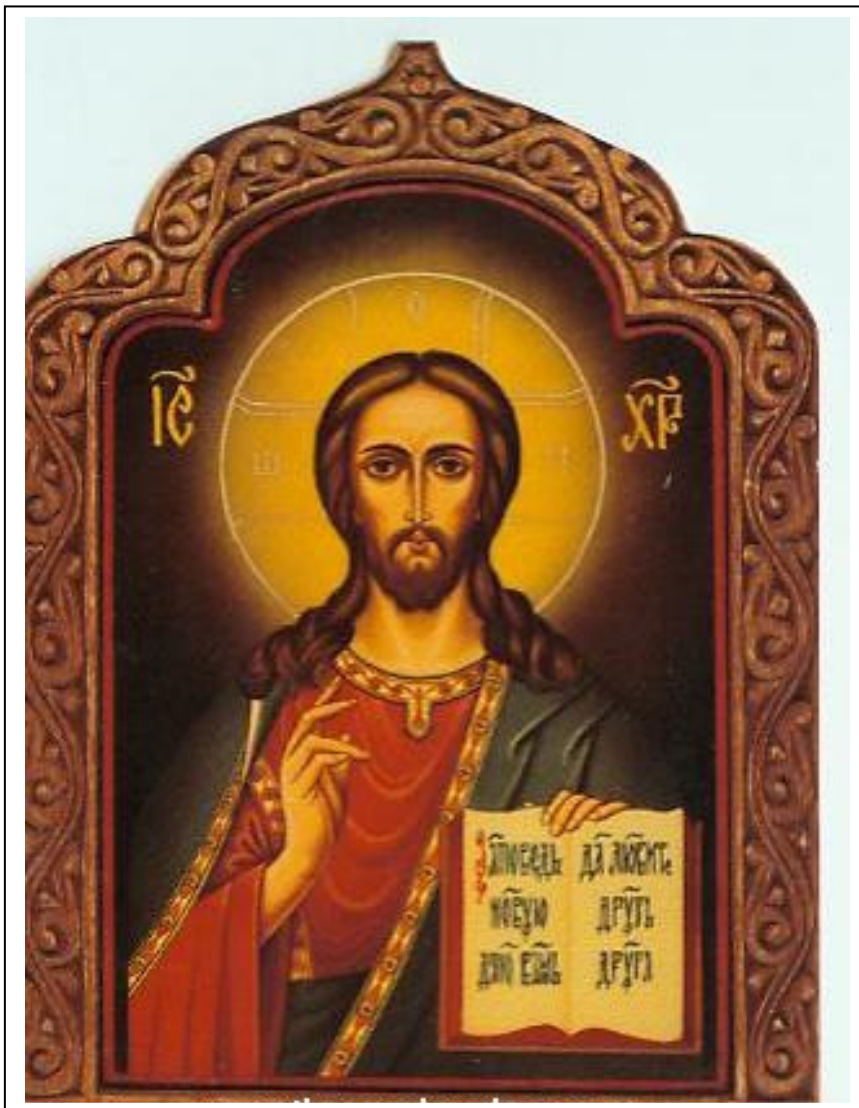


# Los Pequeños Pepper

*Publication of Los Pequeños de Cristo*

September 2007



## **Home Schooling: One of the Great Movements in History**

*What do home schools and  
monasteries have in common?*

Page 4

## **“Gay Rights” Leader Goes Straight**

*And really comes out...*

Page 7

## **The New Sanctuary Movement**

*Unveiling the agenda*

Page 11



*Cover: Christ the Teacher*

# *Los Pequeños Pepper*

*Newsletter of Los Pequeños de Cristo*

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*Volume 9, Number 9*

**Home Schooling: One of the Great Movements in History**

*Saving civilization, one child at a time.*

Page 4

**“Gay Rights” Leader Goes Straight**

*With God, all things are possible.*

Page 7

**The Harrowing of Hell: Beyond Limbo**

*What happened to Jesus when he descended into hell?*

Page 9

**The New Sanctuary Movement**

*One has to dig a bit to find the full agenda.*

Page 11

**Jungian Psychology as Catholic Theology**

*What is Carl Gustav Jung doing in the Church?*

Page 13

**September Calendar**

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.*

# Home Schooling: One of the Great Movements in History

By Dr. Mary Kay Clark

Faith the size of a mustard seed can be strong enough to move mountains. But a mustard seed is also small enough to slip through one's fingers and be lost in an instant. In Pope Benedict's book "Introduction to Christianity", he likens the modern believer to a man shipwrecked and holding on to a single plank, with nothing else keeping him safe. The Pope writes, "The situation of the contemporary believer could hardly be more accurately and impressively described. Only a loose plank bobbing over the void seems to hold him up, and it looks like he must eventually sink. Only a loose plank connects him to God, though it certainly connects him inescapably...and in the last analysis, he knows that this wood is stronger than the void that seethes beneath him and that remains, nevertheless, the *really* threatening force in his day-to-day life."

As the Director of Seton Home Study School, there are many happy moments, such as at our high school graduation, which give public evidence of the fact that the Faith still lives in young Catholic families. But there are difficult times at Seton, too. The most difficult is when I have a parent call and tell me that she has five children, and that all but the last child have lost the faith. She wants to enroll in Seton Home Study School to try to save her last child. Think about that for a moment. Of all the children given to this family, all but one have lost the faith. The parent understands that if she does the same things with this last child, that last child will be lost as well. "Help me save my last child," the mother pleads, sometimes sobbing!

