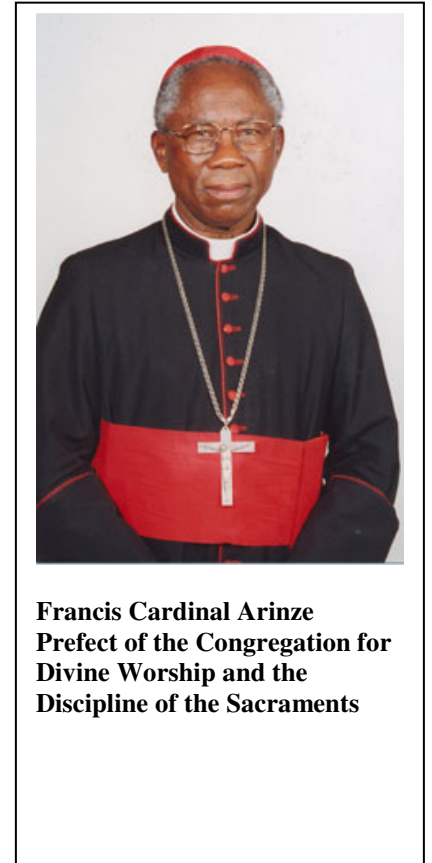
....Blessed Pope John XXIII- in his Apostolic Constitution, *Veterum Sapientia*, issued on February 22, 1962, gives these two reasons and adds a third. The Latin language has a nobility and dignity which are not negligible (cf *Veterum Sapientia*, 5, 6, 7). We can add that Latin is concise, precise and poetically measured.

....Some people think, or have the perception, that the Second Vatican Council discouraged the use of Latin in the liturgy. This is not the case.

Just before he opened the Council, Blessed Pope John XXIII in 1962 issued an Apostolic Constitution, to insist on the use of Latin in the Church. The Second Vatican Council, although it admitted some introduction of the vernacular, insisted on the place of Latin: "Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites" (*Sacrosanctum Concilium*, 36). The Council also required that seminarians "should acquire a command of Latin which will enable them to understand and use the source material of so many sciences and the documents of the Church as well" (*Optatam Totius*, 13). The Code of Canon Law published in 1983 enacts that "the eucharistic celebration: is to be carried out either in the Latin language or in another language, provided the liturgical texts have been lawfully approved" (Canon 928).

Those, therefore, who want to give the impression that the Church has put Latin away from her liturgy are mistaken.

....The translation of liturgical texts from the Latin original to the various vernaculars is a very important consideration in the prayer life of the Church. It is a question, not of private prayer, but of the public prayer offered by Holy Mother Church, with Christ as the head. The Latin texts have been prepared with great care as to sound doctrine, exact wording "free from all ideological influence and otherwise endowed with those qualities by which the sacred mysteries of salvation and the indefectible faith of the Church are efficaciously transmitted by means of human language to prayer, and



**Francis Cardinal Arinze**  
**Prefect of the Congregation for**  
**Divine Worship and the**  
**Discipline of the Sacraments**

## February Calendar

### Los Pequeños Monthly Meeting

February 16, 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

12 noon, Thursday

### Mass at the Holy Innocents Chapel

Fr. Stephen Imbarrato

For more information, call

(505) 266-4100



# A

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worthy worship is offered to God the Most High” (*Liturgiam Authenticam*, 3). The words used in the sacred liturgy manifest the faith of the Church and are guided by it. The Church, therefore, needs great care in directing, preparing and approving translations, so that not even one unsuitable word will be smuggled into the liturgy by an individual who may have a personal agenda, or who may simply not be aware of the seriousness of the rites.

Translations should, therefore, be faithful to the original Latin text. They should not be free compositions. As *Liturgiam Authenticam*, the major Holy See document that gives directives on translations, insists: “The translation of the liturgical texts of the Roman Liturgy is not so much a work of creative innovation as it is of rendering the original texts faithfully and accurately into the vernacular language” (n.20).

