

Los Pequeños Pepper

Publication of Los Pequeños de Cristo

November 2007



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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.

Our Compassionate, Neighborhood Abortionist

By Stephanie Block

For years, Albuquerque pro-lifers have prayed outside Encino Medical Center, which houses the abortion facility of Curtis Boyd. Hoping to give the world a view of the man behind the scalpel, Boyd's son, Kyle, produced a documentary film, ironically titled "Life Matters," about his father's work.

He depicts Curtis Boyd as a quiet, young physician - and an ex-Baptist minister - swept up in the revolutionary fever of the 60s. During the years before *Roe v Wade* legalized surgically killing children *in utero*, a national organization called *Clergy Consultation on Problem Pregnancy* approached Boyd, asking if they, through their network of clergymen, could refer pregnant women to him for "help." With this backing, Boyd performed thousands of illegal abortions.¹

Once abortions became legal, however, Boyd established abortuaries in Dallas (1973) and Albuquerque (1985) and helped found the *National Abortion Federation*, a support group for abortionists. From the stigma and danger of back-alley criminality, Boyd had overnight propriety.

Legality didn't confer respectability, however, and Boyd felt incessantly harassed and judged by others - many of them also religious people. The women who came to him had similar feelings. He says they "are bombarded by the media and by anti-abortion groups and get the message that they are bad people."²

So Boyd put his ministerial training to work and developed a "ceremony." "I perform abortions *because* of my religion," Boyd told one interviewer, adding that Native American women have often asked him to bless their aborted child and Catholic women to baptize it. To respond to these requests, the "ceremonies" are "a way to honor the fetus - to be aware of [the mother's] grief and to express her loss. Ceremonies, Boyd believes, can help to heal, honor and comfort."³

The lights were low, and Native American flute music played softly. A counselor held the woman's hand, whispering words of comfort as she began to surface from a guided meditation. Then the doctor showed the woman a covered silver bowl that held the tiny remains of her six-week pregnancy. She curled her fingers around his, and her face, now damp with tears, softened as he began their ceremony of letting go.

"We ask your blessing, in the name of love," Curtis Boyd, M D, began softly. Before becoming a doctor, Boyd was a foot-washing Baptist minister in rural East Texas. He left the fold but took with him an abiding faith in the power of ceremony to heal, honor, and comfort.

....Each blessing ritual was individually designed. One Buddhist couple set up an altar, complete with incense, candles, and rice cakes. Native American women sometimes brought corn meal for sprinkling during their blessings. Boyd has since retired from performing surgery, but he and his wife and partner, psychologist Glenna Halvorson-Boyd, still guide the work done at her Albuquerque and Dallas clinics. All patients have an opportunity to perform their own rituals or to create new ceremonies with the help of counselors. This particular afternoon, in the soft light of the surgery room, Boyd

2 Young Doctors Begin Practices



Photos of Curtis Boyd from "Life Matters"



"We ask your blessing, in the name of love..."

concluded the ceremony with a prayer: "We ask that you honor this woman's courage and bless her and her family as they move forward in their lives."⁴

Boyd is proud of his life's work. "I have never experienced a greater level of gratitude from patients or the feeling that I made a real difference in their life, and really in the life of our society. So the work has been satisfying. It's never ceased to feel rewarding and to feel that I'm doing something good and something important."⁵

Nina Whitten, once chief secretary at Boyd's Dallas abortion clinic and now a practicing Christian, has a different perspective on Boyd's business, however: "I was trained by a professional marketing director in how to sell abortions over the telephone. He took every one of our receptionists, nurses, and anyone else who would deal with people over the phone through an extensive training period. The object was, when the girl called, to hook the sale so that she wouldn't get an abortion somewhere else, or adopt out her baby, or change her mind. We were doing it for the money."⁶

In contrast to the image of the compassionate doctor/healer, Whitten saw women hurt by Boyd's work: "This woman forced her daughter to come in there and she was a second trimester, probably about 15 weeks. They had inserted the laminaria the day before, and she was in there and quite miserable. The poor girl was really upset and she kept going to the bathroom, and obviously there was something wrong with her physically, and when she went into the bathroom the next time, all of a sudden she started screaming at the top of her lungs. It's a baby; it's a baby; mama, mama, mama! She was screaming in the middle of our clinic. So I'm freaking out and trying to figure out what's going on. I called Holly, her counselor, and said, Holly, she's aborted the baby in the bathroom and you need to get the doctor right now. Well, he was in a procedure and couldn't come then. None of the nurses knew what to do, so they got her back there real quick and took care of her. But I firmly believe without the grace of God and the healing power of Jesus Christ that she's going to be scarred emotionally from having seen that baby in the toilet, because that's where it landed."⁷