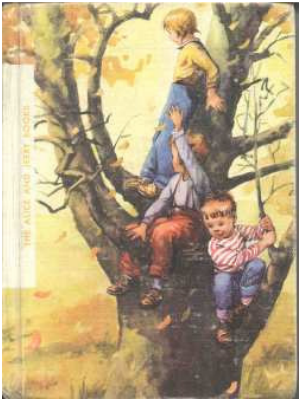
I think the work that Christendom College (in Front Royal, VA) is doing is tremendous. It is training the leaders of the future. It is giving them a strong education in theology, and philosophy, and political science that is rarely available elsewhere.

But what I see at Seton, and what I am told by parents, is that countless numbers of children are lost before they ever make it to college. Without a grounding in the faith, starting at a very early age, and going through the high school years, these students will never have a chance to have a truly Catholic college education. They have been lost long before college.

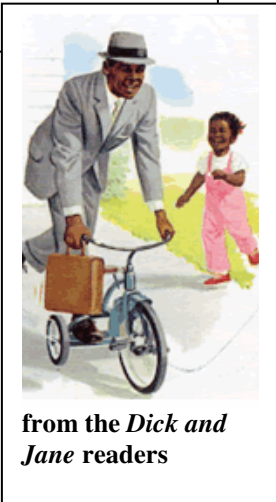
When I was growing up in the 1950's, parents had little concern about turning their children over to others for their Catholic education. Even those who went to public school rather than parochial school could count on the society to reinforce most of their Christian faith. Even those who grew up with a merely superficial acceptance of the Faith were not likely to lose their faith in high school or college.

However, with just vague ideas about the faith and perhaps not living the faith as deeply as they should have, many parents of the 1960's and 1970's were ill-equipped to deal with the challenges. Society, even Catholic educators, started telling their children that the Catholic Faith was old-fashioned and useless and that they ought to find answers for themselves. Young people wanted answers and their parents, who weren't experienced in defending their faith, didn't readily have the answers. And so, many young people were lost. Without real understanding, how tenuous is our hold on that plank of faith that Pope Benedict mentions?

The Bible tells us that our attitude toward faith should be one of totality. In the Old Testament, parents are told to teach their children the faith when they got up and when they lay down and all the time in between. Besides formal teaching, the Church teaches there is also the necessity of daily example of living the life of holiness in the family. Our faith should be all around us, in what we see, in what we hear, in how we are spoken to, in what we listen to, in what we read, in how we dress, and in our



from the *Alice and Jerry* readers



from the *Dick and Jane* readers

manners and courtesy with each other.

One of the principles that we stress for our Seton families is living the liturgical year. The Church in its wisdom understands that our Faith should give structure to our daily lives. And so we have the seasons of Lent and Advent to anchor the year, and all the holydays and feasts of the saints to sacramentalize our lives. Feast days such as St. Patrick's Day, St. Valentine's Day and All Saints' Day are not merely excuses to throw a party or have a parade. They are truly part of our Catholic identity. They remind us what we believe and what our lives are about, in this world and in the next.

Another point we stress at Seton is Catholic art. The heritage of sacred art is so vast and so beautiful, yet we rarely see Catholic art outside of church, and in many cases today, not even in church. At Seton, we have made it a point in the books we publish to include great Catholic art, from Raphael and Fra Angelico and Murillo and Rubens and Rembrandt. In the days before printing presses, when the ordinary people did not have books to read, they learned their faith mainly through religious art. We believe that our Catholic children, and we ourselves, can come to love our Faith, and to draw closer to Jesus and Mary, through great religious art. In fact, without Jesus and his beautiful Blessed Immaculate Virgin Mother as inspirations of art, would there ever have been great art?

A family which is immersed in Catholic culture provides a home in which children have a real opportunity to learn the faith and to live the faith. Such a family is, in the words of the theologians a "*domus ecclesiae*"—a domestic church. Such a family is a domestic church because it sanctifies and strengthens its members in the Faith.

The Church is clear in its documents, especially in the encyclical letter *Christian Education of Youth*. Pope Pius XI repeats the traditional teaching of the Church that all education should be permeated with Catholic teachings. It is based on these teachings of the Church that Seton has produced about 100 Catholic textbooks.

The late Father John Hardon said that times are coming when only extraordinary families will survive as Catholic families. I believe that the best way for families to become extraordinary, and to survive as Catholic families, is through home education. Catholic Home education gives a child the protected surroundings and space he needs to grow intellectually and spiritually, without constantly having to be on guard against the assaults of the secular world, without having to daily resist the popular classroom ideas against family, marriage, and children.

The Catholic home schooling movement is one of the great movements in history. Father Joseph Fessio, the founder of Ignatius Press, has likened the Catholic home schooling movement to the monasteries of Europe during the Middle Ages. The so-called Dark Ages following the fifth century were very similar to the age we are in now. The Roman Empire was invaded from without, and corrupted from within. From the outside, the barbarians destroyed much of the civilization that had been built up by Rome. From within, the Arian heresy, which denied the Divinity of Jesus, had damaged the Church beginning in the fourth century.

However, in the first half of the sixth century, God raised up St. Benedict, who established the first Benedictine monastery, followed by many more monasteries. These monasteries quickly spread throughout Europe, restoring the culture and making it Catholic.

At the height of the Middle Ages, there were 37,000 monasteries in Europe. The population of Europe at that time was about 25 million people, approximately one-tenth the current population of the United States. If the United States had the same proportionate number of monasteries, we would



from a *Dick and Jane* reader

have 370,000 monasteries in this country, or about 1,000 monasteries in every American diocese.

We do not have that number of monasteries in our country today, but we do have the home schooling families who are preserving our Catholic Faith and our Catholic culture. One thousand Catholic home schooling families in each diocese would surely cause a cultural revolution in this country.

