

Los Pequeños Pepper

Publication of Los Pequeños de Cristo

January 2007



The Family Rosary

The Miraculous Medal

Grandpa Joe Pritchard reminds the grand-darlings to pray for grace

Page 4

Unresolved Conflicts

Un-Christian methods for covering your tail...

Page 7



Cover: *The Family Rosary:*

“One reason, I think, why the daily rosary makes for a happy home, is this. From what some possessed people have said, and from what some of the saints have said, it seems certain that demons fear the rosary. It makes their hair stand on end, so to speak. Holy water certainly drives them out, but they come back again. The daily rosary drives them out and keeps them out. It is rather like living in an old house where there are mice everywhere. The only way to get rid of them is to bring cats. If you get a couple of cats, after a week or two there simply will not be any more mice. Mice fear the very smell of cats. And in a home where the rosary is said every day, after a time the demons realize they are impotent in front of Our Lady, and go elsewhere.”

- Excerpt from *“Our Glorious Faith and How to Lose It,”*
by Fr. Hugh Thwaites, S.J.

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Volume 9, Number 1

The Miraculous Medal

Start a new year with a new devotion.

Page 4

Unresolved Conflicts

People of God article is a cruel taunt to those still suffering the effects of mistreatment.

Page 7

Catholic bishops release 'gay'-ministry guidelines

Homosexual inclination 'objectively disordered,' acts 'objectively sinful'

Page 8

Brave New World, or, Oñate Rides--Again?!

A look at embryonic stem cell research

Page 10

Around the Nation

Page 12

Around the Archdiocese

Page 13

January Calendar

Page 14

Vatican Settles Liturgical Debate

"Pro multis" means "for many"

Page 15

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.

The Miraculous Medal

Inspired by Joe Pritchard, *Semper Fi*

I was visiting my grandchildren recently and gave a Miraculous Medal to my granddaughter. I asked her, "If you knew the mother of the president very well, do you think you'd get special favors from the president?"

She said, "Sure, Pop-Pop!"

Then I said, "Wear this medal and pray to your mother Mary, mother of Jesus, to protect our whole family."

It's a beautiful medal, through which Mary invites us to individual conversion so that we all can be a part of Our Lord's plan for salvation. It reminds us to pray a daily Rosary, to attend Mass as often as possible, to read the Bible daily, to be serious about a plan of fasting, and to go to confession once a month. It's Our Mother's way of home schooling her spiritual children in the Holy Faith.

My granddaughter had me fastened the medal's chain around her neck and said, "Pop-Pop, tell me a story!"

"Did you ever hear the one about Zoe Laboure?"

"No!"

"She was a real little girl who lived about 200 years ago. When she was only nine years old, her mama died."

"I want a happy story, Pop-Pop. I don't like this one."

"Well, just wait a minute. After the funeral, Zoe went to her room, stood on a chair, took our Lady's statue from the wall, kissed it, and said, 'Now, dear Lady, you will be my mother.'"

"But it was just an old statue...is this one of your saint stories, Pop-Pop, where the statue becomes alive?"

"The statue didn't become alive, but Mary heard the little girl's prayer and watched over her her whole life. Zoe used to walk several miles to go to Mass every morning at 4:00 a.m. She needed her heavenly mother watching over her during those long, dark walks."

"That's really early, isn't it!"

"I'll say. One day, Zoe had a dream in which she saw an old priest saying Mass. After Mass, the vision moved to a sick room where she saw the same priest, who said: 'My child, it is a good deed to look after the sick; you run away now, but one day you will be glad to come to me. God has designs on you - do not forget it.' Sometime later, while visiting a hospital of the Daughters of Charity, she noticed a priest's picture on the wall - the same one she'd seen in the dream. When she asked who it was, one of the sisters told her it was Saint Vincent de Paul, the founder of the Daughters. You can guess what happened next."

"She became one of the sisters?"

"Yep. She changed her name to Catherine and had several extraordinary visions. One time, she saw the heart of Saint Vincent."

"Beating and everything?"

"Um...I don't know. At other times she saw Jesus in front of the Blessed Sacrament during Mass."

"Cool!"

"On the eve of the Feast of Saint Vincent de Paul, Zoe - now called Catherine - earnestly prayed that she'd see the mother of God."

"Her mother!"

"That's right. She was convinced that she would see the Blessed Virgin Mary that very night and fell asleep, only to be woken up by a bright light and a child's voice that said, 'Sister Laboure, come to the chapel; the Blessed Virgin is waiting for you.' And there was the Blessed Virgin, waiting for her!"

"Wasn't she scared? I'd be scared!"