The genius of the Latin Rite should be respected. The triple repetition is one of its characteristics. Examples are “mea culpa, mea culpa, mea maxima culpa;” “*Kyrie eleison, Christe eleison. Kyrie eleison,*” “*Agnus Dei qui tollis...*,” three times. A close study of the “Gloria in Excelsis Deo” also shows “triplets.” Translations should neither kill nor flatten out such a characteristic.

The Latin liturgy expresses not only facts but also our feelings, our sentiments, for example, in front of God’s transcendence, majesty, mercy and boundless love (cf *Liturgiam Authenticam*, 25). Expressions like “*Te igitur, clementissime Pater,*” “*Supplices te rogamus,*” “*Propitius esto,*” “*veneremur cernui,*” “*Omnipotens et misericors Dominus,*” “*nos servi tui,*” should not be deflated and democratized by some translating iconoclast. Some of these Latin expressions are difficult to translate. The best experts in liturgy, classics, patrology, theology, spirituality, music and literature are needed so that translations beautiful on the lips of Holy Mother Church can be worked out. Translations should reflect that reverence, gratitude and adoration before God’s transcendent majesty and man’s hunger for God which are very clear in the Latin texts. Pope Benedict XVI in his Message to the meeting of the “Vox Clara” English Committee on 9 November 2005, speaks of translations which “will succeed in transmitting the treasures of the faith and the liturgical tradition in the specific context of a devout and reverent Eucharistic celebration” (in *Notitiae*, 471-472, Nov-Dec 2005, p. 557).

Many liturgical texts are steeped in biblical expressions, signs and symbols. They resonate with prayer patterns that date back to the Psalms. The translator cannot afford to ignore this.

**....Indeed, we can say that the most important thing in divine worship is not that we understand every word or concept. No. The most important consideration is that we stand in reverence and awe before God, that we adore, praise and thank him. The sacred, the things of God, are best approached with sandals off.**

In prayer, language is primarily for contact with God. No doubt, language is also for intelligible communication between us humans. But contact with God has priority. In the mystic, such contact with God approaches and sometimes reaches the ineffable, the mystical silence where language ceases. ....As we seek to conclude these reflections, we can ask ourselves what is expected of us.

We should do our best to appreciate the language which the Church uses in her liturgy and to join our hearts and voices to them, according as each liturgical rite may indicate. All of us cannot be Latin speakers, but the lay faithful can at least learn the simpler responses in Latin. Priests should give more attention to Latin so that they celebrate Mass in Latin occasionally. **In big churches where there are many Masses celebrated on a Sunday or Feast day, why can one of those Masses not be in Latin? In rural parishes a Latin Mass should be possible, say once a month.** ☩

## Around New Mexico

The October 2006 issue of *Aqua Viva*, the diocesan paper for **Las Cruces**, New Mexico, carried an advertisement on page 11 for the annual *Call to Action* (CTA) Conference in Milwaukee. Milwaukee's archbishop, Timothy Dolan, has identified CTA as a group that "has taken stands totally outside the bounds of Church teaching.... there is a difference between faithful, probing discourse and divisive dissent." (Dolan, *Milwaukee Catholic Herald*, August 24, 2006). The Vatican has upheld an excommunication of CTA members in the Diocese of Lincoln, Nebraska. For a partial listing of CTA's problematic positions, see page 6 of this issue of *The Pepper*.

Executive Director for CTA's Women's Ordination Conference since 2000, Genevieve Chavez has worked for the Las Cruces Diocese.

**In the Archdiocese of Santa Fe, Pro-homosexual Catholic Dissident Named 2006 Mother Teresa Award Laureate:** Sr. Jeannine Gramick, ordered by the Vatican in 2000 to desist from all pastoral work involving homosexuals, was honored this past November by being named a 2006 Mother Teresa Award Laureate. Begun in 2005, the Mother Teresa Awards were instituted to "recognize the achievements for those who beautify the world, especially in the fields of religion, social justice and the arts," according to the Awards website. The award, which is sponsored by the St. Bernadette Institute of Sacred Art in Albuquerque, has been given to both orthodox and anti-Catholic personalities, such as pro-abortion Bill and Melinda Gates or *Call to Action* speakers (See *Pepper* 8/05). The website is very open about Gramick co-founding the problematic pro-homosexual, "social-justice" organization New Ways Ministry, which is dedicated almost exclusively to promoting the idea that homosexuality is a legitimate "alternative" lifestyle and is morally acceptable to the Catholic Church. The Vatican countered that Gramick's teachings on homosexuality "have caused confusion among the Catholic people and have harmed the community of the Church."