The monasteries grew throughout Europe because the people were attracted to what the monks had to offer. Those who saw how the monks lived, wanted to live that way themselves. Those who saw the faith and joy of the monks, wanted that faith and joy themselves.

Today, more and more people see Catholic home schooling families and realize that they want what those families have. They want *that* type of committed family and home life. They want *that* type of active faith. They want to know *where to go* and what to do with their lives.


What they see are Catholic home schooling families regularly receiving the sacraments of the Holy Eucharist and Penance, saying the daily Rosary, revolving their family life around the feasts of the liturgical year. They see Catholic home schooling families active in pro-life activities.

Catholic home schooling is not superficial to the life of the family, Catholic home schooling is not superficial to the life of the Church, it is not superficial to the life of the nation. It is central. Catholic home schooling is a principal cause for hope to overcome the secular values of our society. Catholic home schooling is an important key to authentic Catholic renewal.

Finally, I would like to say a few words about Front Royal, Virginia. Within a stretch of about a mile in Front Royal are located the campus of Christendom College, as well as the world headquarters of Seton Home Study School and Human Life International. There are many stories about the origin of the name Front Royal. It is believed that during the Revolutionary War, when captains were mustering their troops, they called the men to "Front the Royal Oak Tree".

If we look carefully, however, there is another meaning for the term Front Royal. When a country is at war and the king has gone to battle, the area or "front" where the king is located to lead his soldiers, that area is called the Royal Front or Front Royale. So we believe it is no coincidence that Seton, Christendom, and Human Life International, certainly in the forefront of the Catholic battle against the secular culture, are to be found at the Front Royale. Because we are engaged in a battle royal, with the Heavenly King of Kings at our side.

St. Peter tells us to be ready to give reasons for the hope that is in us. If you would like to see more reasons for hope, I invite you to come to the Front Royale and visit us. You will find it is worth your effort to visit the beautiful Shenandoah Valley and drive down the stretch of road where Jesus Christ is King.

Praised be Jesus Christ. 

*Remarks by Dr. Mary Kay Clark, President of Seton Home School, on acceptance of the Brent Society Award for her work in home education, May 31, 2007*

*The web address for Seton Home School is [www.setonhome.org](http://www.setonhome.org).*



# “Gay Rights” Leader Goes Straight

By Michael Glatze

Homosexuality came easy to me, because I was already weak.

My mom died when I was 19. My father had died when I was 13. At an early age, I was already confused about who I was and how I felt about others.

My confusion about “desire” and the fact that I noticed I was “attracted” to guys made me put myself into the “gay” category at age 14. At age 20, I came out as gay to everybody else around me.

At age 22, I became an editor of the first magazine aimed at a young, gay male audience. It bordered on pornography in its photographic content, but I figured I could use it as a platform to bigger and better things.

Sure enough, Young Gay America came around. It was meant to fill the void that the other magazine I’d worked for had created - namely, anything not-so-pornographic, aimed at the population of young, gay Americans. Young Gay America took off.

Gay people responded happily to Young Gay America. It received awards, recognition, respectability and great honors, including the National Role Model Award from major gay organization Equality Forum - which was given to Canadian Prime Minister Jean Chretien a year later - and a whole host of appearances in the media, from PBS to the Seattle Times, from MSNBC to the cover story in Time magazine.

I produced, with the help of PBS-affiliates and Equality Forum, the first major documentary film to tackle gay teen suicide, “Jim In Bold,” which toured the world and received numerous “best in festival” awards.

Young Gay America created a photo exhibit, full of photographs and stories of gay youth all across the North American continent, which toured Europe, Canada and parts of the United States.

Young Gay America launched YGA Magazine in 2004, to pretend to provide a “virtuous counterpart” to the other newsstand media aimed at gay youth. I say “pretend” because the truth was, YGA was as damaging as anything else out there, just not overtly pornographic, so it was more “respected.”

It took me almost 16 years to discover that homosexuality itself is not exactly “virtuous.” It was difficult for me to clarify my feelings on the issue, given that my life was so caught up in it.

Homosexuality, delivered to young minds, is by its very nature pornographic. It destroys impressionable minds and confuses their developing sexuality; I did not realize this, however, until I was 30 years old.

YGA Magazine sold out of its first issue in several North American cities. There was extreme support, by all sides, for YGA Magazine; schools, parent groups, libraries, governmental associations, everyone seemed to want it. It tapped right into the zeitgeist of “accepting and promoting” homosexuality, and I was considered a leader. I was asked to speak on the prestigious JFK Jr. Forum at Harvard’s Kennedy School of Government in 2005.

It was, after viewing my words on a videotape of that “performance,” that I began to seriously doubt what I was doing with my life and influence.

Knowing no one who I could approach with my questions and my doubts, I turned to God; I’d developed a growing relationship with God, thanks to a debilitating bout with intestinal cramps caused by the upset stomach-inducing behaviors I’d been engaged in.

Soon, I began to understand things I’d never known could possibly be real, such as the fact that I was leading a movement of sin and corruption - which is not to sound as though my discovery was based on dogma, because decidedly it was not.

I came to the conclusions on my own.

It became clear to me, as I really thought about it - and really prayed about it - that homosexuality prevents us from finding our true self within. We cannot see the truth



***Part of the  
homosexual  
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is even a  
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be asked, let  
alone  
whether or  
not it works.***

when we're blinded by homosexuality.

We believe, under the influence of homosexuality, that lust is not just acceptable, but a virtue. But there is no homosexual "desire" that is apart from lust.