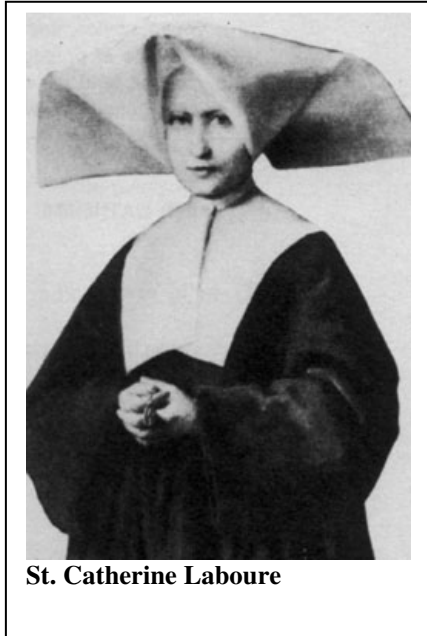


The Miraculous Medal

“This was her mother, remember? Catherine knelt beside the Blessed Mother and put her hands in the Virgin’s lap. Mary told her, ‘God has a job for you.’ Then, in another vision, the Blessed Mother told her to make a medal, just like the one I gave you. She had it designed, right down to the last detail.”

“What for?”

“Mary wanted the poor and the suffering to know that they always have someone they can go to for help. If you look at the medal, what do you see?”



St. Catherine Labouré

“A lady – Mary, right?”

“Right. Can you see what’s coming from her hands?”

“It’s too small...are they strings?”

“No...they’re rays of light, coming from the rings on her hand.

Mary told Catherine that the rays symbolize the graces she obtains for those who ask for them. However, some of the jewels on the rings were dark, and Mary explained that the rays and graces were available but did not come because no one had asked.”

“What kind of graces?”

“Some of the graces for which St. Catherine suggested people should ask God were the grace of a cheerful disposition, the grace to be contented, the grace to understand and appreciate the Holy Sacrifice of the Mass, and especially the grace to love God as much as we ought. You can see on the medal that Mary is standing on a globe, the earth, crushing the head of a serpent beneath her foot. That might make you think to ask for the grace to accept the hardships of life and to conquer temptations. Can you read the words around the edge?”

“Boy, they’re small...”

“It says: ‘O Mary conceived without sin, pray for us who have recourse to thee.’”

“You’ve got good eyes!”

“No...I just know already what it says.”

“What are these dots on the other side?”

“They’re supposed to be stars. How many are there?”

“One, two...twelve all together.”

“Twelve stars circling a large ‘M’ with a cross coming out of it. Who do you think the ‘M’ is for?”

“Mary!”

“Of course. And the cross?”

“Jesus!”

“And what do you think the twelve stand for?”

“Twelve months?”

“Good guess, but no. Think bible people...”

“Twelve apostles?”

“That’s it...or, they can also stand for a verse in the bible which describes ‘...a woman clothed with the sun, and the moon under her feet, and on her head a crown of 12 stars.’”

“Maybe the apostles are Mary’s stars...like having 12 great friends around you?”

“I like your thinking!”

“What are the two little things under the ‘M’?”

“They’re hard to see...but they’re two hearts with flames coming out of them. One heart is encircled in thorns and the other is pierced by a sword. Does that give you a clue as to which belongs to whom?”

“Jesus wore a crown of thorns...”



Saint Catherine died in 1876, but her body remains fresh and rests in the Paris chapel, beneath one of the spots where our Lady appeared to her.

Memorare

*Remember, O most gracious
Virgin Mary, that never was
it known that anyone who
fled to your protection,
implored your help or sought
your intercession was left
unaided.*

*Inspired with this confidence,
I fly to you, O virgin of
virgins, my Mother. To you I
come, before you I stand,
sinful and sorrowful. O
Mother of the Word
Incarnate, despise not my
petitions, but in your mercy,
hear and answer me.
Amen.*

“So that’s his heart. The one with the sword is for Mary, because when Jesus was a baby, she was told a sword would pierce her heart – not a real sword, but the piercing of pain from seeing Jesus die on the cross.”

“Why are they on fire? Wait, I know! They’re ‘burning with love,’ right?”

“You got it! OK, so Mary designed this medal, just the way you see it, and told Sister Catherine to give one to every single person in the world.”

“And she did that?”

“Not by herself, no. She still had to do all her work as a Daughter of Charity, taking care of the sick and poor. But other people helped, giving medals away and reminding people to pray for the graces they need.”

“Is that why you gave it to me?”

“Yup. There’s a wonderful story about a rich young man who lived around the same time as the medal was first being introduced to the world. He was very anti-Catholic and thought medals and prayer were superstitious nonsense, but a friend challenged him to take a test. ‘Wear the medal and pray the *Memorare* in the morning and in the night. If the medal is only superstition, it won’t do any harm. It won’t do anything at all. But, if the prayer and the medal are more than superstitions, they may do some great good. We’ll see which of us is right.’ The friend was hoping it would do some great good, of course.”

“What’s the Memor-ray?”

“The *Memorare* is a short prayer. You know it: ‘Remember, O most gracious Virgin Mary, that never...’”

“Oh, yeah...I know that one. I bet I know what happened.”

“What?”

“He becomes Catholic!”

