

Los Pequeños Pepper

Publication of Los Pequeños de Cristo

August 2008

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Cover: "Angelus" by Jean-Francois Millet

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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.

Death with Dignity

How a pro-life warrior faces death

By Valerie Peyton Thomas

John Peyton has been involved in pro-life work almost all of his adult life. As he puts it, “Shortly after the birth of our fourth daughter, my wife began to wonder what we should be doing with our spare time. So we got involved with Birthright.” That was in the early 1970s. Now, after decades of preaching the evils of abortion and euthanasia, Dad is facing a new and greater challenge – dying with true dignity – and he is succeeding.

Dad started feeling muscle weakness in autumn last year and the source was diagnosed in December 2007. He has a particularly virulent form of *amyotrophic lateral sclerosis* (ALS), often referred to as “Lou Gehrig’s Disease,” for which there is no cure. From the beginning, Mom and Dad decided that they would do everything possible to have Dad live out the rest of his life at home. Choosing this route allows Dad familiar comforts and gives his family the opportunity to care for him throughout his decline. My parents also decided to turn down extraordinary means of extending life, such as a ventilator and a gastrointestinal tract tube. Both require invasive surgery –

which must be elected in the early stages of the disease – as well as complex maintenance and neither procedure would buy him much time. At the same time, they were fighting for *life as fiercely as ever*.

Over the years, Dad’s pro-life work primarily involved giving talks. He spoke wherever he was invited and always encouraged others to stand up for the right to life. At one point, he was state pro-life director for the Knights of Columbus in Washington state, leading their efforts to fight a ballot initiative that would have legalized euthanasia. The voters were convinced; the initiative defeated. That victory lasted just over a decade.

Once again, however, there is a movement to legalize euthanasia in Washington. Signatures are being gathered to place Proposition 1000 on the ballot and voters are being lied to about its contents. Dad was asked to help fight it and he was delighted, accepting an invitation to be named on the amicus brief filed in an effort to clarify the proposition’s voter guide summary. The goal is to make the wording transparent, so voters understand its full impact. Dad had

also hoped to once again be a speaker for the pro-life forces fighting this proposition. But that was six months ago.

Now immobilized by muscle atrophy, Dad has great difficulty breathing and speaking. He is unable to move, much less take to the lecture circuit again to rally voters against euthanasia. Instead, the lecture circuit has come to him. Having put his name on the amicus brief meant that Dad was known to the public as an opponent of the current pro-euthanasia legislation. Coupled with his past work as a public pro-life speaker, he attracted media attention. An AP news interview with Dad caught the attention of talk-show host Laura Ingraham. She decided to invite him for a TV interview during her stint as a Fox News commentator. An excerpt from that interview follows.

Laura Ingraham: How does a man with only a few months to live decide to focus on one task? You’ve focused on defeating Washington State’s ballot initiative that would allow for so-called “death with dignity” - which is assisted suicide. Why that issue?

John Peyton: Well, I’m one of those people who is somewhat a target of that initiative and I don’t know how we, as a society, could really consider making doctors into killers—and that’s what we’re really doing with this. [When] a physician writes a prescription for a lethal dose of medicine, he becomes an accomplice in suicide. He’s really assisting in the killing of an innocent human being.

Laura Ingraham: John, I think a lot of people who are for this type of assisted suicide would say, “Look, what about the quality of life? Look, people suffering like you—what kind of quality of life do you really have?” What do you say to those people?



John Peyton and his wife, Patricia, at their home in Kent, Washington. Peyton has Lou Gehrig’s disease and opposes Initiative 1000, which would let doctors give lethal prescriptions to help a patient die.

John Peyton: I have a marvelous quality of life. Right now, I'm totally dependent. I can do nothing for myself. I'm effectively paralyzed but I have a family, friends, a church community. I have loving support all around me. I don't understand how anyone could deny I have a very high quality of life. It gives me to understand and be compassionate for those without the support I have, but rather than giving them the temptation to kill themselves, we should be trying to figure out how to help them have the quality of life I enjoy.

His interview with Laura was perhaps Dad's shortest speaking engagement ever but also his most powerful. After speaking for years about death with true dignity, Dad was broadcasting his message on national TV from the easy chair in his living room. Perhaps it is Dad's eloquence, perhaps it is his pro-life speaking experience, and perhaps it is his illness but more likely, it is the Holy Spirit that gives his message extraordinary credibility. The responses we have had to Dad's TV interview with Laura Ingraham have been astounding. People from across the country have found Mom and Dad's phone number and called to say how inspired they were by his interview. Close family friends who used to be ambivalent about, or even support, euthanasia have said they are reconsidering their views. Dad's few words have struck a chord and have reminded us how powerful one man's voice and example can be.

“What we’re really doing, I believe, is attempting to eliminate the sufferer so we don’t have to deal with them.”