Whitten also testified to Boyd's showing clinic workers films touting "sexual freedom." Pornography and abortion go hand-in-hand. Joe Scheidler, one of the forerunners of the pro-life movement, relates his experience at the first national convention of Boyd's *National Abortion Federation*. "Obscene, triple X-rated color films" depicting "every form of sexual perversion" were being shown there, in the convention exhibition hall. "The idea was to break down all of your resistance, all of your hang-ups that would prevent you from having a total liberal sexual life. They run hand-in-hand. I found that frequently at the abortion conventions that there are all kind of weird things going on."⁸

Our compassionate, neighborhood abortionist, he works just down the street. Pray for him. B

Notes

1. <http://www.pbs.org/independentlens/lifematters/film.html>
2. Patricia O'Connor, "When abortion is a sacrament," *New Age* magazine, March 1998.
3. *Newsweek* magazine, October 17, 1994
4. Patricia O'Connor...
5. Edited Transcript from: www.voicesofchoice.org/transcripts/curtis_boyd.shtml
6. David Kuperlain and Mark Masters, "Pro-Choice 1990: Skeletons in the Closet," *New Dimensions Magazine*;
7. Nina Whitten's testimony, transcript at: www.priestsforlife.org/testimony/whitten.htm
8. *Ibid.*

November Calendar

Los Pequeños Monthly Meeting
November 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

Tuesdays at Noon
Mass at the Holy Innocents Chapel
Fr. Stephen Imbarrato
For more information, call
(505) 266-4100

Helpers of God's Precious Infants
1. Planned Parenthood Abortuary
701 San Mateo Blvd.
Tuesdays, Thursdays, Fridays: 8 AM –
11:30 AM
Wednesdays: 12 Noon – 3:00 PM
&
2. Medical Arts (801 Encino Place)
Saturdays: 8AM-11:30AM
For more information call Phil Leahy:
(505) 440-3040

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Excerpted second talk in a series on marriage...

WHAT IS MARRIAGE?

By Fr. Rodriguez, Diocese of El Paso

As in all the sacraments, there are two dimensions to marriage: the human and the divine. We'll look briefly at the human dimension and then at the divine dimension, where I will place more emphasis because it is mostly forgotten when marriage is being considered.

The human reality in marriage is that a man and a woman love each other and work together to form a home and family amidst the daily joys and struggles of life. But many of the problems that exist in marriages result from strong societal expectations. Women are expected to have a career and bring in an income. Society's expectations for men include his hanging around with friends and drinking. Couples do what they want, regardless of God's Will. All they can see is what is in front of their nose. "I do what I want" or "I do what she/he wants me to do."

Spouses need to consider the divine reality and ask: What should my role be? What does GOD expect of me?

The teaching of the Church is that God expects a woman to be the heart of the home, a good wife and mother and obedient to her husband, for he is the head. She should be free to give advice and suggestions, which should be given serious consideration by the husband. Both the man's logic and the woman's intuition must be considered when making decisions.

Husbands must find out what God wants in order to make the right decisions and demands. When a man is submissive to God's Will, he will make good decisions. His is a special gift and, if he is a man of faith, he can determine God's Will when there is a conflict. When a wife recognizes that faith in God in her husband, she knows she can trust his decisions and being submissive will be seen as the natural and logical course of action. But a man must work very hard to know God's Will because the devil will tempt him to do his own thing and believe it is God's Will. This is why it is so important to know one's faith and the teachings of the Church.



**Shim-Won Yook,
"Husband and Wife"**

How do we determine God's Will? Do you remember the practical steps mentioned in the last talk? Review the way you spend your time. How much time is being spent on going to Mass and to Confession, on praying, reading the Scriptures, praying before the Blessed Sacrament, and studying the Faith? Spending more time on these activities will strengthen one's Faith.

It is necessary to pray a lot. If you are looking for a good spouse, make a list of the good qualities you want in this person. Prioritize them. Which are you willing to compromise and which are non-negotiable? Pray some more!

Prayer reminds us that the divine reality takes precedence; it has priority. We will be more aware of the divine element if we consider that in the Old Testament God made a covenant to unite Himself to a people He chose to be His own. "They will be My people; I will be their God."

Marriage makes sense if we recognize that in the same way God chose Israel to bring salvation to all nations, God chooses a couple for a greater purpose. I doubt very much that my parents planned or knew that I was going to be a priest! Parents need to trust God, and to trust that He has a plan. He will do His work, and if couples persevere and are faithful, they will see His purpose in their marriage.

Jesus fulfills God's covenant. Jesus gave His life for our salvation. He gave His own blood to unite us to God in Him. The Old Testament events prepared the world for Jesus, who made the covenant and united His Church to Himself. This is the foundation of marriage. Jesus continues His work of salvation through His Church.

This sacred love of Christ, His faithful love unto death and the gift of Himself to His Church – this is then reflected and made real in the marriage of baptized Catholics. It is made flesh!