“Yes, but you can’t imagine *how* he became Catholic! It was a really miraculous conversion because both the young man and his friend saw the Blessed Mother. In fact, the medal became known as the “Miraculous Medal” because there were so many miracles of healing, blessings, protection, and conversion working through it.”

“Oooo, so it’s really powerful, right?”

“Well, now...be careful you understand this. The medal doesn’t have any power by itself. But God can work through the medal just as He worked through Moses’ rod or the handkerchiefs people touched to Paul when they wanted to be healed. God uses the medal and the Blessed Mother to draw us closer to Him. It reminds us to ask for the things we need so we remember that God is our Father and takes good care of us.”

“This is a true story, Pop-Pop?”

“True story - right.” ☺

Unresolved Conflicts

Los Pequeños editorial about the Archdiocese of Santa Fe and “conflict resolution”

In the December 2006 issue of *People of God* (“Conflict in the Family,” p 25), attorney Chuck Reynolds published an article on “conflict resolution” that demands a response. He notes that in his 29 years as attorney for the Archdiocese of Santa Fe he has seen his share of conflicts. The Archdiocese of Santa Fe was ground zero for the pedophile priest scandal that later engulfed the rest of the Catholic Church in the United States. Archbishop Sheehan, before coming to New Mexico and while acting rector for a Texas seminary, was closely involved in one of the most notorious (and highly restituted) pedophile cases in Church history.

Therefore, Mr. Reynolds and Archbishop Sheehan should know better than anyone the damage done when abusive activity is kept hidden. Perhaps the *People of God* article was not intended to include problems like pedophile priests, but when he speaks of “conflicts that arise over differences of opinion” and then brings up the McDermott lawsuit, an issue as serious as child molestation has been raised.

If only there *had* been a fair and impartial process in place to address the McDermott’s concerns. All the family sought was acknowledgment of their complaint and correction of the abuse. They went first to the offending counselor at Pius High School. They then met with the school’s principal who defended the counselor. They went to Archbishop Sheehan, who defended the principal. They were promised that their concerns would be investigated – in fact, the principal wrote letters to every parent in the school assuring them that “no stone was left unturned” in investigating the McDermott’s concerns – but it was later admitted in the deposition process that no investigation had been done. The Licensing and Therapy Board for the State of New Mexico rendered (among other things) the counselor’s mental health counseling license for practice in elementary and secondary schools inactive (case #2000-0025) but she continued to be employed by the school. The school, after an embarrassing public expose, scrambled to achieve a cosmetic makeover, but many of the same problems remain.

In the six years since the initial complaint, there has been no acknowledgment of, apology for, or correction made in the unethical and irresponsible treatment of their daughter, who was dropped into the corrupt environment at Pius X High School, tested to the point of attempted suicide, and then coached into further self-destructive behavior. The McDermotts *only* sought legal redress after they had exhausted every possible alternative. Now they find themselves further humiliated by being publicly chastened in the December *People of God* for failure to “follow the process!”

Where did the process *really* break down? Let’s take Chuck Reynolds at his word that here was a case that might have been addressed by a mediated “conflict resolution” process rather than legal action. That would require a disinterested third party, as conflict resolution is hardly credible if the process is controlled by one of the disputants. This was never offered to the McDermotts.

The truth is that the Archdiocese has no *honest* process for victims. The recent case of Rev. Ronald Bruckner provides another painful example of this. Archbishop Sheehan and Mr. Reynolds were informed of abuse accusations against Father Bruckner for *years* before they took action against him. Until he was *proved* guilty, his friends conspired to protect him from the humiliating process that might discover whether he was, indeed, guilty. Allegations of sexual abuse were brought to the Archdiocese’s Permanent Review Board but it *could* not find them credible: evidence was deliberately withheld. Fr. Bruckner therefore – with no credible allegations against him – was reassigned to a large city parish with a school and served on the Advisory Board of the local Catholic high school, as well.

Such a convoluted twist of logic sickens sane people. Young boys may have felt that they had been violated, but Archbishop Sheehan, in a June 23, 2004 letter to the priests of the archdiocese, could insist that there were no “credible allegations” against Fr. Bruckner. Simultaneously, those seeking redress for the victims were accused by the Archbishop and by the archdiocese’s Vicar General, Fr. Richard Olona (letter to the priests, 6/9/06), of making “totally false statements.” How would conflict resolution have helped here?

Let’s look at what *did* help: the Bruckner case move from a mere “difference of opinion” and into the light by the McDermott lawsuit and by media coverage. Archbishop Sheehan was forced by public outrage, rather than by moral responsibility, to take action.