*- John Peyton,
Washington Times, 6-17-08*

It is terribly hard to watch Mom and Dad suffer but they both are beautiful - Daddy is an incredibly grateful and peaceful patient and Mom is a true model of a loving wife cheerfully caring for her dying husband even as she grieves. As their children, we six girls and our spouses have worked hard to not leave our parents to walk this road alone. It's tough with Mom and Dad living in Washington and the rest of us not but Our Lord has made it possible for all of us, as well as 18 of their 19 grandchildren, to visit them in the past two months. Dad's dear sister is filling in the gaps between visits from us girls. Since early May, Mom and Dad have been without live-in family for only a few days at a time. It is a wonderful opportunity to help take a tiny piece of the care-giving burden off our Mom's shoulders, and to be with our parents as we face death together as a family. I have come to realize that this is a critical component of death with dignity!

There have been so many wonderful graces that even in the midst of all the sorrow and tears, I am sometimes hard pressed to feel that Dad's illness is a bad thing. I feel so blessed with the fact that we've been given so much time to spend with Daddy and it gives me compassion for those who aren't given this gift of time. One of the hospice workers who is helping Mom and Dad pointed out that time is one of the things that euthanasia denies everyone is time between diagnosis and death for the beautiful gift from Our Lord for us to find peace with Him, ourselves, and our relationships. Euthanasia violently strips that gift away while giving a false sense of control over life and death.

Dad's peace, humor and joy since the beginning of his muscle weakness have helped give us the strength we need to care for him with a like attitude. He is forever finding ways to make us laugh, and constantly encouraging us to not rage against his ALS and his shortened life. Looking in from the outside, it seems to me that instead of trying to control ALS, Dad has embraced his condition and tried to learn what he can and teach what he has learned. His basic response has been, "If this is what God has determined it takes for me to spend eternity in Heaven, then I'm not in a good position to argue with Him." When one of his 9-year-old grandsons asked Dad if he was afraid of death, he acknowledged that he is not completely without fear, "but if you don't die, you can't go to Heaven."

As I face the pain of care giving for a dying man, I find myself thinking of Blessed Mother Teresa. She didn't walk the streets with a syringe in her hand, offering to "inoculate" people against further suffering in this life. Rather, she picked them up, bound their wounds, loved them, and gave them the opportunity to die peacefully, with their dignity fully intact. Would that the world could see the simple lie of euthanasia and embrace the difficult and beautiful road of dignifying the end of life with the true compassion of suffering with the dying instead of asking the dying to remove themselves and their suffering from us. Caring for and accompanying the dying is yet one more way we can be with Christ at the foot of His Cross. It is not a burden, but a great source of joy. It is an opportunity to give someone a true gift. Especially in our world of plenty, we often seek the "perfect" gift; we even complain of how hard it is to give something to someone who already has everything they need. What can we possibly give them that they do not already have? When we give of ourselves to the sick and the dying, we have the chance to give the truest gift, a gift that cannot be returned and is the most needed gift of all: love.

Even as Dad's condition rapidly worsens, he is showing those who wish to see what *true* death with dignity is. At the same time, he is calling us to offer it to those who despair and desire euthanasia. He is giving us the opportunity to love him, to sacrifice for him, and to take up all the responsibilities that sacrificial love demands. D

Tarnishing *Catholic Relief Services*

By Stephanie Block

In 2001, the executive director of *Catholic Relief Services* (CRS) made a rather stunning announcement while speaking about the work of CRS to “address the complexity of the world.” He said CRS’s work was shifting from its former mission “to do good efficiently” to a new mission – specifically, to help “evolve a more just society.” He elaborated, “Here, in the United States, we advocate for better policies...we push on human rights around the world...Catholic Relief Services is poised to make a valuable contribution.” [Ken Hackett, addressing the Catholic Social Justice Ministry Gathering in Washington, DC, February 25-28, 2001]

From good works to political advocacy...one wouldn’t object *if* there were someone else doing the “good works” CRS used to do and *if* the advocacy work CRS was doing was really, truly Catholic. Unfortunately, rather than help “evolve a more just society,” CRS seems to be devolving into another corrupt and compromised, worldly entity.

For instance, CRS recently distributed a “Flipchart for Client Education” through its AIDSRelief project, a pro-

gram in sub-Saharan Africa and the Caribbean to offer therapy and support to HIV/AIDS patients in these areas. The cover letter accompanying the flipchart said the flipchart was based on an earlier WHO [World Health Organization] product and that it did not bear the CRS logo “due to the potential sensitivity of the information contained in these materials among Church partners.”

A detailed description of the flipchart reveals why CRS didn’t want its logo used. The materials are amoral – that is, the only relevant value seems to be protecting one’s health:

While the first section of the flipchart begins promisingly with “Safer sex behavior – Abstinence” (p. 25), it at once points out: “Partners who abstain from sex can still enjoy other expressions of affection. Remember hugging and kissing will not transmit HIV” (p. 26) and shows a couple, dressed but lying together, exploring “other forms of sexual pleasure” (p. 27). It defines “safer sex”: “Safer sex expressions are sexual activities which do not allow semen, fluid from the vagina, or blood to enter the anus, vagina or the mouth of the partner” (p. 28)

In a page on “Counseling young adolescents,” the information the flipchart offers is: “Delay sexual activity. If in an intimate relationship, explore other forms of sexual pleasure (massage, touching, hugging)” (p. 35). Similarly, women with HIV are informed that they can still have a fulfilling life with their “partners”—i.e., husbands or men to whom they are not married—if they “choose to abstain from sexual intercourse and focus on other ways to please each other—for example, touching, cuddling, or massaging each other” (p. 118). Thus, obtaining sexual pleasure by what is euphemistically called “massage” is presented as acceptable for both young adolescents and married couples.