The sacred love is Christ's, not ours. Christ's sacred love is indissoluble and everlasting, one and faithful, and life-giving. It is *lived out* and *expressed* through the gift of Jesus on the Cross for the salvation of souls. Thus, His Sacred Love is ordered toward the salvation and eternal life of souls and is diametrically opposed to selfishness.

When it comes to marriage, we need to remember the divine element, which is that God wants it. Christ gives the Catholic spouses the grace of sharing in His love and the grace to make His Sacred Love real and to live it daily in their marriage. Spouses must conform their love to His, with the Catholic husband conforming his love to Christ's love, and the Catholic wife conforming hers to the love of Christ's Church. His Sacred Love brings salvation and eternal life to souls.

Faith opens our souls, our hearts, and our lives to the divine reality. God wants us to have happy marriages, but both spouses need faith, have to be willing to grow in their faith, and must live in such a way as to grow in their faith.

What a good Catholic couple ought to be thinking when they get married is that they want to participate in the love of Jesus for His Church. They want to participate in His life and respond to God's love. They want to follow and bring souls to Christ, especially those of their children and each other.

This kind of thinking is right on target. They are living their life of Christ in His Church and know they are being called to make it real. They may not phrase it so, but the reality is there, if they have faith.

We can't see the consequences of prayer, of being faithful to studying and living the Faith, or of reading the Scriptures and giving good example. We can't see the divine things going on at the time but eventually we may be blessed by seeing the great things God wants to accomplish through us. When couples raise children to know, love and serve God, God can do great things in their lives.

There are practical consequences to this divine reality of marriage. Husband and wife must sacrifice their lives, and constantly fight against selfishness. Each spouse's priority must be the good, happiness, and well-being of the other and their children, both on the natural, human level and the divine, supernatural level. They must apply such considerations to their children and their education, especially in the practice of Faith, to their marital relationship, to their finances and material possessions, to relationships with extended family and others, to work, school and outside and personal interests. All these areas of married life must be given a faith-filled perspective. I

This is a redaction of Fr. Rodriguez' talks on marriage. The complete series may be read at www.lospequenos.org.



Mystic Marriage of Christ and the Church

Ingathering: All Saints and Sukkoth

By Marie P. Loehr

Lord, who may abide in Your tabernacle? Who may dwell in Your holy mountain? *Those who are upright; who act justly, who speak the truth in their hearts.*

- *Gates of Prayer: The New Union Prayerbook*,
"For the Morning of Sukkoth"

Both the Catholic feast of All Saints, and the Jewish feast of Sukkoth, take place in the autumn of the year. They are both feasts of Ingathering, harvest. All Saints is the commemoration of God's ingathering, his harvest of saints. His saints are the upright . . . who speak the truth in their hearts and live it in their lives. The above-quoted psalm prayer for Sukkoth makes clear it is not just an ordinary harvest festival. It too images the greater ingathering, not only agricultural harvest, but God's harvest of souls. In ancient times, it was the greatest festival of the Jewish year, called simply, The Festival.

It celebrated, and celebrates still, the final harvest of the year – of the grains and fruits and vine, temporal and spiritual. It looks back in thanksgiving to the good growing season, past. It looks forward in supplication for a good growing season, future. Beyond its immediate meaning, it looks back to Egypt, forward to the Promised Land, back to Eden and forward to Paradise.

The festival is named for the *sukkah*, the booth or hut, which every family is required to build and live in during the feast. In the Temple eras, everyone who was able went to Jerusalem, and built their booths on the hills surrounding the city and the Temple. Solomon's Temple itself was consecrated during Sukkoth, the Feast of Tabernacles, because it was the central, enduring tabernacle or tent – the earthly form of the courts of the Lord, paradise to come.

Each festival booth, however, is built to be temporary: a symbol of the transience of the huts the harvesters used in the fields, of the tents the Israelites used in Sinai, of our own dwellings and inevitably temporary habitations, including the tabernacle tents of our own bodies.

The roof, most particularly, must be only enough covering to give shade from sun during the day, but still reveal the stars at night. The stars were a sign to ancient Semites of the mansions of the gods, *i.e.*, angelic being, God's *Sabaoth*, the hosts of heaven. The glory stars reveal is a sign of the *Shekinah*, God's dwelling-place of glory, hovering over the original Tabernacle in Sinai. This presence of God, signified by cloud and fire and tent, is a spiritual oasis in the desert of the fallen world--for the Chosen People, as God is oasis for us all.

The roof is generally made from branches or wood slats laid across the temporary walls. Vines, fruit, branches decorate the booth. In Hebrew the word means a hut, a dwelling, even a lair--which is a place where wild animals hide: an appropriate image for sinful man whose first coverings were leaves, and then animal skins! It is usually



Emanuele Luzzati
"Succoth - La festa delle capanne"

seen as the hut harvesters, field hands, use, while working in the field. It is also a garden bower of rest and refreshment – like the desert oasis, like Eden and Paradise – or a covert in the shade, to hide from the heat of the day or to escape one’s enemies.