Fr. Bruckner deserved better from his Shepherd - his problems could have been addressed fifteen years ago. The good and holy priests of this Archdiocese deserve better - living in a cauldron of hidden sin is hell. Fr. Bruckner’s victims deserved better - healing is difficult when your bishop patronizes you. And the Church deserves better - this self-serving behavior on the part of her leadership erodes the trust of the Faithful. ☩

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Catholic bishops release 'gay'- ministry guidelines

Homosexual inclination 'objectively disordered,' acts 'objectively sinful'

By Mary Jo Anderson

The U.S. Conference of Catholic Bishops, after substantial amendments to the proposed draft that critics had called “gravely flawed,” have approved a new document to guide them on ministry to homosexuals.

The 25-page document, “Ministry to Persons with Homosexual Inclinations: Guidelines for Pastoral Care,” restates the Catholic Church’s teaching on homosexuality that makes the distinction between “the inclination” and “the act.” While the inclination is “objectively disordered,” the Catholic Church teaches, it is not sinful in and of itself. However, all homosexual acts are considered “objectively sinful.”

In the week preceding this week’s meetings, Catholic physicians and psychologists who had seen the draft copy of the guidelines circulated a list of their specific worries about the wording and the substance of key sections of the document.

Rick Fitzgibbons, a Philadelphia psychiatrist, had been among the experts who contacted bishops to point out significant concerns.

“There is nothing in the document that warns people about the medical risks of homosexuality,” he said.

Other concerns included the use of “hate” terms and the lack of scientific information on the causes of homosexual attraction. The context of the physician’s concern was two-fold: first for the effective pastoral care of homosexual persons, and second, to prevent misunderstanding of the bishops’ intent in light of the recent sex-abuse scandal.

Some bishops also found that the document needed more work. Robert F. Vasa, bishop of Baker, Ore., urged his associate bishops: “There is no harm in delaying this document, but there is harm in rushing it.”

Despite objections, the amended guidelines passed 194 to 37. The document had been under study since 2002. Respected theologians, including Avery Cardinal Dulles and Francis Cardinal George, had advised the USCCB’s Committee on Doctrine.

Responding to criticism of the amended document, Cardinal George observed there were also moral instructions for heterosexuals in “Married Love and the Gift of Life.”

The Chicago prelate said, “The goal is not to find the faith where you’re perfectly at home. ...Who of us is perfectly at home in the Catholic Church? The goal is to find what God wants us to do.”

Arthur Serratelli, bishop of Paterson, N.J., and chairman of the Committee on Doctrine concurred: “To be a Catholic is a challenge and to be a Catholic requires a certain choice, and these are choices consistent with the Gospel of Jesus as handed down through the church.”

Another challenging comment came from Archbishop Joseph F. Naumann of Kansas City, who said homosexuals who are not living chastely and married Catholics who use artificial birth control methods should not receive Holy Communion.

Homosexual advocates immediately rejected the amended guidelines. Activists objected to the prohibition of participation in the “lifestyle and values of a ‘gay subculture.’”



Bishops consider the “Ministry to Persons with Homosexual Inclinations: Guidelines for Pastoral Care”

New Ways Ministry, which describes itself as a “gay-positive ministry of advocacy and justice for lesbian and gay Catholics and reconciliation within the larger Christian and civil communities,” dismissed the document as not addressing “human reality.”

“Gay and lesbian people have a homosexual orientation, not homosexual inclination,” said the group’s executive director, Francis De Bernardo.

Membership in the organization is prohibited for faithful Catholics. [The *Congregation for the Doctrine of the Faith* (under the leadership of then-Cardinal, Joseph Ratzinger) disciplined Gramick and Nugent, ordering them, on May 23, 2000 to cease their ministry because it was unsupportive of Church teaching.]

De Bernardo’s view is contested by “Homosexuality and Hope,” a booklet published by the Catholic Medical Association, which says an orientation implies an inherent condition or predisposition that is beyond the will and choice of the person. The booklet argues that science has found no genetic basis for homosexuality, and “none of the much-publicized studies has been scientifically replicated.”

Neil E. Whitehead, Ph.D., of New Zealand agrees.

“There is simply no basis whatsoever for the claim that homosexuality is genetic.”

Whitehead, a consultant to the New Zealand government Ministry of Research Science and Technology, concluded, “Therefore, if it is not genetic, one is not obliged by their biology to live a homosexual lifestyle.”

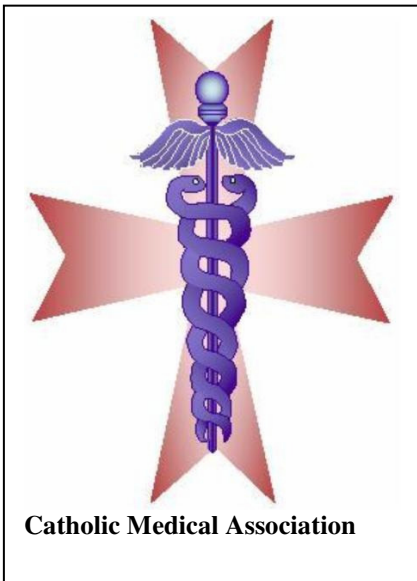
Whitehead cites the recent identical twin studies from Australia, “Bailey, Martin, et al.” The correlation of homosexual behavior in identical twins is 38 percent for males, 30 percent for females. Thus, if one of an identical twin pair is homosexual, the statistical truth is that his or her twin will not be a homosexual. Since identical twins share the same genetic code, Whitehead argues, his study refutes the science that assumes a “gay gene” is the cause of homosexuality.