In “Section 1: Prevention,” the treatment of condoms begins: “Referrals for condoms” (p. 45). It provides a bit of information: “Condoms, when used consistently and correctly, have been shown to reduce the risk of transmission of HIV, STIs and HIV re-infection.” It immediately adds: “Explain to the client where condoms are available and where they can get more information” (p. 46). It goes on with precise directions, illustrated with graphics of cartoon figures, for using and disposing of male condoms (pp. 47-48) and female condoms (pp. 49-50). The section is rounded out with an en-



Home-based care volunteers for the Roman Catholic diocese of Dedza, a partner of *Catholic Relief Services*, visiting an AIDS patient. They are in the unfinished mud brick house they helped build.



**Catholic Relief Services in Kenya
Supporting home-based care for people with AIDS**

thusiastic testimonial by a condom user: “Being HIV+ shouldn’t stop you enjoying sex” (p. 51). Why not? “We use condoms every time we have sex,” and: “In the absence of condoms, we use other means of getting sexual fulfillment such as kissing, stroking or licking sensitive places” (p. 52).

*Also significant is what is missing from the flipchart. While it is repeatedly stated that only complete abstinence provides 100 percent assurance that sexual activity will not transmit HIV, the flipchart nowhere says what the failure rate of condoms is. [Germain Grisez, “The Church Betrayed?” *Catholic World News*, April 2008]*

Another example of CRS’s troubling perspective is found in “A Catholic Call to Justice” activity book jointly produced by the *Catholic Campaign for Human Development* and the *Catholic Relief Services*. Designed to raise social justice awareness, the resource provides consciousness-raising lesson plans for young people who are asked “to play the role of refugees” and given new “identities”. Participants are told to think “about the way our society, our government, our Church” treats the poor or immigrant. The program is designed to give young people some empathetic sense of the economic difficulties that people can face but guides them to see such problems *only* in class and economic terms.

These examples of distorted, worldly viewpoints – absorbed by CRS and regurgitated as “Catholic” positions – explain CRS’s ubiquitous presence on the *Faith in Public Life* map of progressive institutions, among pro-abortion and homosexual “rights” advocates. They mar CRS’s Catholic work, however. ☹



Distribution of American *Catholic Relief Services* food aid at a center in Mongu, Zambia, during a time of drought and famine. Here’s the work CRS does best.



Sr. Jovita, a *Catholic Relief Services* HIV & AIDS Program Coordinator in Nigeria, speaks about outreach to local communities.

A Tale of Two Families

By Marie P. Loehr

*Whither thou goest, I will go. Whither thou lodgest, I will lodge.
Thy people shall be my people, thy God my God.* - Ruth 1:16-17

The story of Ruth is an Old Testament story of two daughters-in-law, and their mother-in-law. It is a story of fidelity and its rewards. The parable of the Prodigal Son is a New Testament story of two sons and a father. It, too, is a story of fidelity and its rewards. Despite the almost mirror imagery of the two stories, facing one another, there are subtle differences. Both are instructive in revealing two realities: the nature of family, human and divine. Both give us clues to the nature of God and his relationship with us.

“Ruth” is the story of a mother in a strange land. Her sons marry women of this foreign people. When her sons die, she turns toward her native home, and both daughters-in-law set out with her on the journey. But Naomi tells her daughters-in-law to return to their mothers. She can offer them nothing. One woman takes that advice and turns back, but Ruth refuses to let Naomi travel alone. She makes that famous statement of fidelity: *whither thou goest, I will...* She asserts she will be buried with Naomi. She will be faithful unto death, even more so than a blood daughter might have been, even though she is not a blood relation, even though she is a stranger, a foreigner, an alien.

So Ruth accompanies Naomi’s return to Israel, to Bethlehem in fact. There, they are so poor that the only food they have is the grain kernels gleaned from the field of a rich relative of Naomi’s, Boaz. This man discovers Naomi’s story, her plight and Ruth’s fidelity to her mother-in-law. In his fidelity to God’s law, he acts in mercy towards Ruth. He takes her aside. He tells her she may stay with his servants until they complete the harvest, and take whatever she can gather for Naomi’s use, and herself.