The shade reminds us that God walked in the Garden with Adam and Eve in the cool of the evening, that He planted us in a garden, that He made us to bear much fruit for him. It also reminds us that Adam and Eve hid in the bushes of the Garden, after they had sinned, to hide from God, in their folly.

Its latticework also reminds us of the lattice in the Canticle, as well. The Bridegroom seeks his Beloved, who is hidden behind a lattice. This lattice also hints of the garden trellis that holds the climbing, twining vines--of all sorts. The Beloved herself is described in terms of “a garden enclosed”—another image the *sukkah* reveals. Bridegroom and Beloved describe one another’s bodies by images of trees, fruits, grains, spices, wine, oils and perfumes.

Thus, Sukkoth looks forward to Paradise, to dwelling in God’s holy mountain and the embrace of his love, that Tabernacle where his glory dwells. At the Transfiguration on Mt. Tabor, Peter cries out in an ecstasy, alluding to this, “Let us build three tabernacles here, Lord, one for you, one for Moses, one for Elias!”

We think of a tabernacle as the enclosed container that holds the Blessed Sacrament in church. It is small. It is a box of sorts. It is metal. It has a door. It is usually veiled. This too is reminiscent of tent, wedding canopy, orchard glory in spring, the Shekinah cloud. What does this have to do with the ancient *sukkah*?

Scholars themselves cannot agree on how the booth of wood slats, twined vines and fruits came to be described in terms of the tabernacle, which was the desert tent. The Hebrew for tent is simply a dwelling. The Arabic means “little house of hair,” because the nomadic tent was woven of goats’ hair, usually black. The word for market or bazaar in the Arab lands is the Souk – a collection of tents and stalls where merchants sell their goods.

The Latin for tent gives us both tabernacle and tavern. If this seems an odd juxtaposition, both are a place of comfort, light, and peace for those within, which is what we ask for the dead in Mass.

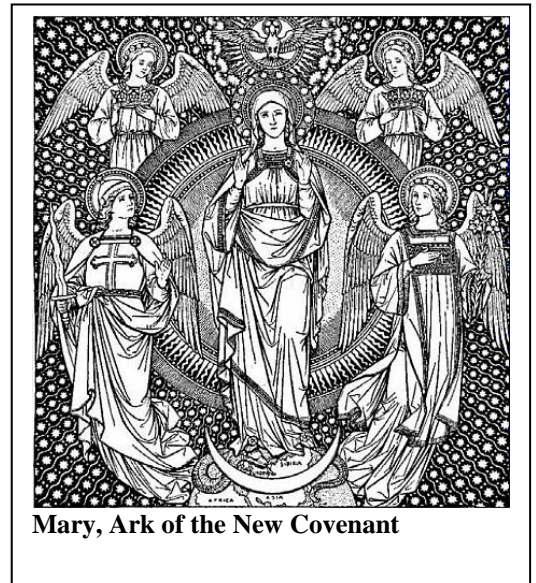
The Tabernacle in Exodus is the great tent that holds the Ark of the Covenant and its mysteries during the wanderings in the Sinai. It is this Tent or Tabernacle over which the Shekinah, the presence of God in his glory, hovered, a pillar of cloud by day, a pillar of fire by night. When the Temple of Solomon, the permanent Tabernacle, was built and consecrated during the festival of Tabernacles, the Shekinah filled it visibly, briefly but entirely.

In Herod’s Temple the entrance to the court outside the Holy of Holies had a sculpted grapevine of pure gold hanging over it. Every year rich and pious pilgrims would add a gold grape or leaf to this vine. This suggests the fruitful connections between the *sukkah* booth and the tent Tabernacle.

It is also a fore type, a revelation in image and symbol of the True Vine who pitches the tabernacle or tent of his flesh among us, the Word-made-flesh, who IS the Holy of Holies, Jesus Christ, Emmanu’el, God with us. Surely when he calls himself the True Vine at the Last Supper, he has this great pure gold Temple grapevine in mind. He IS the living tabernacle, the True Vine, the fruit of Mary’s womb. In Him, we are to shelter, putting on His flesh, for our salvation, our life, our own growing and bearing fruit. He is our oasis in the desert of sin, giving us food and drink from His own Body and Blood.

Mary is often identified in Tradition and prayer with the Ark of the Covenant because she bore the Word in her womb, nourishing him from her flesh and blood. We could say of her: Ark of the Father, Tabernacle of the Son, Temple of the Spirit. That is what Sukkoth is about – the fruitful harvest, the shelter of God.