In denial of this fact, I'd fought to erase such truth at all costs, and participated in the various popular ways of taking responsibility out of human hands for challenging the temptations of lust and other behaviors. I was sure - thanks to culture and world leaders - that I was doing the right thing.

Driven to look for truth, because nothing felt right, I looked within. Jesus Christ repeatedly advises us not to trust anybody other than Him. I did what He said, knowing that the Kingdom of God does reside in the heart and mind of every man.

What I discovered - what I learned - about homosexuality was amazing. How I'd first "discovered" homosexual desires back in high school was by noticing that I looked at other guys. How I healed, when it became decidedly clear that I should - or risk hurting more people - is that I paid attention to myself.

Every time I was tempted to lust, I noticed it, caught it, dealt with it. I called it what it was, and then just let it disappear on its own. A huge and vital difference exists between superficial admiration - of yourself, or others - and integral admiration. In loving ourselves fully, we no longer need anything from the "outside" world of lustful desire, recognition from others, or physical satisfaction. Our drives become intrinsic to our very essence, unbridled by neurotic distractions.

Homosexuality allows us to avoid digging deeper, through superficiality and lust-inspired attractions - at least, as long as it remains "accepted" by law. As a result, countless miss out on their truest self, their God-given Christ-self.

Homosexuality, for me, began at age 13 and ended - once I "cut myself off" from outside influences and intensely focused on inner truth - when I discovered the depths of my God-given self at age 30.

God is regarded as an enemy by many in the grip of homosexuality or other lustful behavior, because He reminds them of who and what they truly are meant to be. People caught in the act would rather stay "blissfully ignorant" by silencing truth and those who speak it, through antagonism, condemnation and calling them words like "racist," "insensitive," "evil" and "discriminatory."

Healing from the wounds caused by homosexuality is not easy - there's little obvious support. What support remains is shamed, ridiculed, silenced by rhetoric or made illegal by twisting of laws. I had to sift through my own embarrassment and the disapproving "voices" of all I'd ever known to find it. Part of the homosexual agenda is getting people to stop considering that conversion is even a viable question to be asked, let alone whether or not it works.

In my experience, "coming out" from under the influence of the homosexual mindset was the most liberating, beautiful and astonishing thing I've ever experienced in my entire life.

Lust takes us out of our bodies, "attaching" our psyche onto someone else's physical form. That's why homosexual sex - and all other lust-based sex - is never satisfactory: It's a neurotic process rather than a natural, normal one. Normal is normal - and has been called normal for a reason.

Abnormal means "that which hurts us, hurts normal." Homosexuality takes us out of our normal state, of being perfectly united in all things, and divides us, causing us to forever pine for an outside physical object that we can never possess. Homosexual people - like all people - yearn for the mythical true love, which does actually exist. The problem with homosexuality is that true love only comes when we have nothing preventing us from letting it shine forth from within. We cannot fully be ourselves when our minds are trapped in a cycle and group-mentality of sanctioned, protected and celebrated lust.

God came to me when I was confused and lost, alone, afraid and upset. He told me - through prayer - that I had nothing at all to be afraid of, and that I was home; I just needed to do a little house cleaning in my mind.

I believe that all people, intrinsically, know the truth. I believe that is why Christianity scares people so much. It reminds them of their conscience, which we all possess.

Conscience tells us right from wrong and is a guide by which we can grow and become stronger and freer human beings. Healing from sin and ignorance is always possible, but the first thing anyone must do is get out of the mentalities that divide and conquer humanity.

Sexual truth can be found, provided we're all willing and driven to accept that our culture sanctions behaviors that harm life. Guilt should be no reason to avoid the difficult questions.

Homosexuality took almost 16 years of my life and compromised them with one lie or another, perpetuated through national media targeted at children. In European countries, homosexuality is considered so normal that grade-school children are being provided "gay" children's books as required reading in public schools.


Poland, a country all-too familiar with the destruction of its people by outside influences, is bravely attempting to stop the European Union from indoctrinating its children with homosexual propaganda. In response, the European Union has called the prime minister of Poland "repulsive."

I was repulsive for quite some time; I am still dealing with all of my guilt.

As a leader in the "gay rights" movement, I was given the opportunity to address the public many times. If I could take back some of the things I said, I would. Now I know that homosexuality is lust and pornography wrapped into one. I'll never let anybody try to convince me otherwise, no matter how slick their tongues or how sad their story. I have seen it. I know the truth.

God gave us truth for a reason. It exists so we could be ourselves. It exists so we could share that perfect self with the world, to make the perfect world. These are not fanciful schemes or strange ideals - these are the Truth.

Healing from the sins of the world will not happen in an instant; but, it will happen - if we don't pridefully block it.

God wins in the end, in case you didn't know. 

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## The Harrowing of Hell: Beyond Limbo

By Marie P. Loehr

*...He descended into hell...* -The Apostles Creed

September is the entry into autumn, and a change of seasons - even in New Mexico. We turn our attention to serious things: school, work, harvest... The relative freedom of summer ends in September. This makes it a good month to look at one of the four last things a little more closely.

The Apostles Creed states that after Christ's suffering and death, he "descended into hell..." What does that mean?

Tradition has taught that Christ descends into hell to release the Old Testament saints from their enforced captivity. Is this all he does during his three days in the tomb? A related tradition states that Christ not only releases the Old Testament saints from their particular limbo, but that he also shatters the gates of hell itself, binding Satan to show that Satan is helpless before divine power and preaches to the damned - who remain in hell.