Naomi, seeing Ruth has found favor in Boaz’s eyes, tells her to bathe and anoint herself, and put on her best attire. Then she must go to the threshing floor, where Boaz and his servants will be winnowing barley. She is to draw no attention to herself, “but when he lies down... go, uncover a place for yourself at his feet, and lie down.” [Ruth 2: 4-5]

Ruth does this. Boaz discovers her. He praises her as a worthy woman, and tells her if no one claims her hand, he will. Eventually they are married, and found the line that leads to David, psalmist and king. Cited as an ancestor of Christ, Ruth is an image of fidelity, humility, discretion — despite being a stranger in a strange land. Her sheltering under the cover of Boaz’s garment has specific precedents in the ancient law. This seeking shelter under the cloak of Boaz is a direct reference

and parallel to the psalmist’s later singing of “in the shadow of His wings I shout for joy, to find a dwelling place secure” or “keep me as the apple of your eye; shelter me in the shadow of your pinions,” The Hebrew for both outspread garments and wings is the same word from the same root: *kanaf*. [See Strong’s *Concordance*, and its Hebrew/Aramaic dictionary.]

This is surely in the back of Christ’s mind when he cries that he longs to shelter Jerusalem, his people, like a hen her chicks, under his wings — but they refuse. Who will have the humility and simplicity of Ruth — much less her courage? Her most immediately visible fulfillment is Mary — saying to God in essence, *whither thou goest, I will go...* She turns her entire life over to God — and to Joseph, God’s temporal proxy.

Joseph, too, lives Ruth’s words, pledging to God and to Mary, *whither thou goest...* Whatever is necessary, he will do it. He will live it. He will execute what must be done in the service of Mary and her Son, the service of God.

“Ruth” is a tale of two daughters-in-law. One obeys her mother-in-law’s immediate command, and returns to her birth home. One obeys a deeper command, of love and service to an elder in need. In following Naomi’s wise advice in regard to Boaz, she reaps the reward of a wedding feast, and a line of sons who will lead to the Messiah.

We can also see this lineage of humility, surrender, and service from Ruth through David and thence to both Joseph and Mary, finally culminating in the supreme humility, surrender, and service who is Christ himself, emptying himself, going forth as a servant, obedient unto death.



Emile Levy, *Ruth and Naomi* (1859)

Christ leaves his home in and with Father and Spirit. He becomes man, “the Word became flesh, and pitched the tent of his flesh among us” says John in the first chapter of his gospel. He says to humanity, whither thou goest, I will go... even unto suffering and death on a cross, even unto burial in the tomb, our “ground.”

He even gleans the wheat and grapes for us, by which we are fed. He gives us the bread of life and the wine of joy, the bread and wine transubstantiated at the consecration of the Mass to become in substance His saving Body and His precious Blood. He gives us His heart, as Ruth gave first Naomi, and then Boaz her flesh and blood in love and service and new life. The one promise he changes in his living Ruth’s fidelity and service is that he says in essence, not “thy God shall be my God.” Rather, he says, “My God shall be thine . . . “ He makes us sons and heirs of his Father, returns us to the shelter of his flesh, this tent and tabernacle and temple not made by human hands.

He enters and shelters under the cloak of our flesh, so we may enter--unworthy as we are, like the centurion-- under his roof, the *kanaf*, wedding garment and wedding canopy of his Body and Blood, Soul and Divinity, the shelter of his wings, the embrace of his mercy and love.

Two final footnotes:

1] The threshing floor was often the site of the wedding dance and feast, accompanied by music, both vocal and instrumental, a sign of joy. So Christ’s birth, the union of his divinity with humanity, is announced with music--the singing of the angels, the flutes of the shepherds.

2] The vestments of the priest, the *bone pastor* or good shepherd, also remind us of Boaz’s garment under which Ruth takes shelter. They signify the many implications of the Jewish wedding canopy, and its shelter. They also signify the wings in whose shadow we, his parish flock, take shelter and shout for joy, because he is an *alter Christus*, a protector and provider *in persona Christi*, in the person of Christ.

The Prodigal Son is a parable of two sons, and a father. Although the story appears to be the reverse of Ruth’s, there are parallels.

The father is a landowner like Boaz, with many servants, flocks and herds. Unlike Naomi, who has almost nothing, he is rich. As Naomi has two daughters-in-law, he has two sons. Ruth leaves her native land to go to a foreign land and tie her fortunes to Naomi’s, whatever that brings; the youngest son of the parable leaves home to go to a foreign land, on his own, free of family ties. At first it appears, as in so many fairy tales we know, that he is off to seek his fortune, to build on his portion of his father’s legacy. Instead, without a guide and wise counsel, he squanders what fortune he takes with him!

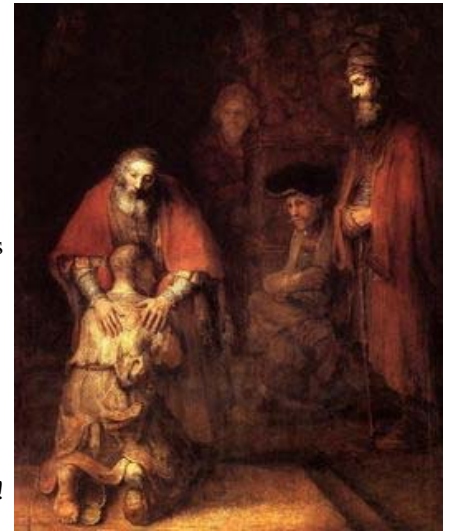
Ruth does not seek personal freedom or her own independence. She serves Naomi however she can. The prodigal son seeks freedom and independence from his father’s authority, however loving it may be.