Thus, the Catholic feast of All Saints is the fulfillment of Sukkoth. Christ says, I have come, not to destroy the Law, but to fulfill it. So he does – in his



Mary, Ark of the New Covenant

Body, in his Church, in its feasts – above all, in his Eucharist.

Jewish festival illuminates Catholic feast, and Catholic feast illuminates Jewish festival.

Sukkoth looks forward to the True Vine and the tabernacle tent of his Body. Christ is that vine, we are his branches, and through the wounds in his torn flesh we see his glory flashing forth, like the stars in the night sky through the openwork lattice of the *sukkah* booth.

“Starlight Night” by Gerard Manley Hopkins is sometimes dismissed as a pretty, but slight, nature poem. Yet he sums up the reality of these feasts of ingathering accurately and succinctly in the last stanza of the poem, referring to the stars:

Look! March-bloom, like on mealed-with-yellow-sallows!
These are indeed the barn; withindoors house
The shocks. This piece-bright paling shuts the spouse
Christ home, Christ and his mother and all his hallows.
- Gerard Manley Hopkins

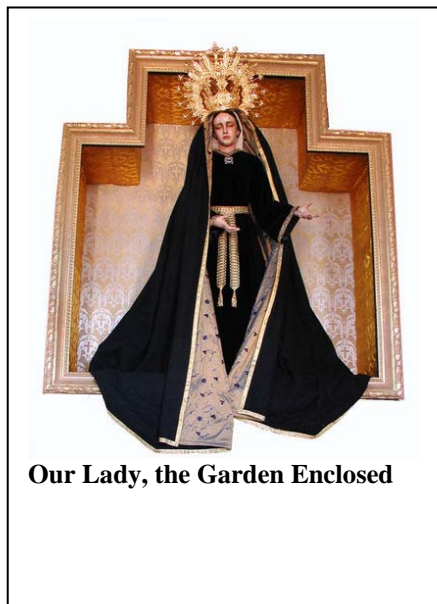
March-bloom is a subtle reference to the Annunciation on 25 March, a reference to Mary as Ark and Tabernacle and Temple – who blossomed and bore the fruit who is Christ,

But the sallows are willow branches, and from willow bark aspirin – a salicylate and healing agent – was derived. Willow branches have a major part in the Feast of Tabernacles.

Heaven, he says, is the barn where the shocks or sheaves – the harvest of the field – are gathered in, and housed. Pales are fence boards, wooden stakes that make a fence or paling or latticework. A pale is also a boundary, but note that “pale” plays on the meaning of both wooden slat and white – describing the stars as both fence and purity or glory.

That paling is the lattice or fence around the “garden enclosed,” the garden bower of paradise that shuts Christ the Bridegroom home, with his Mother Beloved, and all his upright saints, who speak his truth in their hearts and live his love in their lives.

Both these feasts and their connections remind us: we must be the wheat made bread, the grapes made wine, one Body and one Blood – hidden in the tabernacle who is Christ, our garden, oasis, dwelling and life. I



Our Lady, the Garden Enclosed

Faith in Public Life *Watch...*



Jim Wallis and Richard Rohr continue to tour the country, calling the foolish virgins to the wedding of progressive politics with progressive religion. On October 19-21, 2007 the two scheduled a conference-retreat in Cleveland, Ohio: “Reviving our Souls, Restoring our Politics.”

Around the United States

Preparing for the next elections: Fasten your seat belts, boys and girls, for what is looking to be a rough ride. Archbishop Raymond Burke of the Archdiocese of St. Louis has prepared a 55-page article titled “The Discipline Regarding the Denial of Holy Communion to Those Obstinate Persevering in Manifest Grave Sin,” published in the 2007 issue of *Periodica de Re Canonica*. During the last US presidential election in 2004, bishops were at odds with one another over the situation of Catholic politicians “who publicly, after admonition, continue to support legislation favoring procured abortion and other legislation contrary to the natural moral law, for example, legislation permitting the cloning of human life for the purpose of harvesting stem cells by the destruction of the artificially-generated human embryo, and legislation redefining marriage to include a relationship between persons of the same sex.” Should such people be informed that they have excommunicated themselves from the Body of Christ, or does the danger that Eucharistic reception may become politicized preclude discipline?

Burke believes that canon law “permits the administering of the Sacrament of Holy Communion only to those who are properly disposed externally, and forbids it to those who are not so disposed.” The Church “appropriately presumes” that obstinate public and grievous sin betrays “lack of the interior bond of communion, the state of grace, required to approach worthily the reception of the Holy Eucharist.”

The motive for denying Communion to such an individual is not punitive but recognition both of the sacredness of the Sacrament and of the potential confusion to the faithful that sinful reception can cause. Burke cautions pastors to be pastoral in their application of the law, balancing the interests of the sinner with the common good.

The bottom line is that the shepherds have the responsibility “to deny the Sacrament to those who obstinately persevere in manifest grave sin.”