Bill Donahue, president of the U.S. *Catholic League*, expressed his disgust at the honoring of Sr. Gramick with the Mother Teresa Award in a statement to LifeSiteNews.com: "Surely they could have found someone more worthy for this award than Sr. Jeannine Gramick. Any person who to this day is still trying to rescue the reputation of the disgraced child-molester Paul Shanley [as Gramick has done] is not worthy of any commendation."

One can write the Mother Teresa Awards at:

Mother Teresa Awards  
St. Bernadette Institute of Sacred Art  
PO Box 8249  
Albuquerque, NM 87198  
e-mail: info@motherteresaawards.com

## Around the Nation

**Cure of Ars Society seeks funds to help persecuted priests:** The Cure of Ars Society has been formed to assist priests who are being persecuted by their bishops. Fr. Joseph Clark's case, from the Arlington, Virginia Diocese, has moved to the level of the Signatura [Vatican]. The filing fee there is \$2500 and our coffers are too low to cover it. Another request comes from a priest who needs help with dental care and glasses. It is a shame when good priests have been abandoned and can't even meet the standard of care most take for granted.

If you would like to help please send a check to:

The Cure of Ars Society  
1216 Mill Rd.  
Woodstock, VA 22664.

Your donation is tax deductible.

**Phoenix, Arizona:** Phoenix Bishop Thomas Olmsted decried the Susan G. Komen Breast Cancer Foundation's ties to Planned Parenthood, a leading abortion provider in the US. An editorial in the diocese's newspaper, *The Catholic Sun*, discouraged Catholic donations to the Foundation until it ceases diverting some of that funding to Planned Parenthood.

# Faith in Public Life

*New political organization fights traditional morality*

By Stephanie Block

If you place any faith in God, the following may interest you. *Faith in Public Life*, the name of a fledgling coalition, is a double entendre: it *could* mean taking one's spiritual and moral values out into the public arena. Or, it *could* mean that one's faith – one's hopes and dreams – rests in the domain of public life.

In the latter view, one really needs very little faith in God. Religious institutions are understood primarily as *social* goods, as places for community building and the nurturing of social skills. As such, they are useful tools in the political struggle for power and influence. Such a view doesn't *disallow* for the spiritual dimension of religion but relegates it to a strictly "private" place.

Within the new organization, *Faith in Public Life*, one will no doubt find people from both camps. The organization itself, however, understands its mission in the second sense. Its website ([www.faithinpubliclife.org](http://www.faithinpubliclife.org)) explains that its founding was sparked by the 2004 elections to support what it calls the "social justice faith movement" and develop "increased and effective collaboration, coordination, and communication on the national, state and local level." It says:

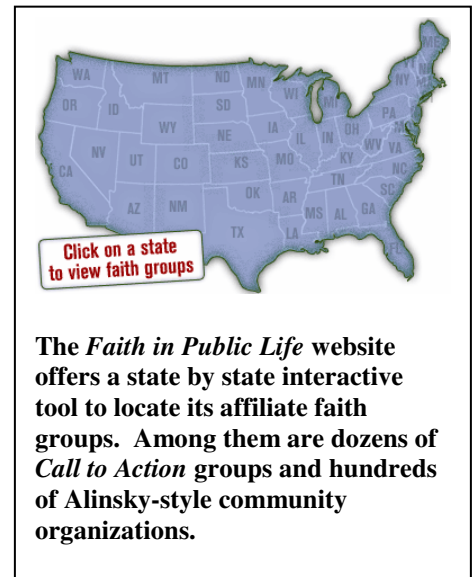
*We have faith in public life.* In other words, we have faith in the positive and significant role that faith should play in public life, and we have faith that public life will support justice and the common good. We believe the positive role for faith in public life is fulfilled when: (1) religious voices for justice and the common good impact public discourse and policies; and (2) those who use religion as a tool of division and exclusion do not dominate public debate. We also believe faithful contributions to public life should not, and need not, violate America's central tenet of separation of church and state.