Naomi’s other daughter-in-law returns to her birth family and home, like the elder son who remains at home, sharing in the work of his father’s estate. Both tales have a happy ending and a feast. For Ruth, it is marriage, a wedding feast with all its music and dancing and song and lavish food and wine — and eventually a son with the blessings of God. For the prodigal it is the embrace of his father’s joy at his return, the welcome feast, and its accompanying food, drink, and music.

The parable of the prodigal son precedes the parable of the workers in the vineyard. Both often scandalize us. We most often agree with the eldest son and share his indignation. We accept his complaint at face value. We consider it legitimate indignation that he has worked dutifully and received nothing for his pains. Who of us with siblings does not have moments of such indignation?

The spoiled baby of the family, the feckless younger son, goes off with an unspecified inheritance portion. That money could have been used to good purpose — to maintain and increase the family holdings, or support unmarried sisters. Yet this prodigal younger brother of a prodigal father throws it away on debauched women and carousing “friends.” When he has the insolence to return home, seeking shelter, he receives their father’s ring, no doubt with the family seal on it — a sign of authority. He is embraced and his rags are immediately covered with a luxurious robe to hide his impoverished nakedness. A fatted calf is slaughtered immediately, and a *feast* is thrown on the spur of the moment in his honor! What is his father thinking?! Did the elder brother consider perhaps his father was slipping into doting senility?

But we need to understand why the father reminds his eldest son that everything he has belongs to the eldest. This reveals a great deal. The eldest inherited by firmly established law all the land and properties of his father. The rest is divided into equal parts among all the sons. Each of any other sons receives a single portion of that division. But the eldest receives two portions, one for himself and one to use for the care of his widowed mother and unmarried sisters,



Rembrandt, *The Return of the Prodigal Son*

until they marry or die. He is not impoverished or disinherited in any way, even if his younger brother squanders his own single share.

While his father lives, his father is reasonably free to do what he wills with his wealth and property, as long as the basic portion for the eldest remains intact.

In the Elder Brother's complaint we hear the tones of Judas or Simon at the banquet in that Pharisee's house. When the "harlot" anoints Christ with precious oil and washes his feet with her tears, both Simon and Judas are scandalized. Simon sits in silent indignation that this harlot desecrates his house and his feast. Judas fumes that the money spent on that ointment and its container could have been used to feed the poor.

Christ corrects both in the calm, but firm, tones of the father in the parable. He points out that Simon has shown a lack of hospitality and respect because he has not anointed his guest with the "oil of gladness," as was customary at a banquet [cf. Ps. 22/23, "thou hast anointed my head with oil," at the banquet the Lord spreads for the speaker in the face of his enemies]. Nor has he had a servant wash Christ's feet in preparation for the meal. But the woman has both anointed him and washed his feet. To Judas he notes that the poor will always be with us, but Christ will not always be present, face to face. It is always better to err on the side of generosity and magnanimity.

So the father corrects his elder son in the parable.

Christ never tells us, or asks us to do, anything that he has not first experienced or done, as God or man. Here, as in "Ruth," we see parallels with his own experience.

In a very real sense, Christ is a prodigal Son, prodigal with his person and his gifts. He leaves his father's home, puts aside his glory and power as the second Person of the Trinity, becomes a "stranger in a strange land." Like Moses leading his people into Sinai, Christ enters the desert of sin and the wasteland of ours in damaged flesh — even though the flesh he receives from Mary is whole/holy, untouched by the faintest trace or taint of original or actual sin. Nevertheless, he leaves his father's house. He comes to us, impoverishes himself, and lives among swine, *i.e.*, sinful men. He desires the husks that the swine eat, the perishable bread of mortality, and sin's shallow understanding of the letter of the Law only. Sinful man knows the Law only superficially, emptied of all its fullness of content, spirit, sacramentality.

Thus the merely law-abiding, the self-righteous, are scandalized. The hypocrites attack him and mock him in his absolute poverty and vulnerability. The Law is all to them, but Christ expects us to go beyond the safe constraints of mere law. We are to live by the prodigal love he extends to us, without losing sight of real evil and the need to overcome it.

When this prodigal Son does return to his father's house — after his passion, death, resurrection, and ascension — his Father rushes to greet him, to put his seal ring on his Son's royal finger, his royal mantle on his shoulders, to seat his prodigal Son at his right hand for the Wedding Feast of the Lamb. We know that Christ says there is joy among the angels when a sinner repents and returns to God. But what festal joy can we imagine when the Son himself returns, bearing redeemed and repentant sinners in his train? Covering them with the mantle of his own flesh, as his banner of

love, his wedding canopy over them, his wedding garment without which they cannot enter into the music and dance and joy of this Wedding Feast of the Lamb . . .

We must also ask, what is the joy of the Spirit, the bond and gift of love in the family of the Trinity, at this triumphant return of this Son, the refulgence and likeness of his Father, each so prodigal in love, sacrifice, and grace outpoured for us? What marks the Trinity's feast of commitment, communion and creativity?