The full text of this article can be read at:

www.therealpresence.org/eucharst/holycom/denial.htm

Signs of the Times: Archbishop Charles J. Chaput, O.F.M. Cap., Archdiocese of Denver delivered a talk in Australia about the confusion of priestly identity; globalization; the worship of science; the diminishment of the human person; the rise of practical atheism; and sex as a cheap substitute for transcendence. (“The Signs of our Times — and What they Require from Priests,” July 4-5, 2007, National Conference of the Australian Confraternity of Catholic Clergy)

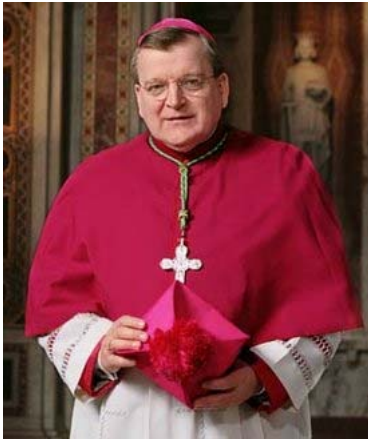
That’s a broad range of topics, but they’re related. Chaput ties together the ills of modernity to the men ordained into supernatural fatherhood by reminding priests that they are “ambassadors of God sent to a world that thinks it’s getting along quite nicely without Him. We have to deal with a de facto atheism. We also have to grapple with a strange sort of anti-humanism....”

With a “hole now in the modern heart,” filled with “the sights and sounds and trinkets of our consumer culture,” spiritual fathers must find ways to free humanity from the chains of appetites and passions. They must not abandon the theology of sin and redemption for “sentimental goals.”

Chaput concludes: “Psalm 90 tells us that the same God who brings man to dust, calls the children of men to turn back to new life. He still issues that call today through you, His priests, His fathers. The children of men are waiting for their true fathers. They’re waiting for you.”

The full text of this talk can be read at:

www.archden.org/images/ArchbishopCorner/ByTopic/AustraliaTalks/signsofourtimes_melbourne7.04.07.doc.pdf



**Archbishop Raymond Burke,
Archdiocese of St. Louis**



**Archbishop Charles
Chaput, Archdiocese of
Denver**

Around the Archdiocese

Call to Action speaker **Cathy Coffey** was the keynote for the Archdiocese's Annual Fall Gathering for Catechetical Leaders and Pastors (September 20, 2007). Organizers brought Coffey to the Archdiocesan Catechetical Gathering in 2004, so she's a familiar face among evangelical dissenters.

So, where in scriptures do the hospitable young Christian communities provide resources for the local pagans? Can't think of any examples?

The Archdiocese, on the other hand, has evolved from its primitive roots. The **Madonna Retreat Center** that it maintains, next door to the chancery offices, seems to be available to anyone with the cash to rent it. For example:

- October 5-8, 2007 the Rocky Mountain Region Subud held its Fall Gathering at the Madonna Center. Subud is an international association of people who practice the "spiritual exercise" of "spontaneous receiving" – awakening their "inner selves" to find fulfillment in life. Muhammad Subud Sumohadiwidjojo founded the Subud movement in the 1920s and it spread in the west through people affiliated with the Gurdjieff Foundation (a fashionable promoter of the occult).
- October 16, 2007 the T'ai Chi Chih Association sponsored a Seijaku Meditation Retreat at the Madonna Center, offering novice and experienced meditators "a great opportunity...to practice, to go deeper, and to connect with the T'ai Chi Chih community."
- October 20-24, 2007 the Albuquerque Vipassana Sangha ("a sangha in the Theravada Buddhist tradition") held its Fall Retreat at the Madonna Center.



Around New Mexico

The **Diocese of Las Cruces** just doesn't give up. Despite widespread criticism of the late Cardinal Bernardin's *Common Ground Initiative* to create a forum for "liberal, moderate and conservative" Catholics (as if Catholic beliefs were political opinions), the Pastoral Center of the Diocese continues to hold *Common Ground* "sessions." [*Aqua Viva*, June 2007]

Two fellow cardinals were quick to attack the initiative when it was first proposed in 1996. One wrote, "the fundamental flaw in this document is its appeal for 'dialogue' as a path to 'common ground.' The church already has 'common ground.' It is found in Sacred Scripture and Tradition, and it is mediated to us through the authoritative and binding teaching of the Magisterium."

This isn't the least of the Diocese's problems. Displayed in the vestibule of a Catholic church was the following poster in Spanish (here translated): "Make sure she wants you as much as you want her. First ask her. It can be very difficult to distinguish between a sexual act and an act of violence. Respect is very sensual."

And, there's a phone number at the bottom of the poster from which a caller can obtain a number for a no-cost abortion.