Before the bishops’ meeting, a circulated draft of the document said homosexual persons had “no obligation” to seek therapy for same-sex attraction. The amended document does encourage those who experience homosexual attraction as an “unwanted burden” to seek professional counseling from someone who understands and supports the Church’s teaching on human sexuality. For some, that means the freedom to live chastely, with the aid of spiritual and psychological help.

For others it can mean change. The Catholic Medical Association notes that for clients who pursue therapy with the hope of change, there is the same 30 percent rate of success that therapists report for other chronic disorders or addictive behaviors, such as substance abuse.

Cardinal George acknowledged that the U.S. bishops were aware of the intense debate in the nation surrounding the issues of same-sex attraction. As America struggles to find a way to address homosexuality that serves the whole of society, he said, the bishops need to present Church teaching and ministry in the context of current pressures. ☩

Mary Jo Anderson is a contributing reporter to WorldNetDaily and a long-time reporter for the Catholic magazine Crisis. The above article first appeared in the November 9, 2006 issue of WorldNetDaily.



Brave New World, or, Oñate Rides-- Again?!

By Marie P. Loehr

Whatsoever you do to the least of my brothers, that you do unto me.*

-Willard Jabusch, free translation of Matthew 25: 40
[*pre-inclusive-language shift to "people"]

Sometimes it's hard to tell whether New Mexico lives in the 21st century or the 16th. When the first Europeans arrived here, the darkening of mind and weakening of will caused by sin was never more apparent. In spite of missionary teaching, and papal declarations, the Europeans justified enslaving the "Indigenes" for convenience sake. After all, they were sub-human, weren't they? Lots of bodies, willing or unwilling, were needed to establish viable settlements in this brave New World.

"O brave new world, that hath such people in it," says Prospero's daughter, Miranda, in Shakespeare's "The Tempest." Prospero's island was another such new world for those shipwrecked on its shores. In this fantasy island, slavery was also an issue. Prospero enslaved sprites and spirits to do his bidding, to make life comfortable for himself and his daughter, to bedevil the newly shipwrecked courtiers who had exiled him to this place and were now trapped with him, at his mercy.

It would appear we live in a similar brave new world, where souls are enslaved for the convenience of the overseers and rulers of the people: whether pueblo tribes, Prospero's sprites, or the infinitesimal persons threatened by embryonic stem cell [ESC] research, euphemized as therapeutic cloning.

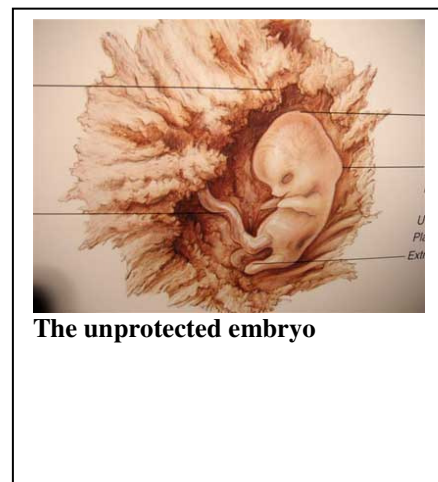
Gov. Bill Richardson announced just before the November 2006 elections that he intended to make New Mexico a first-class center for ESC research, experimentation, and its healing potential. Oñate couldn't have said it with more sweep or panache, as he harvested the Indians for the settlers' convenience. Is this an unfair comparison?

What is the purpose of ESC research? It is intended to manufacture infinitesimal humans by way of in vitro fertilization or cloning in order to harvest their stem cells, once those develop. The purpose of harvesting these stem cells is to culture them in order to trigger their development into specific cells and even organs, if possible. These would then be used to correct a variety of illnesses and terminal conditions, such as diabetes, Parkinson's disease, perhaps even Alzheimer's disease, and even provide organs for transplant in that burgeoning industry, if possible.

Isn't this a laudable purpose and goal? No doubt Oñate and his troops thought it was laudable to enslave the Pueblo tribes to cultivate the land, grow food, herd animals, weave fabric, clean house, clean stables, and so on, for the settlers.

As with the Indians here, the spirits on Prospero's island, and infinitesimal babies in the laboratory, those who exploit them ignore or deny the essence of the problem. The problem is that persons are ends in themselves. They are not means to an end. They may not be used for someone else's convenience and comfort. [We'll save the issue of free will, and religious ministry and service, for another time.]