At the end of *The God of Jesus Christ* Benedict XVI says: "Where joylessness rules and humor dies, we may be certain that the Holy Spirit, the Spirit of Jesus Christ, is not present. Furthermore, joy is a sign of grace."

Festal joy is thus a sure sign of the Spirit, when it is pure and wholesome. Its presence is marked at that first Pentecost, when the apostles' preaching to the crowds in Jerusalem is so ecstatic that some listeners suggest "these men are drunk!"

This joy is the mark of the wedding feast. It is the sign of the Spirit in Ruth, in the Prodigal Son, at Pentecost, and in Parousia. It is the joy of our youth, in the Garden, before we sinned. It is the chrism of salvation in the Mass and sacraments. It is the oil of gladness in Parousia. This outpouring of the Spirit's joy, from the prodigality of the Father's love and the Son's mercy, is the identifying mark and seal of the communion of saints, the family of God.

We taste the first fruits of this in the story of Ruth, the parable of the Prodigal Son, the life of Christ, and the creation of the Church at Pentecost. ☩



Wedding Feast of the Lamb

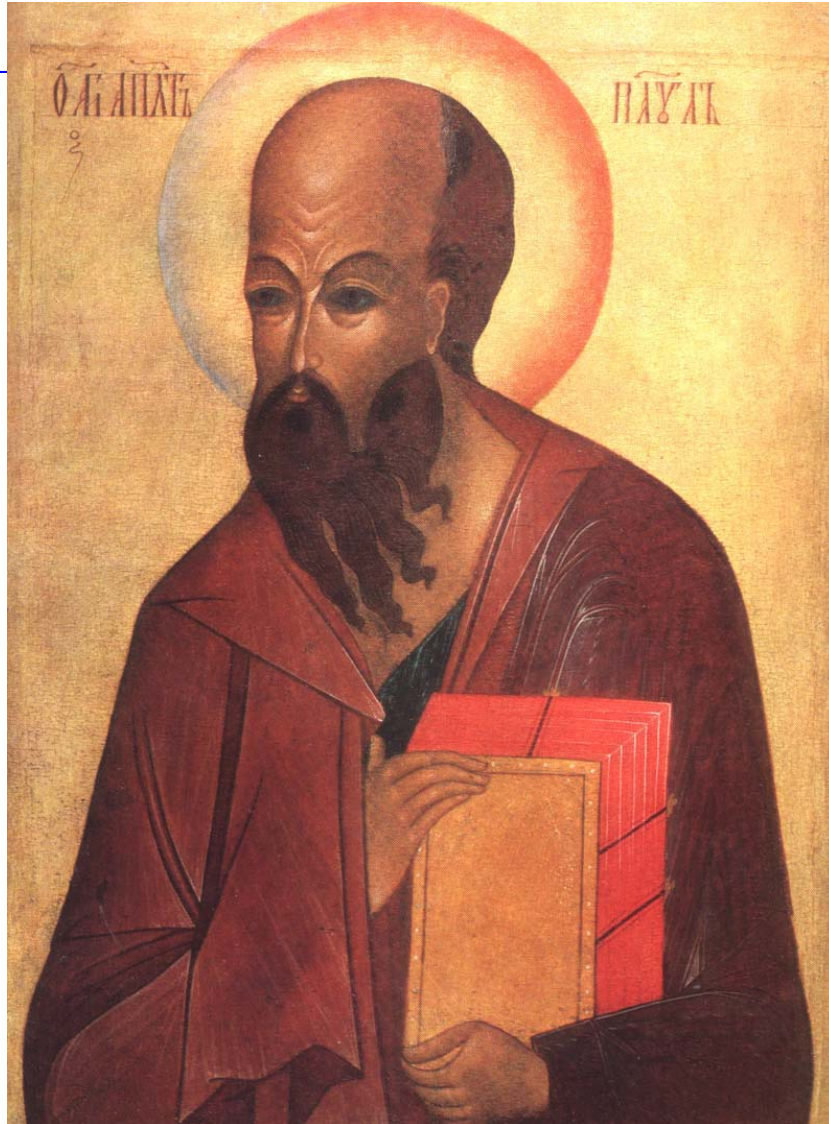
The Pauline Year

The Pauline Year runs from June 28, 2008 until July 29, 2009. It is a special Jubilee Year to mark the bi-millennium of the birth of Apostle Paul. This special celebration proclaimed by Pope Benedict XVI will have a specific ecumenical component and will adhere to the example of the Apostle of the Gentiles.

Inspired by the Apostle Paul's spirituality, the activities during the entire Pauline year will cover a series of liturgical, cultural and ecumenical events, including various pastoral and social initiatives. In commemoration of St Paul's true patrimony of humanity redeemed in Christ, seminars and special publications on the Pauline texts will also be prepared in order to make better known the great wealth of teaching they contain.

For more information on Pauline Year, please visit the following websites:

- Information about St. Paul, the plenary indulgence, and more: www.catholicnewsagency.com/paulineyear
- Prayers for the Year of Saint Paul the Apostle: www.catholicculture.org/LiturgicalYear/overviews/Feasts/St_Paul/st_paul_prayers.cfm



Around the World

This past June, the Irish voted "No" to the Lisbon Treaty, putting it into limbo as the treaty needs unanimous approval from the European Union's 27 member states to go into effect.