What, then, does *Faith in Public Life* understand by the "social justice faith movement?"

*Faith in Public Life* first explains what the movement *isn't*: it isn't addressing what it dubs the "Religious Right's" issues of abortion and homosexuality. *Faith in Public Life* issues, by contrast, are "social and economic justice."

Now, one might think we're talking compatible and complimentary concerns, as if the politics of the right is exclusively concerned with the protection of vulnerable human life while the politics of the left is concerned about a high standard of living for all. If that were the case, right and left are allies – not enemies. Both would be working toward the common good.

*Faith in Public Life* is clear that this is *not* the case. To take the issue of homosexuality: of the 2470 organizations around the US with an affiliation to *Faith in Public Life*, 150 have "gay rights" as a primary policy focus. Thirty-seven of those are Roman Catholic dissident factions - *Call to Action* groups - many of which are *Dignity* chapters that have changing the Roman Catholic Church's moral teachings about homosexuality as their express ambition.



Thus, the Catholic Church and *Faith in Public Life* are working at cross purposes. Advocates of same-sex marriage and other public policy legislation that would make homosexuality a protected lifestyle are at utter odds with a religious faith that teaches homosexuality is a sin.

The Catholic Church is not the only target of these change agents. Similar clusters of homosexual advocates target other faiths. For example, there are four, local *Integrity* groups affiliated with *Faith in Public Life*. *Integrity* operates in mainline Protestant denominations much the same way *Dignity* operates in the Catholic Church.

In the case of abortion, *Call to Action* has promoted “reproductive choice” and “family planning” since its inception in the 70s. Its presence and the presence of other groups (see, for example, the public affairs policy of *Faith in Public Life* member National Council of Jewish Women – Austin chapter) who have, as their political agenda, those particular issues as their defining characteristic means that *Faith in Public Life* also is supportive of abortion and contraception. While the Church teaches that abortion is murder, *Faith in Public Life* is coordinating a national collaboration to assure, among other things, that pro-abortion politicians are elected. In an Orwellian bit of newspeak, the “right” to legally murder one’s unborn children is “social and economic justice.” “Social justice” used to mean a social awareness of, and care for, the poor and vulnerable - within the boundaries of justice, rendering to each man his due because of his dignity as a man, in the image and likeness of God. The current misuse of the term isn't simply ambiguous. It's a thought-terminating cliché: just tell Catholics that a certain position, no matter how vile, is demanded by “social justice” and who dares oppose it?

The most ironic aspect of this is that Catholics, with a clear and deliberate mandate to fight the secular culture of death, are assisting many of the *Faith in Public Life* organizations through its so-called anti-poverty collection, the *Catholic Campaign for Human Development*. Among *Faith in Public Life* are hundreds of Alinsky-style, broad-based community organizations and their networks, which receive millions of dollars annually from the *Catholic Campaign for Human Development*.

The Catholics aren't the only pawns. Other religions have their own funds: the *Jewish Fund for Justice*, *America's Domestic Hunger Program* of the Evangelical Lutheran Church, Presbyterian Church USA's *One Great Hour of Sharing Fund*, the Unitarian Universalist *Veatch Program*, the *Board of Global Ministries* of the United Methodist Church, to name a few. Together, they are supporting many of the organizations that make up *Faith in Public Life*.

The magnitude of this networking of leftwing organizations, in the name of religion, is difficult to comprehend. The names are legion and they mutate faster than bacteria. An organization like *Faith in Public Life*, however, gives the observer some insight into what has been constructed through the resources of churches, synagogues, and mosques - and the end toward which they strive. ♪



*We Believe Ohio* grew out of Alinsky-style faith-based organizations. It was founded to “challenge the monologue of religious right rhetoric in Ohio” and is a member of *Faith in Public Life*, “which provided media training and other communications resources....*Faith in Public Life* helped *We Believe* leaders refine their message and prepare to confidently take their message into the public square.”



**Jim Wallis, editor and founder of the liberal evangelical magazine *Sojourners* and a co-founder of *Faith in Public Life***