That reality - each person an end in himself, not a means to an end - was the foundation principle for the Civil War, whatever historians may argue. That was the principle for our participation in two world wars in the 20th century, whatever reactionaries may claim. It remains basic to the fight in Afghanistan and Iraq, whatever political or religious activists may complain. Slavery and terrorism in any form, under any guise, are wrong. Such callous tyranny reduces human persons-- masculine or feminine, made in the image and likeness to God, with souls, intellects, and free wills - to mere products, commodities, commercial properties to be bought, sold and traded like so many pork bellies.



The unprotected embryo

Thus it is always and everywhere a gross evil and blasphemous offense against God.

Its proponents, our “Catholic” governor among them, insist that ESC research is a positive good. Isn’t the Church supportive of healing, medical help for those who most need it? Certainly the Church has always been in the forefront of scientific advances, research, and medical healing: following the example of Christ.

Bishop Michael J. Sheehan put it succinctly and precisely in his op-ed piece, “Church Believes in Cures That Don’t Sacrifice Life,” *Albuquerque Journal*, November 12, 2006.

Speaking with the mind of the Church, he notes, “...we support ethically responsible scientific research and are very committed to searching for cures, as long as it doesn’t kill human life.”

In other words, the end does not ever justify the means.

We know both an IVF [*In vitro* fertilized] zygote or a cloned zygote are human beings, despite all appearances. As soon as in vitro fertilization, using a donated sperm and egg, takes place, a new human, soul and body, is present. The same is true for a cloned embryo, although the cloning technique results from and produces a union of slightly different cell material. In both cases, the complete genetic material of a new human being is present. This DNA marks each new organism as human, with a specific and unique heritage – in body, will, intellect, even spirit. DNA is the intersection between the spirit breathed into the new being by God, and the body bequeathed to it by its parents, however anonymous.

We can no longer temporize over “when” the soul enters the embryo, when it implants, when it first moves, and so on. We can no longer claim that as long as it looks like a shapeless mass of burgeoning cells, it’s not human. Its humanity is no longer determined by its length of time and growth in the womb, or its recognizable human appearance. By their DNA you shall know them.

Even if ESC research had the potential for medical use and profit, as its advocates claim, it would always and ever be wrong, the murder of the least of our brethren for the benefit of someone else. And murder is always about the death of one person for the advantage or convenience of another. . .

In fact, adult stem cell research is already proving viable and valuable. Healing and cures are already taking place, using adult stem cells. These can be harvested from several sources, including the use of autologous stem cells - those harvested from the sick person’s own body - for use to cure whatever disease needs curing. The immune-reaction/rejection problem associated with organ transplants and embryonic stem cells is minimized or eliminated with the use of both autologous adult stem cells, umbilical cord stem cells, and those harvested from various sources in adult humans. This is in use NOW, saving lives, healing suffering.

Adult stem cell research and implementation would be a worthy project for a cutting edge NM research center, the Los Alamos of healing, so to speak. But this reality, its ethical propriety and its value are more often ignored than noticed. ESC research, ethically challenged and deadly though it is, is promoted. A new slavery of convenience is the pet project of politicians, liberal media, and a progressive medical establishment. Don Juan Oñate, disguising tyranny in a secular business suit or a cutting-edge lab coat, does ride again in the Land of Enchantment. Evil always suckers us by claiming its projects and mandates are for “our own good.”

Where’s Zorro, the Lone Ranger, and Tonto when you REALLY need them?!

Alas . . . ☹



Diego Rivera mural showing Spanish Conquistadors branding Indian slaves

Around the Nation

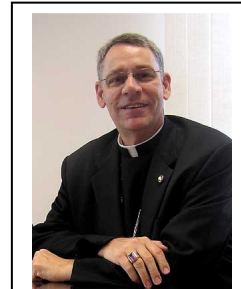
Bad News: *Pro-Life*, a horror flick directed by John Carpenter, written by Drew McWeeny & Scott Swan, is the story of a woman who's pregnant with a demonic offspring and is trapped in an abortion clinic while her rabidly pro-life father attempts to "liberate" her. According to one reviewer: "The badguys want [to get] into an abortion clinic and the goodguys want out but as the plot progresses the distinctions blur." ☸

Good News/Bad News: **Bishop Robert W. Finn** of the Kansas City, Missouri diocese led over 500 Catholics in an October 7 (Feast of Our Lady of the Rosary) procession through midtown Kansas City to pray for defeat of Missouri's Amendment 2 – a piece of legislation to permit human cloning and embryonic stem cell research. Tragically, voters supported the amendment, but pro-lifers see the defeat as the result of political manipulation rather than a mandate: "Voters were lied to," said Jaci Winship, executive director for Missourians Against Human Cloning. "They were told on the ballot they were banning cloning when, in fact, they were voting to put cloning into the Missouri constitution. We shouldn't be amending the constitution with just 50.7% of the vote." ☸