At **St. Mary's Spirituality Center** in Silver City one can find flyers for a P-FLAG meeting. It reads:

P-FLAG meets at the Marian Hall the second Wednesday of the month at [sic] 5:30-7:00 p.m. P-FLAG promotes the health and well-being of gay, lesbian, bisexual, and transgender persons, their families and friends through support - to cope with an adverse society; education - to enlighten an ill-informed public; and advocacy - to end discrimination and secure equal rights....

P-FLAG does not accept Catholic teaching that homosexual orientation is objectively disordered.

Body *and* Soul

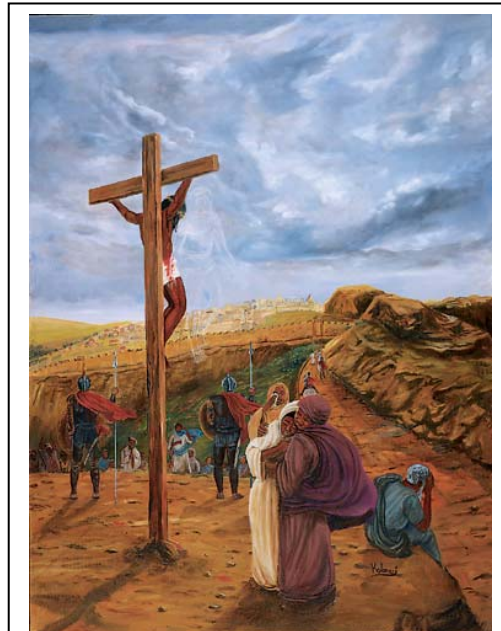
By Alan Peter

“It was all I could do to keep body and soul together.” You may have used that expression to describe a particularly trying time in your life. It presumes that Man is made up of both body *and* soul, unlike all the animals or even the angels, and that the two are separated at death, to be reunited at the Final Judgment.

The rampant *materialism* of Western Civilization is another test of our ability to keep body and soul together, but so much subtler that we may not realize it. If we define materialism as that belief in matter, and no more - no spirit - then we see how important *evolution* is in the scheme of things. According to evolution, all the complexity and symmetry you see is the product of mindless chance, not God’s creation. Evolution is taught in the schools, where only important things are taught - we know that because they don’t teach tiddly-winks in school, nor do they teach about God and religion. Driver’s Ed is important; God is not. There used to be something called a “liberal arts” degree, but that recognized the soul, so it has been replaced with various vocational courses of study such as *engineering* or *business*. Music, if it is still taught in school, no longer covers the classics such as Mozart or Beethoven where the spirit literally soars, but rather has become more *popular*. The current trend in pop music is *rap*, which “beats you over the head” and quickly deadens the spirit. Television and video games require no imagination, just time, and children even memorize the game “plots” so they can achieve a higher score. Love, and the resultant children who fed (and tried) the spirit, has been replaced by *sex as recreation*, which sates the body.

What is the purpose of government? It’s to make everything better for everyone (at least, according to the materialists). Yes, we will have our man-made *Utopia* – and the only person banned from the public square is God. Our rampant consumerism is a more personal form of Utopia, where manufacturers attempt to cater to every bodily *want*, which ultimately kills the spirit because, in fact, no want is satisfied.

Body and soul. That’s how God created us. We must continually fight against materialism in our own lives if we want to keep body and soul together in Heaven for all eternity. I



Body and Soul
By Kolongi

The Calculus of Sexual Experimentation

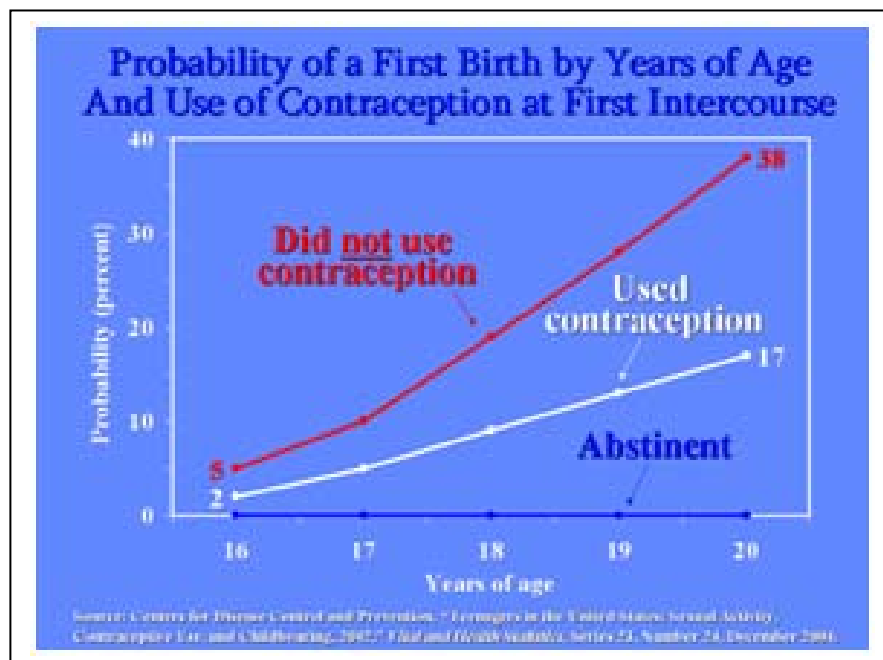
By Janice Shaw Crouse

Like Calculus, sex is a tough subject, one that you can't fool around with – one that requires discipline and self-control.