The Lisbon Treaty was an attempt to replace the EU draft constitution, rejected by French and Dutch voters in referendums in 2005, moving it toward majority voting rather than currently-required unanimity. It would also have introduced a European Council president and strengthened its the foreign policy department. The treaty also threatened the Irish ban on abortion.



Gerry and Maire O'Mahony

Here's the rest of the story. According to the *Evening Herald*, a Dublin-based paper, the momentum behind Ireland's defeat of the Lisbon Treaty came from 90-year-old Gerry O'Mahony and his 96-year-old wife Maire, who started a nationwide prayer crusade. Gerry and his wife told the paper: "One day after Mass we had the idea of saying the Divine Mercy in the church when the service had ended, so I had a word with the local priest who agreed and then I asked people if they would join us. And they did, and as time went by the crowds grew."

Despite being told, after complaints from politicians, that they were not permitted to advertise their prayer meetings in churches across Dublin, the crusade became global when EWTN began promoting it.

"One thousand five hundred years ago we brought Christianity to Europe and in our prayer crusade to God the Father we are asking for the spiritual salvation of Ireland and 460 million Europeans by rejecting the godless Lisbon Treaty," Mr. O'Mahony said. ☩

Around the Nation

Pope Benedict XVI named Archbishop Raymond Burke of St. Louis, a leading authority on canon law, as the new prefect of the Apostolic Signature, the Church's supreme court. The Apostolic Signature adjudicates, among other things, complaints of nullity and petitions for total reinstatement against sentences of the Roman Rota. It also judges administrative controversies referred to it by the pope or by dicasteries of the Roman Curia, as well as conflicts of competence between these dicasteries.

Archbishop Burke has a remarkable background defending the faith. Most recently, he disciplined a Sister of Charity who promoted an attempted ordination of two women into the priesthood in November 2007. He has also:

- Publicly defended the Holy Eucharist: In 2004 Archbishop Burke said he would deny Holy Communion to Senator John Kerry and other Catholic politicians who support abortion. He also admonished pro-abortion Catholics in the pew to refrain from receiving Communion.
- Resigned as Chairman of the board of Cardinal Glennon Children's Hospital Foundation when they insisted radical pro-abortion singer Sheryl Crow perform at a benefit concert.
- Confronted the scandal of Coach Rick Majerus who publicly supports abortion and embryonic stem cell research.
- Excommunicated Rose Hudson, Elsie McGrath, and fake bishop Patricia Fresen for an act of schism in attempting the ordination of the two women.
- Advanced the *Institute of Christ the King* to restore the Traditional Latin Mass and promoted solid vocations to the priesthood.
- Fostered the Marian Catechist Movement founded by Fr. John Hardon to teach the authentic Catholic faith based on fidelity to the pope and the doctrine of the Church.

Congratulations, Archbishop!



Archbishop Raymond Burke of St. Louis

Around the Nation, continued...

Planned Parenthood Backs Barack Obama A year ago, Senator Barack Obama gave a speech to the Planned Parenthood Action Fund defending legalized abortion. He criticized the Supreme Court decision upholding a federal partial-birth abortion ban and lamented Supreme Court justices who favor overturning *Roe v. Wade*. “On this fundamental issue [abortion rights],” the Senator said, “I will not yield and Planned Parenthood will not yield...With one more vacancy on the Court, we could be looking at a majority hostile to a woman’s fundamental right to choose for the first time since *Roe versus Wade* and that is what is at stake in this election.”

By June 2008, the DC-based Planned Parenthood Action Fund — which focuses on federal elections — voted unanimously to endorse Obama as the first step in a process that now requires the approval of at least 60 percent of the Planned Parenthood Action Fund affiliates around the country. They seem well on their way to receiving that approval, which has been ratified by the Planned Parenthood of Northern New England (PPNNE) Action Fund Board of Trustees — representing southern Maine, New Hampshire, and Vermont — and by the Planned Parenthood Minnesota, North Dakota, South Dakota Action Fund (PPMNSAF). Obama has also been endorsed by NARAL, the National Abortion Rights Action League.

By contrast, Planned Parenthood complains that John McCain has earned a zero percent voting record from Planned Parenthood over a 25-year period in Washington, in part for his denunciation *Roe v. Wade* as “bad law.”



Vatican declares that women who attempt “ordination” or any bishops who attempt to “ordain” women are automatically excommunicated from the Church by their actions.



Oregon's Women “Priests”: from left: Ruth Broeski , Toni Tortorilla, Suzanne Avison Thiel . (Picture taken in 2007, following "ordinations" of Toni as priest, Ruth & Suzanne as deacons).

The decree from the Congregation for the Doctrine of the Faith is “absolute, universal and immediately effective.”

The decree, which was published in the Vatican daily *L'Osservatore Romano*, comes in the wake of several women attempting to be “ordained”. In 2007 , Toni Tortorilla participated in a ceremony that somehow was supposed to confer on her the title of first woman, Roman Catholic

priest in Oregon. This summer, supported by local *Call to Action* chapters, the Zion United Church of Christ in Gresham offered its worship space to Tortorilla’s lesbian partner, Ruth Boeski for another mock ordination.