Good News: Kudos to **Bishop John W. Yanta** of Amarillo, Texas for his pastoral letter "Modesty Starts with Purification of the Heart," about dressing modestly at Mass. It was issued during the summer of 2006, in time for the Southwest heat and its temptation to divest. The bishop writes: "This time of the year, I (and I am sure many of you also) hear complaints about a lack of respect and reverence for the house of God, the sacredness of the Lord's presence in the liturgy, and lack of respect for others and the lack of consciousness of the battle for purity in which the opposite sex finds itself even while attending Sunday Mass....[P]utting on one's clothes is a moral act and wearing them is a moral act. There are different appropriate modes of dress for different occasions, e.g. in the privacy of our home, with our spouse only or with our children in our home, at work or school, in mixed company, at the lake or swimming pool, grocery shopping, at church, etc." The complete text of this pastoral letter may be read at www.catholicculture.org/docs/doc_view.cfm?recnum=7056. ☸

Best News Yet: In 1996, **Bishop Fabian Bruskewitz** of the Diocese of Lincoln, Nebraska announced the excommunication of all Catholics in his diocese who were members of Call to Action or several other dissident groups that are "totally incompatible with the Catholic faith." The Nebraska chapter of Call to Action appealed the bishop's decision to the Vatican. This past November (2006), the Vatican ruled that the disciplinary action was "properly taken" and that the activities of Call to Action "are in contrast with the Catholic Faith due to views and positions held which are unacceptable from a doctrinal and disciplinary standpoint. Thus to be a member of this Association or to support it, is irreconcilable with a coherent living of the Catholic Faith." ☸

Back to the Bad News: *So, why did the Archdiocese of Santa Fe have a Call to Action speaker give the keynote address its November 2006 Archdiocesan Assembly?*



Bishop Robert W. Finn: Diocese of Kansas City, Missouri



Bishop John W. Yanta: Diocese Amarillo, Texas



Bishop Fabian Bruskewitz: Diocese of Lincoln, Nebraska

A Church Militant Creed

With all my heart and soul I will support and defend the Holy Roman Catholic Faith that has come to us from the Apostles against all enemies, satanic, new age and dissenters. That I will bear true faith and allegiance at all times and obey the teachings of the Vicar of Christ and the guidance of the Bishops according to the regulations of the Magisterium, so help me God. [Semper Fidelis- Always Faithful]

Around the Archdiocese

Taizé: In the summer of 2005, the founder of Taizé's ecumenical monastic community, Brother Roger Shultz, was murdered by a mentally disturbed woman. As he had desired, Brother Roger – a Protestant – was given a *Catholic* funeral.

Brother Roger never formally converted to Catholicism. In 1972, however, during preparations to receive the first Catholic brother into the Taizé community, then-bishop of Autun, Msgr. Armand Le Bourgeois, gave Brother Roger his first communion, without requiring any profession of faith from him besides the Creed recited during the Eucharist. Several months later, Msgr. Le Bourgeois came to Taizé and gave communion to all the brothers of the community, Protestant and Catholic.

Eight years later, during a European young adult meeting in Rome, Brother Roger was reported to have said, in presence of Pope John Paul II, "I have found my own identity as a Christian by reconciling within myself the faith of my origins with the mystery of the Catholic faith, without breaking fellowship with anyone."

Taizé-like communities spread around the globe. In 2005, the Archdiocesan Office of Worship hosted two experiences of Taizé prayer, under the direction of two lay "spiritual leaders" – one at St. Francis Cathedral in Santa Fe and Our Lady of the Most Holy Rosary Catholic Church in Albuquerque. More consistently, the **Canossian Spirituality Center** has Taizé prayer every last Tuesday of the month. ☩



Brother Roger, founder of Taizé



Eckhart Tolle, author of *The New Earth*

The New Earth: You just can't catch everything. Back in October, the archdiocese's monthly paper, *People of God*, advertised a 6-week study group at the **Spiritual Renewal Center** titled "Co-creating a New Earth." The group was convening to examine the thought of **Eckhart Tolle**, author of *The New Earth* and other books.

Tolle is a New Age guru, who admits to being influenced by various eastern disciplines and claims to have experienced an "enlightenment," in which his old identity was dissolved. His books stress the transformation of individual and collective human consciousness to achieve a global spiritual awakening.

An excerpt from *The New Earth* states that the jewel in the lotus flower, a central symbol of Buddhism, and the white dove, signifying the Holy Spirit in Christianity, "have been preparing the ground for a more profound shift in planetary consciousness that is destined to take place in the human species. This is the spiritual awakening that we are beginning to witness now."

Unlike our forebears during the time of Buddha and Jesus, we - Tolle informs the reader – are ripe for the awakening. He asks:

Is humanity more ready now than at the time of those early teachers? Why should this be so? What can you do, if anything, to bring about or accelerate this inner shift? What is it that characterizes the old egoic state of consciousness, and by what signs is the new emerging consciousness recognized? It has become imperative that these and other essential questions are answered, because today, humanity is faced with a stark choice: Evolve or die. A still relatively small but rapidly growing percentage of humanity is already experiencing within themselves the breakup of the old egoic mind patterns and the emergence of a new dimension of consciousness.