As former university academic dean, I know of hard-nosed Calculus professors who started off their introductory class by saying to the students, "Look at the person to the right of you and the one to left of you." Then they continued, "One of you is going to fail this class." Then to add hard evidence, the professors asked for a show of hands of those who were taking Calculus for the first time, next they would ask how many were taking it for the second time, and finally how many were taking it for the third time. By this point most of the students were beginning to get the message that Calculus is a really tough subject and the odds of flunking are high if you fool around and don't develop the discipline to study hard. Students got the message; it's a costly proposition to fail Calculus, a gateway subject, if your ambition lies in the more lucrative disciplines of the hard sciences. Chances are, if you can pass Calculus, you won't earn your living asking, "Would you like fries with that?"

Sadly, the opponents of abstinence education don't want an equally tough approach to the realities of sexual activity. Their mantra is: "kids are going to experiment, so give them condoms." But given the unforgiving nature of a sexually transmitted disease such as genital herpes – once you get it, you've got it for life – not to mention some of the others like human papillomavirus (HPV) that increase the odds of cervical cancer, or the lengthy and unrelenting demands of taking care of an unplanned infant, I think it is only fair for the kids to know exactly what their odds are when they are given condoms and told "if you're going to do it, use protection."

To answer this question factually, we need to look at the outcomes to see just how effective condoms are, not theoretically in a testing laboratory, but in actual usage by teenagers. What the data clearly show is that in real-world conditions, condoms work much of the time but they certainly don't work all of the time. Now there's a comforting thought for any young girl when she's contemplating the prospect of (a) putting her hopes and dreams of a college



education on hold in order to care for a baby she wasn't ready for, or (b) the never-ending discomfort and embarrassment of dealing with herpes, a disease she'll have to cope with for the rest of her life and one which she could pass on to anyone she is intimate with; she can even pass the disease to her own baby.

The National Center for Health Statistics analyzed the data from the 2002 National Survey of Family Growth and produced estimates of the probabilities of a first birth occurring by each birthday from ages 15 to 20 for women completing the survey who were 15 to 24 in 2002. Among women who used contraception at first intercourse, the probability of giving birth at each age is roughly half (half!) that of those that did not use contraception. What is not as often pointed to, however, is the fact that the odds of giving birth even to those women who did use contraception were still significant and rose to 17 percent by age 20.

Like Calculus, sex is a tough subject, one that you can't fool around with – one that requires discipline and self control.

But there is another comparison that the “they’re-gonna-do-it-anyway-so-give-‘em-condoms” advocates of condom-based sex education (in their battle against the abstinence approach) treat as irrelevant. While the probability of a sexually active female giving birth approximately doubles between 18 and 20 years of age whether the young woman uses contraception at first intercourse or not, if you're a teen who does *not* have intercourse, the probability of giving birth by age 20 is the same as it is by age 18; it's *zero*. No sex, no babies and no hopes and dreams smashed to pieces. Pretty simple.

What the data are telling us is that out of every 24 girls in sex-ed classes where they are handing out condoms, the odds are that about four of the sexually active ones can forget about going to college even if all of them tell the guys they have to wear those condoms they got in sex-ed class. When a girl just says “no” to five to ten minutes of awkward fumbling around in the back seat of some guy's car, what's it going to cost her? Maybe five to ten minutes of popularity with a guy who probably won't be around to help pick up the pieces of her future.

It is sad to think about how, for the sake of a little attention and maybe even a little affection, a lot of girls say “o.k.” and then have to contend with the very real possibility of ending up pregnant or infected *even when he wears a condom*. To my mind, clearly facing these hard realities of sex makes the choice about sexual activity very simple and very uncomplicated.

There is a mountain of media out there promoting a phony philosophy about the joys of casual, risky sexual experimentation; one need look no further than the junk advice featured in magazines like *Cosmopolitan* to see just how pernicious it is. Even the “Dear Abby” column in many daily newspapers spreads the expectation of sexual activity for teens. This assault will not be neutralized until a brigade of those who know better find their voices to convince today's Sex-in-the-City generation of misguided young women that it is discipline – it is having an attitude that says, “I won't mess up my tomorrows by fooling around today” – that opens the gateway to achieving their dreams and ambitions, whether you're talking Calculus or sex. I

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