The very title "harrowing of hell" conveys the image of plowing up, crushing, leveling, turning over soil, exposing what is hidden - and sometimes noxious - to sun and air. A harrow prepares the field for sowing - of seed on the good ground or salt on the infertile ground. It either has sharp teeth like a rake or metal discs, the better to rake and pulverize the soil.

Does this broader explication of ancient tradition contradict the more ordinary understanding? It should not. It is an early development of tradition, not novelty. Hell in the creedal formulae cannot be a mere euphemism for the patriarchal limbo.

To think so ignores the discreet explication the *Catechism of the Catholic Church* provides in #625-637. Christ did not die for inadvertent venial sins only. We forget sometimes that we are all sinners together, whether saved or damned. We shrink from the truth that Christ took on himself the entire weight of all the deliberate malicious mortal sins of all men - ours as well as "theirs." We avoid this reality due to our congenital myopia. We want to save Christ from our incarnate earth, his own Incarnation, and from even the damned in hell.

Yet this is what his agony, flaying, draining, suffocation, piercing, death and burial signify. The totality of this agony displays the full monstrosity of sin and its effects, even to the subjective experience of the damned and their utter death. This does not mean in any way that Christ himself is damned in any sense. He is like us in all things, save sin. But he was "made sin," for our salvation, says Paul.

This total abnegation, even to the depths of Lucifer's pit, is required for the trampling of Satan on the first day in the tomb, and the triumphal gathering of the patriarchs on the third day, thence to rise in glory and open the gates of heaven.

Only then can he rise in earthly temporality, human body and soul reunited as ours will be on the last day – for our salvation or damnation. This is also required in the economy of God: in order to reiterate his total presence and providence in Creation, looking to the day when, as Paul says, God will be all in all. ALL!

This does not mean the damned will embrace God's mercy and be saved from hell. To understand this, we need to contemplate both Original Sin, and free will.

In the beginning God tells man, if you eat of this tree, you will surely die. Lucifer tells man, if you eat this fruit, you will be as gods (or God), of whom God will have no other before Him. Either way, the actual fruit of the original sin is death. Death is simply the separation of soul from body. Death is utter dis-integration. It overturns the Trinitarian order in Creation. Man attempts to escape his body to obtain the freedom of pure spirit. God made man to be a fusion of body with spirit, however. To separate the two in any way, for any reason, is death for man.

Man's refusal of the constraints of body is the essence of that first sin of disobedience. Its consequence is that man, lost, wanders in a sin-damaged Creation and self, doomed to death of not only body, but even of soul. The damned are damned because they reject God's love, and fall-into their own emptiness. Once in death, the human damned are as fixed in will as the fallen angels, the demons. Their entire being is fixed in refusal and denial. Yet they, too, must experience the triumph of God's Truth and Love, because they remain held in being by God.

Christ puts on human flesh, because man rejected it. He insists we put on his body, embrace incarnation, for our salvation. He rubs our noses in body. Indeed, body, HIS Body in the Church and the Eucharist, is the very condition of our salvation.

Christ really died. His death is actual – a dis-integration, a separation of soul from body in his humanity. As the "Eli, eli" on the cross reveals, he also experiences a perceived – and shattering – separation from his Father and the communion of the Trinity. By this spiritual piercing of his heart, he is given into solidarity with sinful man, ALL of us [cf. CCC, 599-671]. Thus he experiences the black hole of sin – isolation rather than communion, darkness rather than light, and the sterile desolation of the damned, rather than the flowering glory of God. Only in such extremity can he bring salvation to its proper kairos.

Yet, he does not suffer the tortures of the damned. Nor does he empty hell itself. But hell too is held in existence by the love of God. Hell cannot be left out of the reality of redemption, even if redemption is crushing to its egocentric pride. Satan and the damned are subject to God, held in being by God. They are included in the drama of salvation even though they reject it. We might say that for them the illumination of God's truth and the warmth of God's love is experienced as blinding lightnings and searing fires.

To deny Christ's descent into deepest hell in the process of his crucifixion, death, and three days in the tomb is to give Lucifer and the recalcitrant damned a freedom and power he and they do not have in the least. It also – more grievously – denies the nature of love and God's utter love. Even before the witness of the Son's Incarnation, Death and Resurrection, the testament of God's passion for us is found in Hosea, and the Canticle, among other canonical books. After, John's gospel and epistles, as well as Paul 1 Cor 13, reveal the depth, height and breadth of God's love for his Creation and his creatures. ALL men, sinful men – saved or damned.

The final enduring witness to this totality and kenosis who IS Love flames forth in the Mass and Eucharist.

The nature of the Mass and its re-membering of the Last Supper and Calvary is a **holocaust** sacrifice. A holocaust sacrifice is one in which the victim is entirely consumed by fire. This is precisely what the crucifixion is. Our God IS a consuming fire, the fire of Truth and Love – and that fire reaches into the pits of hell as well as to the heights of heaven, whether we realize it and like it, or not. 🍷



The Harrowing of Hell

# The New Sanctuary Movement

*The Faith in Public Life Agenda*

By Stephanie Block

OK, so if protecting vulnerable human babies from butchering and upholding traditional moral restrictions on marriage is too “conservative” – too “exclusive” – for the religious voices of the *Faith in Public Life* coalition, what are the glorious social justice campaigns that float their collective coalition boat?

You’re not ready for the answer just yet – unless you are already familiar with the Sanctuary Movement of the 1980s, in which case, you’re excused from reading this preliminary section and may skip ahead to “The New Sanctuary Movement.”