Another layer to this story is that Zion United Church of Christ, the congregation that’s brazenly and publicly attempting to undermine Catholic teaching, is in partnership with the Archdiocese of Portland through joint membership in the Ecumenical Ministries of Oregon —which receives thousand of Catholic dollars through the Archbishops Appeal. In other words, Catholics in the Archdiocese of Portland are helping to fund an organization with members that flagrantly disrespect the faith and tradition of Catholicism. &

Around New Mexico

Protesting Archbishop Burke's actions of enforcing Church law, several New Mexicans have signed a Women's Ordination Conference petition to the Holy Father [www.thepetitionsite.com/10/Take-Action-for-Sister-Louise?page=1] It is accompanied by a letter that reads:

We the undersigned believe the penalties callously imposed on Sister Louise Lears — a Sister of Charity who has dedicated her life in service of the Catholic Church — is a prime example of the way women are often wrongly treated by the hierarchy in the Roman Catholic Church. We support Sister Louise Lears in her life and ministry in the Church. We oppose these penalties as way of dealing with differences and dissent. Such misuse of Church discipline will not extinguish the widespread call for women's equality nor intimidate women into accepting marginal status within the Church. Sister Louise has the support of millions of Catholics who seek only the gospel promise of equality and we demand that these penalties be revoked as quickly as possible. Thank you.



Sister Louise Lears, Sister of Charity, under interdict for her assistance in a mock ordination of two St. Louis women in 2007.

One of the signatories, Sister Lizabeth Rutherford, OSF, who is with the Sisters of St. Francis of Colorado Springs, included some additional remarks with her online signature. "Actions such as Archbishop Burke's makes [sic] me realize how unChristlike [sic] patriarchy is and how very very much the good old boys need equal women partners."

The Very Rev. Thomas Woodward is another New Mexico signatory. A retired Episcopal priest who is the treasurer of St. Bede's Episcopal Church in Santa Fe, serves the Episcopal Diocese of Rio Grande as a member of its Executive Council's Committee on the Status of Women. He writes: "This suppression of dissent and prophetic witness speaks volumes about a male-dominated hierarchy. I hope the witness of Jesus regarding the centrality of women as witnesses and as leaders in the young church will somehow break through hardened hearts — He is our Saviour, after all."

Marlene Gunganig, who was *Call to Action-New Mexico's* treasurer in 2000 writes, "Just one more reason why I as a women can no longer be part

of the roman catholic church [sic]."

Najla Sluder, an adult altar server at John XXIII Catholic parish in Albuquerque writes, "I think it is horrifying that we are unable to voice an opinion and try to see change happen within my/our Church. I as a member of the Catholic Church understand that the powers that be do not like to be confronted even in God's love by anyone who does not agree with them Oh such insecurity - I will pray for them to be open to dialogue." (As an aside, Ms. Sluder is a supporter of the *Dominican Spiritual Retreat Center*, which this summer is hosting classes and retreats in Yoga, Tai Chi Chih, Centering Prayer, the Enneagram, Buddhist Meditation—not to mention meetings for the Episcopal Diocese of the Rio Grande, the Kingswood Methodist Church, and the All Saints Lutheran Church Musician's retreat.)

There are a few other signers. One who shouldn't go unmentioned is Carol Tucker Trelease, former longtime president of Planned Parenthood of New Mexico. Why are we not surprised? ☹



Bishop-wanna-be Patricia Fresen flanked by Rose Hudson and Elsie McGrath. Archbishop Burke has declared the excommunications of all three for their mockery of the Roman Catholic Sacrament of Holy Orders.

August Calendar

Los Pequeños Monthly Meeting
August 22, 2008
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
&
Thursdays at 9:30 AM
Fr. Millan Garcia
Holy Sacrifice of the Mass
(1962 Missal)
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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Check out *Project Defending Life's* radio
show, **Lifetalk**, which airs on 1050 am KTBL every
Saturday at 2:00 pm till
3:00 pm.

PRAYER FOR THE ELECTION OF GOV- ERNMENT OFFICIALS AND FOR THE CITIZENS

Thou, O Christ, Sovereign King, hast given men the authority to govern through Thy excellent and inexpressible might, that we may know the glory and honor given to them by Thee, and be subject to them, in agreement with Thy Divine will. Thou hast given to the people of this nation the privilege of electing those who would exercise that authority which comes from Thee. Grant, we beseech Thee, wisdom, prudence and counsel to the people of this nation (state/city) that they may elect officials whose administration will be conducted with due respect for virtue and religion, with a faithful execution of the laws in justice and mercy, and by restraining vice and immorality.

We recommend likewise to Thee O unbounded mercy! all our brethren and fellow citizens, throughout this nation, that they may be blessed in the knowledge, and sanctified in the observance, of Thy most holy law; that they may be preserved in union and in that peace which the world cannot give; and, after enjoying the blessings of this life, be admitted to those which are eternal. Amen.