What is arising now is not a new belief system, a new religion, spiritual ideology, or mythology. We are coming to the end not only of mythologies but also of ideologies and belief systems. The change goes deeper than the content of your mind, deeper than your thoughts. In fact, at the heart of the new consciousness lies the transcendence of thought, a newfound ability of rising above thought, of realizing a dimension within yourself that is infinitely more vast than thought. You then no longer derive your identity, your sense of who you are, from the incessant stream of thinking that in the old consciousness you take to be yourself. What a liberation to realize that the 'voice in my head' is not who I am. Who am I then? The one who sees that. The awareness that is prior to thought, the space in which the thought – or the emotion or sense perception – happens.

Discussion leaders **Sr. Delores Kincaide SL** and **Sharon Palma**, also a Sister of Loretto and featured in the October 2005 *Pepper* for her retreat on the Divine Feminine, seem to miss the possessed tenor of this man's claims. Blissfully unconscious of the dangers posed by this "new dimension of consciousness," they invite participants to study "this gentle, vibrant writer's method for creating a new earth." This new earth looks suspiciously like the old hell. ☸

Update on Fr. Paul M. Baca: After a lawsuit against Fr. Baca by a woman alleging sexual abuse while she was a minor, Fr. Baca resigned pastordship of Risen Savior but did not retire from clerical service. Today he runs a Call to Action affiliated "small faith community."

The website, www.frbaca.org, for the group – which calls itself "Community at Prayer" – contains an archive of Father's reflections and a section of resource articles arguing for embryonic stem cell research, women's ordination, homosexual activism, Church dissent, and environmental "spirituality." You can also find links here back to Call to Action and various associated organizations.

If this weren't hubris enough, the section titled "Who We Are" contains a wonderfully ironic bit: "New Mexico has always been priest-poor but with the shortage of priests becoming more acute, it won't be long before small faith communities will be a must if we are to be a meaningful presence and force for change in the world in which we live. The work of Jesus must be done." ☸

January Calendar

Los Pequeños Monthly Meeting

January 19, 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

December 28: Holy Innocents

Mass with Archbishop 12 noon

Public Rosary following

12 noon, Thursday

Mass at the Holy Innocents Chapel

Fr. Stephen Imbarrato

For more information, call

(505) 266-4100

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**Los Pequeños Pepper
gift subscription is only
\$10.**

Vatican Settles Liturgical Debate

“Pro multis” means “for many”

The Vatican has ruled that the phrase *pro multis* should be rendered as “for many” in all new translations of the Eucharistic Prayer. This term occurs at the Consecration, that point in the Mass when the priest repeats the Lord’s words as recorded in Matthew 26:26-28: “Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, ‘Take, eat; this is my body.’ And he took a cup, and when he had given thanks he gave it to them, saying, ‘Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.’” Current English translations render the phrase as: “Drink of it, all of you; for this is my blood of the covenant, which is poured out for *all*...”



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

Cardinal Francis Arinze, the prefect of the Congregation for Divine Worship, has written to the heads of world’s episcopal conferences, informing them of the Vatican decision, directing bishops in affected countries that new texts containing the change will be available “in the next one or two years.”

The translation has been the subject of considerable debate because of the serious theological misunderstanding it can foster. Rendering *pro multis* as “for all” not only distorts the meaning of the Latin original, but also conveys the impression that all men are saved, regardless of their relationship with Christ and his Church. The more accurate translation, “for many,” suggests that while Christ’s redemptive suffering makes salvation available to all, it does not follow that all men are saved.

Cardinal Arinze, in his letter to the presidents of episcopal conferences, explains the reasons for the Vatican’s decision. First among them is that the Synoptic Gospels (Mt 26,28; Mk 14,24) make specific reference to “many” for whom the Lord is offering the Sacrifice, and this wording has been emphasized by some biblical scholars in connection with the words of the prophet Isaiah (53, 11-12). It would have been entirely possible in the Gospel texts to have said “for all” (for example, cf. Luke 12,41); instead, the formula given in the institution narrative is “for many”, and the words have been faithfully translated thus in most modern

biblical versions.

Secondly, the Roman Rite in Latin has always said *pro multis* and never *pro omnibus* in the consecration of the chalice.

Thirdly, the anaphoras of the various Oriental Rites, whether in Greek, Syriac, Armenian, the Slavic languages, etc., contain the verbal equivalent of the Latin *pro multis* in their respective languages.

For another, “for many” is the literal translation of *pro multis*, whereas “for all” requires a catechetical explanation to be rightly understood.

And lastly, the expression “for many,” while remaining open to the inclusion of each human person, is reflective also of the fact that this salvation is not brought about in some mechanistic way, without one’s willing participation; rather, the believer is invited to accept in faith the gift that is being offered and to receive the supernatural life that is given to those who participate in this mystery, living it out in their lives as well so as to be numbered among the “many” to whom the text refers. ☩