For those of you, however, who missed the old Sanctuary Movement, it fancied itself a sort of “underground railroad,” created to help smuggle Salvadorans, Nicaraguans, and Guatemalans into the United States in defiance of federal immigration laws. Often, these political refugees had engaged in Marxist activism in their home countries and were fleeing “right-wing” retaliation. Those fleeing Sandinista atrocities, on the other hand, were not considered suitable for Sanctuary aid. In the words of one spokesman, helping those who did not oppose US foreign policy would have been “unbiblical, a-historical pietism aimed at ministering to timeless refugees who are without concrete historical, political, moral claims on our lives.” [Mary Ann Corley]

About 500 congregations from various denominations, including some Roman Catholic parishes, protected the refugees from prosecution by offering them ‘sanctuary’ inside church buildings. Another 1,000 congregations supported the principles of the Sanctuary Movement by providing practical assistance to Central American refugees whilst advancing a Marxist (or pro-Sandinista) political cause - whether that meant supporting the government (when it was in the hands of Marxists) or the anti-government forces (when the government wasn’t Marxist).

The Sanctuary Movement folded after the Soviet Union collapsed and Nicaraguan elections of 1990 ended its Sandinista dictatorship. The movement’s leadership, however, has continued its efforts to influence American politics and foreign policy.

## Jim Wallis and *Sojourners*

Take Jim Wallis and his *Sojourners Magazine*...please.

In 1984, they co-created the *Witness for Peace Tours* to generate pro-Sandinista (Marxist) support in the United States. Delegates were taken to Nicaragua and treated to staged “pep rallies,” supposedly demonstrating popular enthusiasm for the Sandinistas.

Meanwhile, back home, the magazine wrote glowing articles about liberation theology’s inroads into the spiritual life of Latin Americans, portrayed the US military and US Latin American foreign policy as “anti-Christ,” and claimed that US economic assistance went exclusively to countries that repress and torture their citizens. By contrast, one researcher observed that, as of 1983, *Sojourners* had not criticized one Marxist country for human rights violations.

Twenty years later, Jim Wallis and *Sojourners* are among the primary initiators and coordinators of *Faith in Public Life* – dedicated to assuring the secular world that pro-life and traditional moral values are not associated with mainstream religion.

## The New Sanctuary Movement

Instead, *Faith in Public Life*’s May 2007 Impact Report announced that it was helping “two great new groups, *Christians for Comprehensive Immigration Reform* and *The New Sanctuary Movement*, with media outreach.”

The New Sanctuary Movement’s goals are similar to the old. It seeks to “publicly provide hospitality and protection to a limited number of immigrant families whose cases clearly reveal the contradictions and moral injustice of our current immigration system while working to support



legislation that would change their situation.” “Moral injustice” means, in this case, the threatened deportation of families whose children were born in the United States and are therefore American citizens. [Interfaith Worker Justice, *Faith Works*, May 2007]

Publicity from the New Sanctuary Movement’s website describes it like this:

On January 29, 2007 representatives from 18 cities, 12 religious traditions and 7 denominational and interdenominational organizations joined together to listen to the experience of immigrant families fighting deportation, and to strategize how to protect parents and children from being torn apart until there is just comprehensive immigration reform. [[www.newsanctuarymovement.org](http://www.newsanctuarymovement.org)]

There’s disingenuousness about describing this as “injustice,” as nothing in deportation law separates parents from their children although the situation may well be painful and difficult.

Nor is the rhetoric of “keeping families together” – and thereby putting a poignant face to the deportation threat – really the US immigration policy the New Sanctuary Movement seeks to change.

### The Full Agenda

So, what is the full agenda? To understand that requires knowing about the New Sanctuary Movement’s “coordinating members.” Supposedly, there are three of them but in reality, the New Sanctuary Movement is a project of **Interfaith Worker Justice** (IWJ), a national network of groups heavily associated with *Faith in Public Life*. IWJ’s founder and executive director, Kim Bobo, is a *Faith in Public Life* spokesman. *Faith in Public Life*’s Special Assistant to the Executive Director was an IWJ intern. At least two dozen IWJ chapters are *Faith in Public Life* members. It’s a close-knit network.

IWJ not only wants to prevent “families from being torn apart,” but:

- seeks an immediate moratorium on community and work site raids by the US Immigration and Customs Enforcement.
- seeks decriminalizing the violation of immigration laws.
- seeks affording undocumented workers the same rights and privileges as legal immigrants.
- seeks to spread the idea that the immigration problem is caused by unjust US foreign policies.

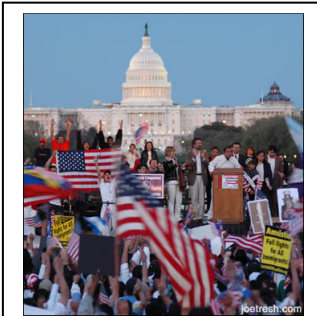
Another New Sanctuary Movement “coordinating member” is **Clergy and Laity United for Economic Justice-California**. However, *Clergy and Laity United for Economic Justice-California* is just an IWJ chapter and a *Faith in Public Life* member...and, of course, it supports the same goals of its parent organizations.

The last “coordinating member” of the New Sanctuary Movement is the **New York Sanctuary Coalition/ Asociación Tepayac**. This organization “organizes immigrant families to address community issues and advocate for their rights” and its founding director, Father Juan Carlos Ruiz, sits on the advisory board of the liberationist Mexican American Cultural Center (MACC) in San Antonio, Texas. To the above agenda of “rights,” *Asociación Tepayac*

- seeks to give non-citizen, undocumented workers voting privileges,
- opposes any enforcement of federal, civil immigration laws by state and local police,
- opposes any registration or deportation of undocumented workers, and
- seeks free access to higher education for undocumented workers.

So, together with abortion and homosexual “rights,” put world citizen “rights” on the list of *Faith in Public Life* “social justice” issues.

Sort of takes one’s breath away, doesn’t it? 🍋



**Fr. Juan Carlos Ruiz** rallies the crowd at the end of a Washington DC demonstration in April 2006

# Jungian Psychology as Catholic Theology

*What is Carl Gustav Jung doing in the Church?*

Excerpted from the May-June 1997 issue of the *St. Catherine Review*

## Who was C.G. Jung?

Swiss psychoanalyst, Carl Gustav Jung, reared a Lutheran, abandoned the Christianity of his parents for the occult. Jung's entire life and work were motivated by his detestation of the Catholic Church, whose religious doctrines and moral teachings he considered to be the source of all the neuroses which afflicted Western man. In his 1912 book, *New Paths in Psychology*, Jung wrote that the only way to overthrow the neuroses inducing Judeo-Christian religion and its "sex-fixated ethics" was to establish a new religion—the religion of psychoanalysis.

Jung's drive to formulate a "better" religion, was the result of his trying to justify his own sins. What Jung was increasingly concerned with was justifying sexual libertinism, and his efforts extended not merely to reviving the lost gods of paganism, but in transforming Christ and Christianity to serve his own purposes.

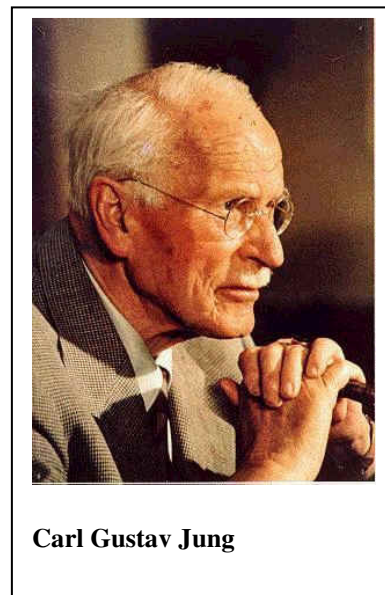
His search was for a "scientific" justification for incest, patricide, sodomy, sun-worship and phallus worship, and what support he could not find in the works of his contemporary neo-pagan archaeologists, he sought to find by plumbing the unconscious through Eastern meditation techniques and ancient pagan rituals. Jung appreciated faith and ritual, but only of the occult variety: hypnotism, spiritism, séances, the cults of Mithras and Dionysus, and "liturgies" that unlocked the powers of darkness.

To Jung, only the revival of the ancient pagan cults of the earth goddesses could repair the damage caused by the imposition of Christianity (with its Semitic origins) on Western European peoples. Jung was an avowed polytheist, a pagan in the old sense of the word. Jung took up the cause for matriarchy and its symbol, goddess worship and the cult of mother earth—which glorified the body and the earth—but Jung re-framed the practice to make it seem less occult and more scientific. He sought to make an analogy to archeology—a style of translating or repackaging arcane or occultist ideas to make them congruent with the psychiatric and scientific terminology of his day.

Jung was reared in a time marked by the revival of paganism, an infatuation with Friedrich Nietzsche's "cult of personality" and an obsession with the occult in which eroticism, mysticism and the cult of neophilia (the love of the new) reigned supreme. He was also strongly influenced by the ideas of positivism, evolutionism and scientism. This was all mixed with the degeneration of Protestant theology, which had become consumed with a desire to debunk the divinity of Christ. Major influences on Jung were the "god-building" movement of Russian atheist Anatoly Lunacharsky, Wagnerian spiritual elitism, and the *volkish* sun-worshipping movements, along with dozens of other movements that wanted to institute a new German paganism.

Jung's mentor was psychoanalyst Otto Gross (1877-1920). He was particularly drawn to Gross's ideas about the "life-enhancing value of eroticism" and his concept of "free love." Jung wrote approvingly of Gross's use of sex orgies to promote pagan spirituality, as he did when he wrote, "The existence of a phallic or orgiastic cult does not indicate *eo ipso* a particularly lascivious life any more than the ascetic symbolism of Christianity means an especially moral life." Jung, absorbed by eroticism and entranced by the occult, sought to provide a holy merger of the two, which is now popularly known as "Jungianism." In 1912 he announced that he could no longer be a Christian, and that only the "new" science of psychoanalysis—as he defined it through "Jungianism"—could offer personal and cultural renewal and rebirth. For Jung, honoring God meant honoring the libido.

Between 1936 and 1939 Jung sent out his disciples from Zurich to Britain and the United States to spread his doctrines and establish an anti-Church based on his theories of psychotherapy.



## Transforming Catholicism into the Occult

It is truly amazing that Carl Gustav Jung, dedicated to the destruction of the Catholic Church and the establishment of an anti-Church based on psychoanalysis, has become the premier spiritual guide in the Church throughout the United States and Europe over the last thirty years.

Jungianism has become an enormous money-making business too, as the advertisements for books and cassettes for Jungian Catholics in Catholic publications attest. Jungian practices commonly promoted are “discovering the god within,” “dream analysis,” “psychodrama,” “journaling,” and “journeying.” These practices are different ways, according to Jung’s methods, to tap into one’s subconscious to retrieve “hidden knowledge.” Instead of calling it “the occult,” it is referred to as “Jungian.” This sort of spirituality, it must be stated, is nothing more than an affirmation of self through highly questionable methods.

One cannot, however, be both “Catholic” and “Jungian.” They are mutually exclusive. However, for many who consider themselves “religious” and form the intelligentsia of the Church, Jung has clearly replaced Christ as the God-man in their belief system. In the past 25 years, Jung has risen to be the dominant influence in Catholic spirituality. Today, Robert Noll, in his book, *The Jung Cult*, comments, “for literally tens of thousands, if not hundreds of thousands, of individuals in our culture, Jung and his ideas are the basis of a personal religion that either supplants their participation in traditional organized Judeo-Christian religion or accompanies it.”

### What is Jung doing in the Church?

Jungians teach, through Catholic seminars and workshops, tapes and books, that one can discover God in two “ways” - communally, in prayer that employs Catholic elements and symbols and personally, by use of “conscious dreaming” techniques which can be powerful in creating delusions. The experience Jung extolled was nothing but the experience of self-induced fantasies and visions. Indeed, he has succeeded at unlocking the power of the occult for modern man.

Many Catholics have been known to abandon their faith after becoming involved in Jungian-type spirituality programs. They usually remain in the Church, however, determined to change her and bring her to this new awareness. It is of note that many have observed that once Catholics enter the Jung Cult, they quickly learn to despise the rosary as an out-of-date, ineffective symbol of the old Church.

Jungianism in the Church poses a threat to the orthodox believer. Those who subscribe to a traditional notion of Catholic spirituality are regarded by Jungians as naïve believers locked into some past culture’s mythical story of God. That is why inclusive language carries such import with them. Traditional English and traditional liturgy is denounced as “sexist,” as “patriarchal,” and as “dysfunctional.” Sister Barbara Fiand’s notion of an “androgynous” God (who is both masculine and feminine) is an example of just how far Jungians will go in their efforts to redefine traditional language. The notion of an androgynous God leads Jungians to view both men and women as neither male nor female.

Jungians operating as Catholics are fond of reinterpreting Catholic concepts. Jesus Christ, for instance, is understood as a man who spent His life discovering his own spirituality, discovering His “God Within.” He becomes, therefore, the prototypical example of one who understands his own Godhead and it only follows that Jungians see themselves, too, as potential Gods; their life mission is understood as one of discovering oneself as they believe Jesus did so well.

### Sabotaging the liturgy

Catholic liturgy is redefined as the work of the community. In their minds, it is the gathering together for the ritual which creates the presence of God. The Mass is understood as



“What really annoys me is that they’re not even my demons – they’re Goya’s and Hieronymus Bosch’s and Brueghel’s.”

the celebration of the community and ourselves. Hence, most Jungians deny the Real Presence of Jesus in the Blessed Sacrament in the Catholic sense of the term. They believe it is most important to alter traditional Catholic architecture to reflect their own understanding of liturgy. Jungians regard as critical the need for church architecture to be “open,” centered on the people of God. This is implemented by removing many, if not all statues of saints and stations of the cross. The distinction between sanctuary space and people space is blurred, if not entirely eliminated. They insist there is no place for the Tabernacle in a Catholic Church since God is already with us.

Since liturgy is regarded as the work of the people rather than something the people of God receive, Jungian priests and liturgists advocate altering or deleting words from the sacred liturgy as they see fit. They purport that the assembly can consecrate the Eucharist, that they can dance in celebration. Any ritual save for the traditional Catholic liturgy is acceptable to them. Their understanding of God and the liturgy permits what they call “deep ecumenism,” and they will participate in almost any kind of worship, and incorporate any ritual into the Catholic liturgy.

### Undermining Catholic Morality

Subsets of Jungian spirituality include eco-spirituality, eco-feminism, Earth (or Gaia) worship. Jungians look to the clouds, to the trees, the cycles of the moon, planets, seasons, and animals to inform their “body-prayer,” “psycho-drama,” and “mime”.

Since Jungians tend to be syncretists (believing all religions are reconcilable with one another), they also look to Native American, Eastern and Wiccan traditions. Since divine revelation is understood as the living experiences of the universe through all religions, peoples, animals and plants, Jungians rely on dream interpretation, the enneagram (personality typing), I Ching, tarot cards, and other methods of divination. Since the Jungian is busy mapping out his subconscious, he needs such methods to navigate on his journey. The typical Jungian will receive many visions, dreams, revelations and omens to illuminate his way.

Being that most of their methods and understandings are irreconcilable with authentic Catholic teaching, initiated Jungians understand that they must do everything in their power to eliminate the traditional understanding of Roman Catholicism. They view orthodox Catholics who are loyal to Rome as threats to the advancement of their ideas, especially their ideas on sexual “enlightenment”.

To be truly Jungian one must have this enlightened, i.e. libertine, view of sexuality that is necessary, they claim, to be fully alive. This is why sex education is so important to them. Jungians see their mission as to initiate children, at as young an age as possible, into their views on enlightened sexuality. This is, of course, easily accomplished by those who control the education policies at Catholic schools. Jungians then logically embrace contraception, homosexuality and sometimes even abortion, simply because these are part of people’s “lived experiences” and enable them to explore their sexuality uninhibited.

Much of what has ailed the Church over the past 30years—sex education, the abused liturgy, faulty theology, degenerative sexual morality, the mainstreaming of homosexuality, contraception, abortion, and euthanasia—can be traced back to Jungian ideologues who train teachers to instruct others in their “Jungian Way.” The damaging effects of Jungianism are manifest in our Catholic schools, universities, and seminaries, in our parishes, and Catholic media. We can only rid the Church of this heresy through proper catechetical instruction supplemented by an awareness of those who seek to undermine the true teaching of the

Church. ☉

To visit St. Catherine Review archives and read further information on Dr. Richard Noll's work, visit: <http://www.aquinas-multimedia.com/catherine/jungcult.html>

## September Calendar

**Los Pequeños Monthly Meeting**  
September 21, 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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